

# John 14: Jesus' "Father" Theology

*Jesus' Great Parting Gift: A Plan for Peace*

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John 14.27

<sup>27</sup> “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.

<sup>28</sup> 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.

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

# The Way of Peace

*“Peace I leave with you; my peace I give you. I do not give to you as the world gives . . .*

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- ❖ 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 Problem with 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)*

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- ❖ The problem with the world's peace is that its efforts to acquire peace always fall short because they do not address the root cause, i.e., sin, and because it is not based on the reconciling, transforming work of the Prince of Peace.
- ❖ The same “anti-peace” dynamic is at work in believers—our sin-affected human nature is in conflict with our spiritual nature causing war within us\* leading us to act in ways that are the antithesis of what we have experienced in Christ. \*Romans 7.22-24
- ❖ Like Adam, we try to find an answer to our nakedness—our sense of vulnerability, that which causes us fear. The first lesson that the Lord God taught fallen humanity is that only He can adequately address our loss of peace.
- ❖ At the heart of any loss of peace is faithlessness and the only answer for faithlessness is a work of faith.

# The Anti-Peace Competition

*“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.”*

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*“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

- ❖ Jesus clarifies two factors that compete against a disciple’s quest for peace:
  - (1) *“Do not let your hearts be troubled”*
  - (2) *“In this world you will have trouble”*
- ❖ Our hearts are predisposed to being troubled—to being agitated with fear, grief, anxiety, doubt. But Jesus tells us “do not let”—calling us to take a deliberate, intentional action to mitigate that inclination.

❖ The second thing that Jesus makes clear is that *world* and *trouble* are synonymous.

“world” (*kosmos*) —

(1) the material universe (the aggregate of sensitive existence and humanity)

(2) the present order of things

(3) the world external to the Christian body

“trouble” (*thlipsis*): pressure, compression (from *thlibo*: to crowd; afflict, narrow)

❖ The world is characterized by—

▶ sin and its consequential dysfunctionality (cf. Galatians 5.20; Colossians 3.5-8)

▶ self(ish)-oriented value system (1 John 2.16)

▶ anti-Christ spirit and satanic dominance. (Ephesians 2.2; 6.12; 1 John 5.19)

❖ Despite this “anti-peace” competition, Jesus wants his disciples to understand that peace is both possible and available— “my peace I give to you.”

# The Calling to Peace

*“Peace I leave with you; my peace I give you.”*

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*“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

- ❖ How do we experience Christ’s peace? First, we must remember that it is *his* peace that we need, and that only his peace is sufficient for the trouble we experience while living in this anti-peace” world— *“so that in me you may have peace.”* True peace is a transcendent peace, sourced from the *Ultimate Peace-Achiever* who declares: *“Take heart! I have overcome the world.”*
- ❖ Secondly, Jesus stresses to his disciples two “in” matters: *“in me”* and *“in the world.”* Similar to his prayer for us who *“in the world but not of the world”* is the understanding that we are *called into* peace while in a place of trouble.