

John 14: Jesus' "Father" Theology

Jesus' Great Parting Gift: The Way to Peace

John 14.27-31

²⁷ “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

²⁸ You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

²⁹ I have told you now before it happens, so that when it does happen you will believe.”

²⁷ “I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don’t be troubled or afraid.

²⁸ Remember what I told you: I am going away, but I will come back to you again. If you really loved me, you would be happy that I am going to the Father, who is greater than I am.

²⁹ I have told you these things before they happen so that when they do happen, you will believe.

The Promise of Peace

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

JOHN 16.33

- ❖ Everything spoken of in the Old Testament (or the previous covenant) was premised on its fulfillment by the coming Promised One, the Messiah. Although it wasn't understood by most, every sacrifice offered and blessing spoken emphasized the inadequacies of the existing order and the need for a truly sufficient work.
- ❖ The Hebrew word for peace, *shalom*, was spoken in greeting and blessing. It represented wholeness, sufficiency, well-being, prosperity. But beyond its affirmation, Isaiah anticipated one who would be called the *Prince of Peace*.

- ❖ Zechariah anticipated this *prophetic-Messianic* hope as imminent when, filled by the Holy Spirit, he prophesied at the birth of his son—

“Because of God’s tender mercy, the morning light from heaven is about to break upon us, to give light to those who sit in darkness and in the shadow of death, and to guide us to the path of peace.”

LUKE 1.78-79 NLT

- ❖ This *prophetic-Messianic* hope was announced as fulfilled when, nine months later, the angels appeared to the shepherds of Bethlehem, declaring—

“Don’t be afraid! I bring you good news that will bring great joy to all people. The Savior—yes, the Messiah, the Lord—has been born today in Bethlehem, the city of David! . . . Glory to God in highest heaven, and peace on earth to those with whom God is pleased.”

LUKE 2.10-11, 14 NLT

- ❖ It is therefore, interesting that Jesus, the Messiah and Prince of Peace, had remarkably little to say about peace. On a few occasions, he told someone whom he had healed to “Go in peace.” In three post-resurrection appearances, he greeted his anxious disciples with the blessing, “Peace be with you.” His parting promise of peace on this evening is his most extensive theology regarding a ministry that was uniquely the domain of the messianic Prince of Peace—and it is only a few lines!
- ❖ Note what Jesus said to his disciples about peace: ⁽¹⁾ Peace I leave with you. (14.27); ⁽²⁾ My peace I give you. (14.27); ⁽³⁾ In me you may have peace. (16.33)
- ❖ Jesus’ accompanying words are equally noteworthy, prone as we are to anxiety—
“Do not let your hearts be troubled and do not be afraid.” (14.27)
“In this world you will have trouble. But take heart! I have overcome the world.” (16.33)

The Way to Peace

The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks along them will know peace. (Isaiah 59.8)

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

ISAIAH 53.5

- ❖ The very first impact of sin was the loss of peace; Adam and Eve lost their assurance and peace of heart, became perpetrators of blame, and were thrust into a hostile world.
- ❖ With the institution of the priest-mediators and the sacrifices for sin, was a revelation of God's nature and heart in the blessing that He commanded the priests to pronounce—
“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.”

NUMBERS 6.26

- ❖ In giving the Law, God was providing a way of peace for His people. And yet they would invariably lose the way of peace and find themselves at odds with God. In the midst of one of those times, the LORD appeared to a frightened man with this assurance: “Peace! Do not be afraid.”

*So Gideon built an altar to the LORD there and called it **The LORD Is Peace.***

JUDGES 6.26

- ❖ Although the record of the Old Testament is anything but a history of peace, nevertheless God continued to reveal His heart for peace and the way to peace—

I will listen to what God the LORD says;

He promises peace to His people, His faithful servants —

but let them not turn to folly.

Surely His salvation is near those who fear Him, that His glory may dwell in our land.

Love and faithfulness meet together; righteousness and peace kiss each other.

PSALM 85.9-10

- ❖ Through the prophet Ezekiel, the Lord promised a covenant of everlasting peace (Ezekiel 37.26), and through the prophet Jeremiah, the LORD declared the identity and implied the means through which this covenant would be established—

“The days are coming,” declares the LORD,

“when I will raise up to David a righteous Branch,

a King who will reign wisely and do what is just and right in the land.

In his days Judah will be saved and Israel will live in safety.

*This is the name by which he will be called: **The LORD Our Righteousness.***

JEREMIAH 23.5-6

- ❖ In the Prince of Peace, *righteousness and peace kiss each other* (Psalm 85.10). Although the disciples haven't grasped it, in Jesus the Messiah, *“a righteousness from God, apart from the law, has been made known”* (Romans 3.21); through his sacrifice, the new covenant would be established (Mathew 26.28) and punishment for sin, sufficient for peace, be executed (Isaiah 53.5).

- ❖ Through Christ the Messiah, the Prince of Peace, the *One and Only from the Father*, God's character of righteousness and heart of peace has been satisfied and reconciliation achieved "*by making peace through his blood, shed on the cross*" (Colossians 1.20). Thus Jesus can say to his disciples, "It is **my** peace."
- ❖ The Apostle Paul climaxed his juxtaposing of punishment and peace, sin and righteousness, with this glorious summary—

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

ROMANS 5.1-2

- ❖ This peace, achieved by Jesus and given to those who are his disciples, is truly unlike anything that the world gives: it resolves condemnation,¹ rules our unstable hearts,² exerts supernatural influence,³ transcends our understanding,⁴ and sanctifies us so that we are blameless at the coming of our Lord Jesus Christ.⁵

¹Romans 8.1, 33-34 ²Colossians 3.15 ³Romans 15.13 ⁴Philippians 4.7 ⁵1 Thessalonians 5.23-24