

- I. Opening Thoughts/Observations
 - A. Jesus is again preparing the disciples for His departure (vss. 18, 19, 2b; 13:1, 33)
 - B. Jesus exposes the selfishness of the disciples
 - C. There is a voice of victory in this passage – the Holy Spirit will come, Jesus’ peace, Jesus going to the Father, Jesus’ victory over Jesus
 - D. Big idea – The peace of Jesus is unsurpassed by anything the world has to offer
 - E. Goal – For the believer to trust in the sufficiency of Christ

Exegesis

- II. Principles
 - A. Principle 1 – Jesus sends the Holy Spirit to teach us – vs. 25-26
 1. Specific context - In the immediate context, Jesus is sending the Holy Spirit to inspire the apostles to write the New Testament (2 Timothy 3:16; 2 Peter 1:19-21) by bringing to their memory “all things I said to you”. The Holy Spirit is the author of the Bible! The disciples Matthew, Mark, John, and Peter wrote books in the NT. There is no new revelation of the Word of God; it came from Jesus alone (Revelation 1:1-5).
 2. Broader context - In the broader context, the Holy Spirit (cp. Vs. 16) teaches us the word of God by applying it to our heart and understanding (1 Corinthians 2:13). The Holy Spirit will constantly remind us of the words of Christ every day. He will guide us into following God’s will. He gives us access to God’s, His plans, His wisdom.
 3. Jesus names the Helper the Holy Spirit (cp. Vs. 16) as the person who will “teach.” This is another role of the Holy Spirit in the life of the believer. He teaches (applies) the truth to our lives. He advocates for us.
 - B. Principle 2 – The peace of Jesus is unlike the world’s peace – vs. 27
 1. “Peace” was and still is a customary greeting and good-bye among Jewish people, which means “Shalom.” It was a way of wishing someone well.
 2. There are not two types of peace, but one: the peace from which comes from Jesus. The world’s peace is no peace at all. It is an endless pursuit. Jesus is our peace (Ephesians 2:17). He is “the Prince of peace” (Isaiah 9:6)
 3. The peace of Jesus is a gift that we do not have to earn. It is freely given to all believers by the Holy Spirit (Galatians 5:22).
 4. Jesus did not come to bring peace on earth (Matthew 10:34) which is political peace, but He came to bring peace to man. This is the division the Word of God accomplishes.
 5. The peace Jesus leaves with them is peace with God (Romans 5:1) and with one another. Having peace with God comes through reconciliation in and through Jesus (Ephesians 2:11-18). Peace with one another comes by walking worthy and keeping the unity of the Spirit “in the bond of peace” (Ephesians 4:1-6).
 6. What is peace? Peace does not mean the absence of conflict or crises, but it means the presence of an assured hope in the faithfulness of God (Philippians 4:6-8), faith in the Godness of God. It banishes fear, anxiety, and worry.
 7. In contrast, the peace the world offers is no peace at all. It is an endless pursuit of doing. It is an endless pursuit fueled by prescription/illegal drugs and alcohol, gluttony, attaining worldly acclaim, pride of life, self-worship, achievement, shopping, love of ease, carnal (fleshly) pleasures, ambition, etc. Yet all of those pursuits and more never bring peace because true peace is not to be found outside of Christ.
 8. Matthew Henry says the following: “The world’s gifts concern only the body and time; Christ’s gifts enrich the soul for eternity: the world gives lying vanities, and that which will cheat us; Christ gives substantial blessings, which will never fail us: the world gives and takes; Christ gives a good part that shall *never be taken away*. (4.) The peace which Christ gives is infinitely more valuable than that which the world gives. The world’s peace begins in ignorance, consists with sin, and ends in endless troubles; Christ’s peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace. As is the difference between a killing lethargy and a reviving refreshing sleep, such is the difference between Christ’s peace and the world’s”.¹

¹ Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 2016). Peabody: Hendrickson.

9. Archibald Alexander (1772-1851), Presbyterian theologian, adds: "The only passion which effectually harmonizes the discordant passions of human nature, is the love of God. Wherever this is introduced, it will not only be predominant, but bring all other desires into willing subjection. The peace of God is not a mere negative blessing, consisting in exemption from the misery of discord; it is a positive enjoyment of the purest, sweetest kind. It is a foretaste of the bliss of heaven. Nothing on earth is so delightful. It is therefore said to "pass understanding." No one could have thought man's miserable soul could possess such enjoyment in this world. But why is so little known of the peace of God--in the experience of professing Christians? I leave everyone to answer for himself."
 10. Because Jesus leaves us His peace, we should not be troubled or afraid.
- C. Principle 3 – Jesus’s humility is contrasted by the disciples’ selfishness – vss. 28-29
1. Here, Jesus is not claiming to be less than God in any way; rather, He is saying that He is lower in rank than God the Father.
 2. The disciples were being selfish and Jesus let them know. They were more concerned with their sorrow over Christ’s departure rather than participating in Jesus’ joy. They are only thinking about how Jesus’ death affects them, not the joy that Jesus feels.
 3. The disciples are displaying their self-centeredness while Christ is showing humility and service by being subject to the Father and comforting them. They should be comforting and serving Jesus.
 4. If the disciples love Jesus, they would not reluctantly let Him go to the Father to the glory He had before His Incarnation. Love seeks the greater good of its object (1 Corinthians 13:5). Their failure to understand and trust Him is a failure to love. He said that He will come back and they will be with Him forever (vss. 1-3). Where is the love for Jesus?
- D. Principle 4 – Christ is victorious over Satan – vss. 30-31
1. The cross did not mean the death of Jesus, but His defeat of Satan (1 Corinthians 15:24-28). Jesus said in John 12:31 that "the ruler of this world" would be cast out
 2. What about the "ruler of this world"?
 - a. Satan is the ruler, or "god of this world" (2 Corinthians 4:4), the "prince of the power of the air" (Ephesians 2:2).
 - b. Jesus is not of this world, so Satan cannot have a hold on Him (John 8:23). Conversely, those who are under the Lordship of Jesus are not of this world.
 - c. Satan cannot lay a charge against Jesus because He is without sin. Though Satan accuses believers of sin "day and night" (Revelation 12:10), Jesus, in His high priestly office as our Advocate and Intercessor, pleads the believer’s righteousness before the Father, guaranteeing our acquittal against Satan’s accusations.
 - d. Those who are of Satan live according to "the course of this world" and are the children of disobedience (Ephesians 2:1-3).
 - e. The "world" is the system of ideologies, worldviews, and religions that are opposed to God and the authority and sufficiency of Scripture. Those who are not truly saved (false converts and the like) are a part of this world system. They are opposed to God and are under the lordship of Satan.
 3. Jesus has defeated Satan through the death on the Cross, which is the culminating proof that Jesus loves the Father and that "I do exactly what my Father has commanded me" (vs. 31)
 4. D.A. Carson writes, "Ironically, the very rebellion and sinful self-centeredness that damns the world, that makes the world the world, is overthrown by the obedience and self-sacrificing love of the Son, who thereby not only displays what a proper relation to God consists in, but is vindicated and wins release and redemption for those the Father has given to him. The world itself will learn this — either when men and women discover the truth and cease to belong to the world, or at the time when 'every knee [shall] bow ... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:10–11). These truths, cherished by every Christian, constitute the most profound evangelistic appeal."²

² Carson, D. A. (1991). *The Gospel according to John* (p. 509). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

- III. Applications – Cause for Self-examination in light of today's passage
 - A. Are you being taught by the Holy Spirit? If so, what?
 - B. Are you seeking the world's peace or do you have the peace that Jesus gives?
 - C. Are you under the lordship of "the ruler of this world" (vs. 30) or under the Lordship of Jesus?
 - D. Are you fearful of Satan or confident in your Savior?