

JOHN 14:27-31

<p>1. The source of peace</p> <p>a. The peace of the world</p> <p>b. The peace of Christ</p> <p>c. The source: Jesus Christ</p> <p>2. The source of joy</p> <p>a. The return of Jesus to the Father (His death, resurrection, & ascension)</p> <p>b. The Father's greatness</p>	<p>H. The Source of Peace, Joy, & Security, 14:27-31</p> <p>27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.</p> <p>28 Ye have heard how I said unto you, I go away, and come <i>again</i> unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is</p>	<p>greater than I.</p> <p>29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.</p> <p>30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.</p> <p>31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.</p>	<p>c. The believer's faith confirmed</p> <p>3. The source of security</p> <p>a. The victory of Jesus Christ over the prince of the world</p> <p>b. The obedience of Jesus Christ to the Father</p>
---	--	--	---

DIVISION XIII

THE REVELATION OF JESUS, THE GREAT MINISTER AND HIS LEGACY, 13:1-16:33

H. The Source of Peace, Joy, and Security, 14:27-31

(14:27-31) **Introduction:** this is a passage which speaks ever so warmly yet forcibly to the needs of men. It covers the source of *peace, joy, and security*.

1. The source of peace (v.27).
2. The source of joy (vv.28-29).
3. The source of security (vv.30-31).

1 (14:27) **Peace:** the source of peace. Peace (eirene) means to bind together, to join, to weave together. It means that a person is bound, woven and joined together with himself and with God and others.

The Hebrew word is *shalom*. It means freedom from trouble and much more. It means experiencing the highest good, enjoying the very best, possessing all the inner good possible. It means wholeness and soundness. It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes.

a. There is the peace of the world. This is a peace of escapism, of avoiding trouble, of refusing to face things, of unreality. It is a peace that is sought through pleasure, satisfaction, contentment, absence of trouble, positive thinking, or denial of problems.

b. There is the peace of Christ and of God. This is, first, a *bosom peace*, a peace deep within. It is a tranquility of mind, a composure, a peace that is calm in the face of bad circumstances and situations. It is more than feelings—even more than attitude and thought.

This is, second, the *peace of conquest* (see Jn.16:33). It is the peace independent of conditions and environment; the peace which no sorrow, no danger, no suffering, no experience can take away.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

This is, third, the *peace of assurance* (see Ro.8:28). It is the peace of unquestionable confidence; the peace with a sure knowledge that one's life is in the hands of God and that all things will work out for good to those who love God and are called according to His purpose.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

This is, fourth, the *peace of intimacy with God* (see Ph.4:6-7). It is the peace of the highest good. It is the peace that settles the mind, strengthens the will, and establishes the heart.

c. There is the source of peace. Peace is always born out of reconciliation. Its source is found only in the reconciliation wrought by Jesus Christ. Peace always has to do with personal relationships: a man's relationship to himself, to God, and to his fellow men. A man must be bound, woven, and joined together with himself, with God, and with his fellow man.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Ep.2:13-14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled” (Col.1:20-21).

Man secures peace in the following manner.

1. By justification.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Ro.5:1).

JOHN 14:27-31

2. By loving God's Word.

“Great peace have they which love thy law: and nothing shall offend them” (Ps.119:165).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

3. By praying about everything.

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Ph.4:6-7).

4. By being spiritually minded.

“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:6).

5. By staying his mind upon God.

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Is.26:3).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Ph.4:8).

6. By keeping God's commandments.

“O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea” (Is.48:18).

“Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Ph.4:9).

The subject of peace is often divided into (1) the peace *with* God, which is wrought through salvation (Ro.5:1; Ep.2:14-17); (2) the peace *of* God, which is the very peace of God Himself and which points to God as the Source of peace (Lu.7:50; Ph.4:6-7); (3) the peace *from* God, which God gives to dwell in the heart of the believer as he walks day by day in the Lord (Ro.1:7; 1 Co.1:3).

2 (14:28-29) **Joy—Rejoicing:** the source of joy and rejoicing. *Joy* (chara) and *rejoicing* (echarete, the same root word as joy) mean an inner gladness and a deep seated pleasure. It is a depth of assurance and confidence that ignites a cheerful heart. It is a cheerful heart that leads to cheerful behavior.

The source of joy is threefold. (See DEEPER STUDY # 1—Jn.15:11 for more discussion.)

a. The return of Jesus to the Father causes believers to joy and rejoice. “I go away, and come again unto you” is a reference to His death, resurrection, and ascension.

1) The death or cross of Christ attracts and causes men to joy and rejoice. The cross is the source of their deliverance from sin, death, and hell (see note—Jn.12:32).

“And I, if I be lifted up from the earth, will draw all men unto me” (Jn.12:32).

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Ga.6:14).

2) The resurrection and ascension of Christ attracts and causes men to joy and rejoice. The resurrection and ascension are the sources of their new life and hope for eternity (see notes, *Resurrection*—Jn.14:6; 7:33-34; Mk.16:19-20).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Ro.5:1-2).

“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps.16:11).

“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is.35:10).

b. The Father's greatness causes believers to joy and rejoice. The Father demonstrated His great love and power by releasing Jesus ...

- from the flesh: in all its limitations and weaknesses
- from the world: in all its trials and tensions
- from the devil: in all his oppressions and attacks
- from the pressure of men: in all their needful demands and in some cases terrible threats and attacks

The Father took Jesus home, back from where He had come; and He restored Him to His seat of glory, exalting Him above every name that is named (Ph.2:9-11). The believer joys and rejoices in the phenomenal power of the Father's greatness.

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls” (1 Pe.1:8-9).

“Rejoice in the Lord alway: and again I say, Rejoice” (Ph.4:4).

Thought 1. The implication of the Father’s power for the believer is phenomenal. The believer will also be released from the flesh, the world, the devil, and the pressure of men, just as Jesus was.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

c. A confirmed faith causes believers to joy and rejoice. The claims of Jesus have been proven and verified. Just as He told His disciples, all that He predicted has come to pass.

- | | |
|------------------------------------|---|
| ⇒ He did leave (die) | ⇒ He did go to His Father (the ascension) |
| ⇒ He did return (the resurrection) | ⇒ He did send the Holy Spirit |

Note: by foretelling these things, Jesus strengthened the faith of believers enormously. (In fact, think about it: He could have chosen no better way to strengthen the faith of believers.)

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves” (Jn.17:13).

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” (Je.15:16).

3 (14:30-31) **Security:** the source of security. The believer’s security comes from two sources.

a. Security comes from Jesus’ victory over Satan. (See DEEPER STUDY # 3—Jn.12:31; DEEPER STUDY # 4—12:32 for discussion.)

1) “Satan cometh”: he was using men (Judas and the religionists) to make a last ditch effort to destroy Jesus. But Satan had nothing in Jesus; there was nothing which he could use to attract Jesus to sin. There was no lust, no greed, no selfishness—nothing in Jesus that Satan could use to destroy Him.

“Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?” (Jn.8:46).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Co.5:21).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (He.4:15).

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (He.7:26).

“But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pe.1:19).

2) Jesus was predicting that He would be completely victorious and triumphant over Satan.

“Now is the judgment of this world: now shall the prince of this world be cast out” (Jn.12:31).

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” (Jn.14:30).

“And having spoiled principalities and powers [upon the cross], he made a show of them openly, triumphing over them in it” (Col.2:15).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (He.2:14-15).

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 Jn.3:8).

b. Security comes from Jesus’ obedience to the Father. The Father’s great commandment was for Jesus to die for the sins of the world. His death was the supreme act of obedience. (See note—Jn.12:27-30.)

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father” (Jn.10:17-18).

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again” (Jn.12:27-28).