



Peace I Leave

Jesus offers peace to those who trust in Him.

JOHN 14:16-29

The assassination of Archduke Francis Ferdinand of Austria-Hungary became the catalyst that led to the outbreak of World War I. H. G. Wells dubbed it “The War to End All Wars.” It ended with the signing of an armistice agreement on November 11, 1918. The end of the war, though, did not usher in a lasting peace. What we really need is a peace that is only available through Jesus. He offers a peace that surpasses human understanding.

How do you define peace? What’s the difference between peace and a lack of conflict?

UNDERSTAND **THE CONTEXT**

JOHN 14:7-31

Perfect peace finds its ultimate expression in the relationship between God the Father, God the Son, and God the Holy Spirit—one God in three persons. During the Last Supper, Jesus’s disciples were wrestling with the reality of His imminent departure from this world when He re-introduced them to the concept of the Trinity, though He did not use that term. The perfect harmony found within the Godhead provides a basis for and an example of believers’ peace.

Philip asked Jesus to reveal the Father. Jesus gently rebuked His disciple and reminded Philip that He and the Father were one. Jesus’s words and deeds were in complete agreement with the Father. The Son and the Father experience no separation in essence, purpose, or being. Even the disciples’ prayers should be directed toward the Father but offered in Jesus’s name. God’s answers to prayer glorified Himself in the Son.

Later, speaking about the Holy Spirit, Jesus assured the group He would send a Comforter who would be like Himself. The Spirit had been with believers and would reside within them. Jesus referred to the third person of the Trinity as the Spirit of Truth. The Holy Spirit reveals Christ to believers.

When Jesus departed the world, His disciples would not be alone but would experience the Spirit’s presence forever. The concepts Jesus taught were difficult for them to understand, but the Spirit would make everything clear. The primary way He reveals truth is through God’s Word. The Spirit inspired biblical writers and illuminates Scriptures as believers read them today.

Although the disciples were troubled and confused, Jesus offered them perfect peace. His peace was different than what the world could give them. We can be at peace regardless of what the world might throw at us.

As you read John 14:16-29, mark promises made by Jesus. How do the promises define the benefits of following Him?

EXPLORE **THE TEXT**

THE COUNSELOR (JOHN 14:16-21)

¹⁶ “And I will ask the Father, and he will give you another Counselor to be with you forever. ¹⁷ He is the Spirit of truth. The world is unable to receive him because it doesn’t see him or know him. But you do know him, because he remains with you and will be in you. ¹⁸ I will not leave you as orphans; I am coming to you. ¹⁹ In a little while the world will no longer see me, but you will see me. Because I live, you will live too. ²⁰ On that day you will know that I am in my Father, you are in me, and I am in you. ²¹ The one who has my commands and keeps them is the one who loves me. And the one who loves me will be loved by my Father. I also will love him and will reveal myself to him.”

VERSES 16-18

The Greek verb translated **ask** is not the term for a subordinate making a request of a superior. Instead, people used this verb when making a request of an equal—someone with whom the requester had a personal relationship. In this case, Jesus promised to *ask* His Father.

Jesus promised that the Father would send **another Counselor**. The word *another* means another of the same kind. Jesus was saying, “He will be exactly like me.” The Greek word translated *Counselor* referred to one who had been called alongside another. The picture is one who stands with His arm draped across the shoulder of someone who needs help, guidance, strength, support, or encouragement. The Greek word could also refer to a legal assistant or advocate who helped someone in court.

The Holy Spirit does not teach anything that contradicts what Jesus taught.

The promise was that this One who would stand alongside the disciples would **be with you** (plural) **forever**. None of the disciples would be excluded from the comforting and strengthening presence of the Holy Spirit who would never leave them.

Jesus described the *Counselor* whom the Father would send. The *Counselor* **is the Spirit of truth**; that is, He is the One who would teach

the truth and reveal spiritual truths to believers. The Holy Spirit does not teach anything that contradicts what Jesus taught.

Just as the world did not receive Jesus (1:10), it would not **receive, see, or know** this *Counselor*. Those who are not Christ's disciples would not receive this *Spirit of truth*. (See 1 Cor. 2:14.)

Those who are Christ's followers, though, would know this Spirit of truth because the Spirit would remain, meaning to abide, both **with you** and **in you**, meaning the disciples. The Spirit's presence meant Jesus was not abandoning His disciples like they were **orphans**. The Spirit would come to them, a promise fulfilled at Pentecost (Acts 2).

Again, each usage of *you* in these verses is plural. So just as Jesus had been with the group and in the group, so the Holy Spirit would abide both with and in the community of the faithful after Jesus ascended (John 16:7).

How do believers know that the Holy Spirit lives within them?

VERSES 19-21

Jesus spoke of **a little while**, knowing He was hours from His crucifixion. In saying **the world will no longer see me**, Jesus was not saying that He would remain in the tomb, unseen. When He said, **but you will see me**, He was referring to His post-resurrection appearances to His disciples (see 1 Cor. 15:5-8).

The second promise, **Because I live, you will live too**, addressed the age-old question: "When a person dies, will he come back to life?" (Job 14:14). The answer is, "Yes, death does not have the final word." Death's victory and sting were obliterated at the empty tomb (1 Cor. 15:55).

The third promise was that the resurrection would verify Jesus is in the Father, His disciples are in Him, and He is in them. Jesus previously said He was in the Father and the Father was in Him (John 14:10,11). The phrase **you are in me, and I am in you** was new, something the disciples had not heard before. Jesus was saying that not even death could break the union He had with His disciples, a union not unlike what He enjoyed with the Father.

Jesus then returned to an earlier theme, that of loving Him and keeping His commands (see 14:15). His followers do not keep His commands to earn His love but because they already love Him.

KEY DOCTRINE: *God the Holy Spirit*

The Holy Spirit's presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. (See Romans 8:9-11; Ephesians 1:13-14.)

THE TEACHER (JOHN 14:22-26)

²² Judas (not Iscariot) said to him, “Lord, how is it you’re going to reveal yourself to us and not to the world?” ²³ Jesus answered, “If anyone loves me, he will keep my word. My Father will love him, and we will come to him and make our home with him. ²⁴ The one who doesn’t love me will not keep my words. The word that you hear is not mine but is from the Father who sent me. ²⁵ I have spoken these things to you while I remain with you. ²⁶ But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything I have told you.”

VERSES 22-26

Some have identified ***Judas (not Iscariot)*** as possibly being Thaddaeus (Matt. 10:3). Regardless, his question revealed he still believed Jesus would establish an earthly kingdom. Judas did not understand how Jesus could do that if He was revealing Himself to the disciples but ***not to the world***. Jews of the day were expecting a Messiah to step forward, free the Jews from Roman oppression, and reestablish Israel politically and militarily as it had been in the days of King David. How could Jesus do that without revealing Himself to everyone?

Jesus patiently responded to Judas's question. His kingdom had nothing to do with military might or political influence. His kingdom would consist of those who love Him and keep His word. For the followers who live out that kingdom principle, both Jesus and the Father will make their home with that believer. Jesus was doubtlessly

talking about the Father and the Son being present with the believer in the person of the Holy Spirit.

In contrast to the one who loves Jesus, the **one who doesn't** will not keep or obey His words. The motivation for obeying His words was that the words had come **from the Father who sent** Him, a principle already stated in John's Gospel (7:16; 8:28; 12:49-50).

Jesus, addressing the entire group of disciples and alluding to His soon departure, explained He had **spoken** these things while still with them. This was an indication He was coming to the end of His teaching ministry. The Holy Spirit, though, would continue to teach them and remind them of what Jesus had said. Significantly, the word **you** in verse 26 is singular. Jesus was saying that the Holy Spirit would work individually in the life of each disciple.

Jesus made an important clarification about the coming of the Holy Spirit. Earlier in His ministry, He had explained that the Father had sent Him to do the Father's will and to teach His words (6:38-40; 7:16; 12:44-49). At this point, Jesus explained the Father would be sending the Holy Spirit in the name of Jesus. Jesus had come representing the Father on the earth; the Spirit would be coming and representing Jesus on the earth. Jesus would later state He was sending His disciples, which meant they would be His representatives in the world (20:21). Jesus was both a sender and one who had been sent.

How does understanding a truth move a person to act on that truth? Why do some people struggle with obeying God's Word?

THE PEACE (JOHN 14:27-29)

²⁷ **"Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Don't let your heart be troubled or fearful.**

²⁸ **You have heard me tell you, 'I am going away and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹ I have told you now before it happens so that when it does happen you may believe."**

VERSE 27

As He did in verse 26, Jesus again used the singular form of the pronoun **you**. Doing so, He promised His disciples they would each experience a sense of **peace** unlike anything the world could offer. The world often defines *peace* as the absence of conflict. This, though, was not what Jesus was promising. Jesus told His disciples they would be facing persecution, hatred, threats of death, and even martyrdom (Matt. 24:9; Luke 21:12; John 15:20; 16:2). The peace Jesus promised did not mean the disciples would not face conflicts or challenges.

The peace Jesus was promising would abide in each disciple's **heart**, meaning the seat of each person's emotions. The disciples would thus have an inner tranquility, even when experiencing threats and adversity. The disciples' **troubled** hearts should be calmed by Jesus's promise of the Holy Spirit and His indwelling.

VERSES 28-29

In these verses, Jesus returned to the plural form of **you**. He reminded the disciples that He had previously told them He was going away (see John 7:33; 8:21; 13:33,36; 14:2-4,12,18-19,23). In some of these instances, Jesus also said He would be returning, that is, **coming to** them.

Then, with a sense of reprimand, He stated the disciples should have rejoiced because He was going to the Father. Their lack of doing so indicated they were more concerned about their own loss because He was leaving, that is, dying, than they were with what Jesus would gain by doing so. Jesus saw His death as His opportunity to return to the right hand of the Father and to assume the full glory He had before the world began, and before He laid that glory aside to come to earth (17:5,24; Phil. 2:5-8).

In saying **the Father is greater than I**, Jesus was not contradicting what He had said during His ministry, that He is equal with God (John 5:17-18; 10:30; 14:9). Rather, He was highlighting the submissive status He assumed while on earth. This echoed what He had earlier said—He had come to earth to do what the Father had sent Him to do and to speak the words the Father had given Him (6:39; 12:49).

Again, wanting to remove the disciples' feelings of insecurity and uncertainty, Jesus explained that His words were intended to help

