

The Gospel of John (90) **Jesus promised parting gifts to His disciples (1)**

This morning we continue to consider our Lord's last words to His disciples, which He spoke to them just a few hours before He was arrested, which resulted in His crucifixion the next day. Jesus would rise from the dead on the third day, and then appear to His disciples over the course of 40 days until His ascension to His throne at the right hand of the Father. Ten days after His ascension the enthroned Lord Jesus sent His Holy Spirit that transformed His disciples into courageous and powerful leaders of His kingdom. In the two paragraphs that we address today¹ we consider our Lord's promises to His disciples respecting the gift of the Holy Spirit and the gift of peace that He would leave with them. We also read His words of encouragement to His disciples, even as He warned them of the difficulty before them. Here is **John 14:25-31**, which record the words of Jesus:

“These things I have spoken to you while being present with you. ²⁶But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. ²⁷Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.

²⁹“And now I have told you before it comes, that when it does come to pass, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. ³¹But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.”

We will consider these parting words of Jesus according to the two divisions of the two paragraphs. The first division may be seen in this way: **(1) Jesus promised blessing to His disciples (14:25-27)**. The second paragraph contains the idea that **(2) Jesus further prepared His disciples of His departure (14:28-31)**. Because of our limited time and the breadth of the passage, we will be unable to address the entire passage. But we will attempt to cover the first of these two divisions. And so, in the first paragraph we read that...

I. Jesus promised blessing to His disciples (14:25-27)

Before Jesus spoke these words He first intimated of His soon departure. He declared in **verse 25**, **“These things I have spoken to you while being present with you.”** Our Lord's reference to “these things” concerns what He had already told them and taught them. “These things” would include His teaching concerning His Father, His Father's house, concerning Himself and His divine being in the Father, and the Father's presence in Him. “These things” would also include His words regarding His commandments, and of the responsibility and significance of His disciples to order their lives in obedience to them. Our Lord also intimated His departure from His disciples, which would take place shortly.

The brevity of time that Jesus would be with them is suggested by His words, **“while being present with you.”** This conveys the importance as well as the relevance of these words with view to His soon departure. He gives...

¹ The NKJV has two paragraphs, vs. 25-28 and vs. 29-31. The ESV has these 7 sentences in only one paragraph, vs. 25-31. The NIV places these verses in 3 paragraphs, vs. 25-28, vs. 29-31b, and v. 31c

“a strong intimation that in a little time He should not be present with them; and that whilst He was present with them, He was desirous of saying such things to them in a brief compendious manner, as they were able to bear; which might be of future use and instruction to them. (John Gill, 1697-1771)

It is as though the Lord, although knowing that He would soon be departing from them and knowing that it was for their benefit, nevertheless, was going to miss being with them. “These chapters read as though Jesus is loath to leave, drawn by tender love to linger as long as possible, pouring out His heart’s thoughts during every precious minute still left.”²

Jesus declared that He had spoken to them thus far while He was with them. What is intimated is not that He would stop speaking with them and then the Holy Spirit would thereafter speak with them, but that Jesus would continue to speak to them but through the ministry of the Holy Spirit. As one stated, “Jesus has thus far spoken to the disciples as one visibly in their presence; hereafter He will speak to them in a different manner, namely by the Spirit.”³ And so, He took this occasion to again speak of...

A. The ministry of the Holy Spirit

The Lord then gave additional information regarding the Holy Spirit whom He had introduced to His disciples earlier. We read in verses 16 and 17 of what He had taught them earlier. He said,

¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever— ¹⁷the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

We now read in **verse 26** our Lord’s further words regarding the Holy Spirit. “***But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.***” The Lord Jesus declared that the Father would send the Holy Spirit “in My name.” What this means is that the Holy Spirit would be speaking on behalf of Christ.

If He is sent in Jesus’ name, He is *Jesus’* emissary (not simply His substitute). Just as Jesus came in His Father’s name (5:43; 10:25), i.e. as His Father’s emissary, so the Spirit comes in Jesus’ name.⁴

And another wrote:

The Paraclete will be sent by the Father in the name of the Son. The Son was sent by the Father to declare His Words (v. 24; cf. 1:18; 5:43; 10:25; 17:14, 17); the Spirit will be sent by the Father to declare the words of the Son both to the believers and to the world.⁵

Earlier we had spoken about the Greek word translated in the NKJV as “Helper.” This is the Greek word, **παράκλητος** (*paracletos*), which literally is one ***who is called to stand beside us***. He is called to be with us, to assist us, encourage us, and to strengthen us. Whereas the NKJV translates the word as the Holy Spirit being our “Helper”, the ESV translates the word as our “Advocate.” The KJV translates the word as “Comforter.” The New Christian Standard Version (CSV) translates the word as “Counselor.” Now it is probably right to say that the Greek word, **παράκλητος** (*paracletos*), has a range of meaning that makes it difficult to give a single English word; however, from what our Lord said regarding the ministry of the Holy Spirit in the verses before us, “another Helper” best describes the Holy Spirit in our passage. How did the Lord Jesus say that the Holy Spirit would be another Helper to His people? He first declared to His disciples of the Holy Spirit...

² Richard C. H. Lenski, **The Interpretation of St. John’s Gospel** (Augsburg Publishing, 1942), p. 1013.

³ Ibid.

⁴ Donald Carson, **The Gospel According to John** (William B. Eerdmans. 1991), p. 505.

⁵ Edwin Clement Hoskyns, **The Fourth Gospel** (Faber and Faber Limited, 1947), p. 461.

1. “*He will teach you all things.*”

The Lord Jesus had been their faithful teacher. The Holy Spirit would be another Helper, another teacher to them. As Jesus taught His disciples, the Holy Spirit would continue to instruct His disciples. But it would seem that the Holy Spirit would instruct them in matters much more in depth and breadth than even the Lord Jesus had taught them over the course of the previous three years. There were times when our Lord had to stop short of teaching them all that He might have imparted to them. We will read later in John 16 our Lord stating this very thing:

“I still have many things to say to you, but you cannot bear them now. ¹³However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (John 16:12f)

But there were also teachings of our Lord Jesus that the disciples had heard, but that they did not understand the meaning when they first heard them. This was due to several reasons. First, they did not have the Holy Spirit as they would later have after He was given to them. But also, because of their limited historical perspective in not seeing and understanding the fact and the meaning of the crucifixion of Jesus and the resurrection, they did not comprehend the full meaning and implications of all of the Lord’s words of instruction to them. John had written earlier of the ignorance of the disciples. We read in **John 2:19-22**:

Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”

²⁰Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?” ²¹ But He was speaking of the temple of His body. ²²Therefore, *when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.*

We also read of the limited understanding of the disciples before our Lord’s glorification in **John 12:12-16**.

¹²The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took branches of palm trees and went out to meet Him, and cried out:

“Hosanna!
‘Blessed is He who comes in the name of the LORD!
The King of Israel!’”

¹⁴Then Jesus, when He had found a young donkey, sat on it; as it is written:

¹⁵“Fear not, daughter of Zion;
Behold, your King is coming,
Sitting on a donkey’s colt.”

¹⁶His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

This remembrance and understanding of the disciples was due to the work of the Holy Spirit working in them after our Lord had poured out the Spirit upon them.

But even after our Lord’s resurrection and His post resurrection teaching ministry to them, even the teaching of Jesus before His ascension, they had still not understood fully His teaching on some very important matters. We read in Acts 1:6 that they were still in ignorance as to the nature of the Messianic Kingdom and the nation of Israel (cf. Acts 1:6). But with the coming of the Holy Spirit on the day of

Pentecost, the apostles were infused with wisdom and understanding of the Scriptures. The Holy Spirit gave them clarity of thought regarding the ascension and enthronement of the Lord Jesus (Cf. Acts 2). Jesus declared to them here in John 14:26 of the Holy Spirit, “*He will teach you all things.*”

There is a sense that no one can see the implication and importance of our Lord’s words apart from the blessing of the Holy Spirit upon that word. Many of us have experienced this. Before coming to faith, when we attempted to read the Bible, it was a closed book to us. It did not make sense to us. We could not get at the meaning of it. But when we turned to Christ, that all changed. The Bible became a new book to us. It was alive and life changing. Paul wrote of the blindness of Jews to “see” the truth of the Scriptures because they had refused to believe on Jesus Christ; they were incapable of understanding the Hebrew Scriptures due to their unbelief toward Jesus. But when they turned to Christ in faith, the Scriptures opened to them. It was as though a spiritual veil covered their eyes which God lifted so that they could see and understand the Scriptures as they never could before. Here is **2 Corinthians 3:12-18**:

¹²Therefore, since we have such hope, we use great boldness of speech—¹³unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. ¹⁴*But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.* ¹⁵*But even to this day, when Moses is read, a veil lies on their heart.* ¹⁶*Nevertheless when one turns to the Lord, the veil is taken away.* ¹⁷Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. ¹⁸But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Cor. 3:12-18)

Another wrote of the inability of the unbeliever to understand the true meaning and relevance of Scripture.

The utterances of Jesus in the Gospels are sealed up, every one of them, to mere intellectual inquiry. The words are there, with a strange attractive power—unique words; and yet the very power that is to make them useful is somehow lacking, or at all events unavailable.⁶

Now this promise of Jesus that the Holy Spirit would instruct them was given directly and specifically to His apostles, who were eleven in number after the departure and defection of Judas Iscariot. The Holy Spirit continued to instruct the apostles in a unique and special way throughout their earthly ministry in the early church era. **Donald Carson** (b. 1947) emphasized this point:

The promise of verse 26 has in view the Spirit’s role to the first generation of disciples, not to all subsequent Christians. John’s purpose in including this theme and this verse is not to explain how readers at the end of the first century may be taught by the Spirit, but to explain how readers at the end of the first century how the first witnesses, the first disciples, came to an accurate and full understanding of the truth of Jesus Christ. The Spirit’s ministry in this respect was not to bring qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus Himself.⁷

And yet we should understand that the promise of Christ of the Holy Spirit as another Teacher extends to all of His disciples that would ever come after His pouring out of the Holy Spirit upon His church on the Day of Pentecost.

The apostle Paul wrote of the ministry of the Holy Spirit who instructs everyone who would ever become a true Christian. Paul wrote of this to the church at Corinth:

⁶ B. Thomas, **The Pulpit Commentary**, vol. 17, The Gospel of John, edited by H. D. M. Spence and Joseph S. Exell (William B. Eerdmans, 1950), p. 265.

⁷ Carson, **John**, p. 505.

“Now we have received, not the spirit of the world, *but the Spirit who is from God, that we might know the things* that have been freely given to us by God. ¹³These things we also speak, not in words which man’s wisdom teaches but *which the Holy Spirit teaches*, comparing spiritual things with spiritual. ¹⁴But the natural man (the non-Christian) does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵But he who is spiritual (here, the true Christian) judges all things, yet he himself is rightly judged by no one. ¹⁶For ‘who has known the mind of the LORD that he may instruct Him?’ But we have the mind of Christ.” (1 Cor. 3:12-12)

When we consider God’s grace in illumination, we are speaking of the Holy Spirit teaching people the truths of God’s Word and particularly the gospel of Jesus Christ. **John Flavel** (18th c.) wrote of this in his classic book, *The Fountain of Life Opened*. Regarding the need we have of the Holy Spirit teaching us, he wrote these words:

It implies the utter impotency of man to open his own heart, and thereby make the word effectual to his own conversion and salvation. He that at first said, “Let there be light,” and it was so, must shine into our hearts, or they will never be savingly enlightened (2 Cor. 4:4, 6). A double misery lies upon a great part of mankind, viz. Impotency and Pride. They have not only lost the liberty and freedom of their wills, but with it have so far lost their understanding and humility as not to own it. But, alas! Man is become a most impotent creature by the fall; so far from being able to open his own heart, that he cannot know the things of the Spirit (1 Cor. 2:14), cannot believe (John 6:44), cannot obey (Rom. 8:7), cannot speak one good word (Matt. 12:34), cannot think one good thought (2 Cor. 3:5), cannot do one good act (John 15:5). O what a helpless, shiftless thing is a poor sinner! Suitably to this state of impotence, conversion is in Scripture called regeneration (John 3:3), a resurrection from the dead (Eph. 2:5), a creation (Eph. 2:10), a victory, (2 Cor. 10:5). Which does not only imply man to be purely passive in his conversion to God, but a reticency, and opposition made to that power which goes forth from God to recover him.

Not only did the Lord Jesus say that the Holy Spirit would teach His disciples, but...

2. Jesus declared to His disciples, the Holy Spirit would “bring to your remembrance all things that I said to you.”

The Holy Spirit is not only a *teacher* to the apostles, but He is also a *reminder* to the apostles of what they had been formerly taught. The early churches did not have the New Testament Scriptures. It would be decades before many of the New Testament letters and Gospels were written. The early churches had the Hebrew Scriptures, which are our Old Testament books, and they had the eyewitness accounts of the apostles, all of which had been with the Lord Jesus throughout His entire earthly ministry.

When the apostles chose one to replace Judas Iscariot as an apostle—for there had to be twelve apostles who would judge (lead) the twelve tribes of Israel (cf. Matt. 19:28)—they chose one man of only two men who were possible replacements for Judas. We read of their qualifications in Acts 1:21-26:

“Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.”

²³And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen ²⁵to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.” ²⁶And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

The replacement of Judas had to have heard Jesus teach throughout His earthly ministry. But how could he or any of them possibly recall accurately and fully all that He had taught them and all that they had witnessed? Jesus declared to them here in John 14:26 that they would be given another Helper who would **“bring to your remembrance all things that I said to you.”**

And yet, just as the Holy Spirit has continued in His role as *teacher* throughout this church age, He has also continued in His role as the *reminder* of His people throughout this church age. When the Christian finds himself in a situation in which he can bear witness of Christ, even if it is a very difficult situation before hostile hearers, the Holy Spirit gives recall to His people, enabling them to respond to those present in truth and with power. Jesus taught this in His Olivet Discourse that is recorded in Mark 13. He said,

“But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, **but the Holy Spirit.** (Mark 13:11)

It is the common experience of Christians that when they are placed in situations of witnessing to others that the Holy Spirit gives them the words to speak and in a manner that is peculiarly powerful. He enables them to “remember” what is needful to speak forth as a witness for Jesus Christ.

The Holy Spirit often gives recall of Scripture previously memorized. But there may also be occasions when the Holy Spirit enables a Christian to be able to cite Scripture with amazing accuracy even though he or she had never made an effort to memorize that Scripture in the past. And with the presence and power of the Holy Spirit there is a confidence, an assurance that He gives, so that the one who is speaking forth the truth just knows that the person(s) he is addressing understands and knows he is hearing the truth being spoken to him. The hearer understands and is convicted of the truth, and then reacts either by receiving favorably that witness or reacting with anger and rejection of that witness. They may perceive that the words that came from the mouth of that one witnessing seems to be beyond his capability. They recognize that the Lord Himself must be giving weight to that witness. We read of the reaction of the Jewish leaders to several ‘backward’ Galilean fishermen:

“Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And **they recognized that they had been with Jesus.**” (Acts 4:13)

This was because of the presence and power of the Holy Spirit **bringing to their remembrance things that they had seen the Lord do and heard the Lord teach.** And the Holy Spirit continues that work among the Lord’s people today revealing Christ through the witness of His people. “As the purpose of the Son’s mission is to reveal the Father, so the purpose of the Spirit’s mission is to reveal the Son.”⁸⁸ And He chooses to do so through disciples of Jesus Christ, like we are.

Now, not only did the Lord Jesus promise the ministry of the Holy Spirit to help them, but He also gave His disciples...

B. The promise of peace to encourage and sustain them (14:27)

Jesus said to His apostles in **verse 27**, **“Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”**

His disciples were about to enter a very difficult life of ministry as the apostles of Jesus Christ. The threats from their Jewish countrymen and the danger posed to them by the power of Rome would require of them a resolve that would not be compromised, a courage that could not be dampened, and a confidence that could not be shaken. The best equipping for this work would be a settled peace in one’s soul that could not

⁸⁸ B. Thomas, **The Pulpit Commentary**, vol. 17, The Gospel of John, edited by H. D. M. Spence and Joseph S. Exell (William B. Eerdmans, 1950), p. 235.

be unsettled by any threat or peril. The Lord Jesus would give His disciples an inward state of peace so that they would never be troubled so as to silence their witness.

Jesus said, “Peace I leave with you.” There was a long-held, long-practiced greeting as well as farewell among the Jews: “Shalom.” It is the Hebrew word for “peace.” But as it was commonly expressed, it was not pronouncement, but a desire that the one so greeted would receive this blessing from God. But this is different. The Lord assures His disciples that this gift was indeed promised to them. They would have it as their own. Here are the words of **Herman Ridderbos**:

The conclusion of the whole of chapter 14 begins with the customary shalom greeting, here expressly intended as a farewell: “Peace I leave with you,” reinforced by the emphatic statement “My peace I give to you.” The possessive pronoun “My” and the words “I give” are further explained in what follows: “Not as the world gives do I give to you.” The “world” – here, presumably, meaning “people in general” – extends shalom as a wish. Pious or otherwise, sincerely or perhaps superficially, but always without the ability to give what is wished for the other. Jesus’ “shalom” is not a cheap wish. He is now at the point of going away on a journey in which He will have to fight for that peace against the powers of darkness and violence (vs. 30; 16:33), a peace that He will have to bring back from the depths of death (cf. 20:19, 26). But He also knows where and to whom He is going, and His “shalom” is therefore a benediction full of grace and divine power. For that reason He now repeats the word which He began: “Let not your hearts be troubled, neither let them be afraid” (vs. 1; cf. 16:33).⁹

When we consider the matter of the peace of God in Jesus Christ, we may do so in several ways. First, we can consider that there is objective peace that Christians enjoy with God. Second, in addition there is subjective peace that Christians may enjoy from God. Third, we may consider the peace of God and its association with the promise kingdom of God. Let us define and distinguish these.

1. The objective peace of God

There is an *objective state of peace* that each of us enjoy with God through faith in Jesus Christ. We who are in Christ are at peace with God, a peace that Jesus Christ has given to us. This is a state of peace that is only enjoyed by those who truly know Jesus Christ as Lord and Savior. But, moreover, it is a state of peace that every true Christian possesses. Before coming into this state of peace with God through faith in Christ, we were at war with God and God was at war with us. **R. C. Sproul** (1939-2017) wrote of the importance of every individual to give the utmost attention to this matter. Here are his words:

The peace of the world is temporary and tentative. But the peace that Christ gave His disciples was far more valuable than the richest earthly inheritance. Why? We find the answer when we read about the great drama of the gospel and our justification by faith alone. After Paul expands on these truths in his epistle to the Romans, he proclaims, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

O sinner, you are in the most perilous situation any human being could ever be. You are at war with God, estranged from Him. It is a war you cannot win. I urge you strongly as I can to flee to the cross that you might have peace with God; that your name might be in this last will and testament. Christ gave Himself on your behalf and took upon Himself the just wrath of the Father against you. If you trust Jesus for your substitutionary work, you will have the unspeakable inheritance of peace with God.

O Christian, you know what it means to sin, to displease Christ, to feel a wedge in your relationship with Him. We all go through that when we are brought under conviction. Christ chastens us, but at no pint after our redemption is He ever at war with us again. When we are reconciled to the Father through Christ, the war is over.

⁹ Herman Ridderbos, **The Gospel of John; A Theological Commentary** (William B. Eerdmans, 1997), pp. 500f.

I do not believe there can be a greater legacy from Christ than His peace—not a peace such as the world gives, a fragile truce that can be ended any moment by new acts of hostility, but an eternal peace that never can be disrupted.¹⁰

Another good explanation of this passage is as follows:

There is therefore no room for distress or cowardly fear. The new order is simply the peace of God in the world, though not proceeding from it. It is the peace of Christ, manifested in His opposition to the world, and sharply distinguished from that peace which is customarily desired in oft-repeated salutations and farewells (1 Sam. 1:17) and which consists merely in the cessation of strife (Matt. 10:34; Luke 12:51), or that false security which cries after *Peace, peace; when there is no peace* (Jer. 6:14). The peace of Christ is manifested in unbroken union with the Father, maintained in continuous strife with the world, in persecution, in humiliation, and in death for the glory of God. Such is the peace which Jesus leaves with His disciples, and offers to them as His supreme gift (20:19; cf. Mark 5:34; Luke 7:50; Num. 6:26; Isa. 54:13; 57:19; Ezek. 37:26), the peace which Philo said was ‘the greatest good, which no man is able to provide’. The effectual benediction of peace depends, however, upon the return of Jesus to the Father and upon His risen and glorified appearance to His disciples; His departure is therefore a ground of rejoicing rather than sorrow.¹¹

2. The subjective peace of God

But as foundational and important as this objective peace with God through Jesus Christ, there is more for us in this matter of peace with God. There is also a *subjective experience of peace*, an inward sense of well-being, a feeling of assurance that if understood and enjoyed rightly, cannot be shaken or taken away by that which *happens* to us. The peace that the world gives is based on what happens to you. By definition, this is what “happiness” is, it is a sense of well-being we experience because of what happens to us, what we may be experiencing in this world. That is the only kind of “peace” the world can offer us. But that is not a secure or lasting peace, for it can be easily shaken or even shattered by whatever may happen to you next. But the peace that our Lord Jesus has given us may not be adversely affected or removed from us, if seen and understood rightly by us. It is the peace and assurance that Paul wrote about in Romans 8:28ff:

³¹What then shall we say to these things? If God is for us, who can be against us? ³²He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³Who shall bring a charge against God’s elect? It is God who justifies. ³⁴Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written:

“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”

³⁷Yet in all these things we are more than conquerors through Him who loved us. ³⁸For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom. 8:28-39)

Paul did not mention the word “peace” but he certainly was expressing a sense of peace in his words. Nothing that might happen to us in this world, should be able to shake us of this sense of peace in the soul, if we are thinking and believing rightly.

¹⁰ R. C. Sproul, **John**, St. Andrew’s Expository Commentary (Reformation Trust, 2009), pp. 280f.

¹¹ Hoskyns, **John**, p. 461.

The apostle Paul also referred to this subjective peace available to Christians in his epistle to the church at Philippi:

Let your gentleness be known to all men. The Lord *is* at hand. ⁶Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷and ***the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.*** (Phil. 4:5-7)

There is a peace that God gives His people that defies explanation. It is the enjoyment of a settled heart regardless of what is transpiring in our lives. It “surpasses all understanding.” And this subjective peace will guard your soul and stabilize your mind through all of your trials.

3. Peace and the kingdom of God

This “peace” that Jesus promised was inherent in the possession of salvation. “‘My Peace’ is Jesus’ bequest of the peace which is no less than the salvation of the kingdom of God.” The promise found in the Old Testament Scriptures is that when the Messiah would arrive He would bestow His “peace” upon His people. Consider these verses:

Isaiah 9:6-7. “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, ***Prince of Peace.*** ⁷Of the increase of his government ***and of peace*** there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.”

Isaiah 52:7. “How beautiful upon the mountains are the feet of him who brings good news, ***Who proclaims peace,*** Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, ‘Your God reigns!’”

Isaiah 57:19. “‘I create the fruit of the lips: ***Peace, peace to him who is far off and to him who is near,***’ says the LORD, ‘And I will heal him.’”

Ezekiel 37:26. “Moreover ***I will make a covenant of peace with them,*** and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.”

Haggai 2:9. “‘The glory of this latter temple shall be greater than the former,’ says the LORD of hosts. ‘And ***in this place I will give peace,***’ says the LORD of hosts.”

We can turn to the New Testament Scriptures that validate the present realization of this promise of peace in the Kingdom of God over which Jesus Christ reigns.

Acts 10:36. “The word which God sent to the children of Israel, ***preaching peace through Jesus Christ-*** He is Lord of all.”

Romans 14:16f. “Therefore do not let your good be spoken of as evil; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness ***and peace*** and joy in the Holy Spirit.”

In each of these kingdom passages, we read that “peace” is characteristic of that realm. It is a peace that the King provides for all of His citizens within His kingdom. This peace of the kingdom of God is not like the peace that the world offers. There is a famous ancient monument that was erected in 13 BC by the first Roman emperor Augustus Caesar. It is called the ***Ara Pacis***, and it is still standing in the city of Rome

today. [There is a picture of it reproduced on the last page of your notes]. It is a Roman altar dedicated to “Pax”, the Roman goddess of peace. The statue was commissioned by the Roman senate on July 4, 13 BC to honor the return of Augustus to Rome after three years in Spain (Hispania) and France (Gaul). It was seen to be a promise of the Pax Romana, the peace of Rome that the empire was to secure for its citizens. It never delivered peace. Only the Lord Jesus gives true peace, not as the world gives.

Conclusion:

The Lord’s parting words to His disciples have implications and application for us. We are in need of the ministry of the blessed Holy Spirit. We are still in need of teaching. We need the ministry of the Spirit to illuminate our minds to the truth of the Holy Scriptures. And we are still in need of remembering; that is, we need to be able to recall what we have learned as we attempt to apply the truth of the Word of God to our lives.

We will conclude with the words of application set forth by **J. C. Ryle** (1816-1900):

Are we sensible of our ignorance? Do we feel that at best we know in part and see in part? Do we desire to understand more clearly the doctrines of the gospel? Let us pray daily for the help of the “teaching” Spirit. It is His office to illuminate the soul, to open the eyes of the understanding, and to guide us into all truth. He can make dark places light, and rough places smooth.

Do we find our memory of spiritual things defective? Do we complain that though we read and hear, we seem to lose as fast as we gain? Let us pray daily for the help of the Holy Ghost. He can bring things to our remembrance. He can make us remember “old things and new.” He can keep in our minds the whole system of truth and duty, and make us ready for every good word and work.¹²

“When Christ who is your life appears,
then you also will appear with him in glory. (Col. 3:4)

¹² J. C. Ryle, **Expository Thoughts on John**, vol. 3 (The Banner of Truth Trust, 1987, orig. 1869), p. 92.



The Ara Pacis in Rome – 13 BC