



TALKS FOR GROWING CHRISTIANS TRANSCRIPT

John 14:25-31: Our Lord's Promise of Peace and His Teaching on the Holy Spirit

"These things I have spoken to you while being present with you. ²⁶ 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. 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. ²⁸ You 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. ³⁰ I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. ³¹ But 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.

Background Notes

At the end of verse 31 the Lord said, "*Arise, let us go from here.*" They were leaving the "upper room." The so-called "Upper Room Discourses" begin in John 13, and they were given to the disciples in the same "upper room" where the Last Supper took place. When the Lord said, "*Arise, let us go from here*" He meant that they would now leave the upper room and go to the Garden of Gethsemane.

Whether they left immediately or remained until the content of chapters 15-17 was given, we can't be sure. If they left immediately, then the rest of the "Upper Room Discourses," including our Lord's high priestly prayer of John 17, would have been given as they walked from the city of Jerusalem, across the Kidron Valley to the Garden of Gethsemane. However, it's possible that after the Lord made the announcement they lingered a little longer and didn't actually leave the upper room until after John 17. John 18:1 seems to indicate that they remained in the upper room a little longer: "*When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.*"

In verse 28 the Lord said, "*You 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.*" Now that does not seem like a logical statement, does it? Normally when you love someone, you want him or her to stay with you! What the Lord meant here was that if they had fully appreciated Him and the work of redemption that He was accomplishing, they would be glad that He was returning to the Father. His return to the Father would mean that the work for their salvation was complete, and the Lord would no longer be subject to the cruelty and indignity of wicked men.

Why did the Lord say, '*My Father is greater than I*'(v28)? In essence, the Father and the Son are equal. However, in His role as Redeemer, the Lord Jesus Christ became man and submitted Himself to the will of the Father. This is called "functional subordination." The Father and the Son are equal in essence, but the Son willingly became

subordinate to the Father in His earthly ministry. A good illustration is a father and a son today. The father is not **intrinsically** "greater" than the son. They are ontologically equal - that is, they are equal in essence or in being. But for the purposes of order and harmony in the family, there is **functional** subordination of the son to the father.

"I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me"(v30). Here the Lord was referring to Satan as "the ruler of this world." Back in John 12:31 the Lord said, in reference to His work on the cross, *"Now is the judgment of this world; now the ruler of this world will be cast out."* Satan would try to thwart the mission of Jesus Christ, but Satan had no power over Him -- he had no hold on Christ. Why? Because Jesus Christ was sinless! Jesus was true man, but he was also God, and therefore He was sinless. But notice the end of verse 31: *"...as the Father gave Me commandment, so I do."* The "commandment" of the Father was for the Lord Jesus to go to the cross for our salvation. Although Satan had no power over Christ, Satan was allowed to bruise His heel (Genesis 3:15).

Doctrinal / Teaching Points

1. There's no better teaching for the believer than the teaching of 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." Here we have the same Greek word for the Holy Spirit that we saw back in verse 16 - "helper" or "comforter," from the Greek word *paraklete* or *parakletos* - meaning one who comes along side to help in time of need. Here the specific help given by the Holy Spirit is teaching -- **teaching of the Word.**

In the context of John 14, the Lord was referring specifically to the disciples when He said that the Holy Spirit would bring everything to their remembrance as they would write the New Testament. Did you ever wonder how the gospel writers were able to remember in detail all the things that the Lord said and did? Well, here's your answer! Now while verse 26 refers in the specific context to the disciples, it certainly can be applied to us. There is no better teaching for the believer than the teaching of the Holy Spirit! As we read and study Scripture, the Holy Spirit helps us remember what we read and brings it to mind as we need it. He teaches us.

One of the courses that I teach at Emmaus Bible College is "Hermeneutics." (That's not a disease, by the way, folks!) Hermeneutics is a course on interpretation of Scripture. The first principle of hermeneutics that I teach has to do with meditating and praying about Scripture. As we meditate on Scripture and pray about the interpretation, the Holy Spirit teaches us. There is no better teaching for the believer than the teaching of the Holy Spirit. So next time that you are wrestling with a difficult passage of Scripture and struggling with the interpretation, just don't say, "Well, I think it means this!" Or "My pastor (or a favorite author or TV preacher) says it means this, so I'll just go along with him." No, meditate and pray about the proper interpretation of that scripture. The Holy Spirit is **with** you and **in** you to help you. He is God! He is the Author of the Bible, and certainly He knows the meaning of what He wrote! There is no better teaching for the believer than the teaching of the Holy Spirit.

2. There's no better peace for the believer than the peace of God.

"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"(v27). Do you want peace? I'm speaking to you as believers now. Peace is available. The Lord promised to give us peace, and we can have it!

The peace that the Lord offered here in verse 27 is not like the peace that the world talks about. When the world speaks of peace, they mean "absence of, or exemption from, conflict and trial." The Lord doesn't promise us that kind of peace. The peace that the Lord gives is the "calmness of confidence in God" so that we can go **through** the conflict or trial without anxiety and without fear.

Notice at the end of verse 27: *"...Let not your heart be troubled [that's anxiety], neither let it be afraid [that's fear]."* We don't know what the future holds, but we can have confidence for the future because we know Who holds the future! We don't need to have anxiety attacks about our job or our financial security, and we don't have to fear death. We can have calmness because of our confidence in God! Isaiah 26:3 says, *"You will keep in perfect peace him whose whose mind is stayed on You, because he trusts in You."*

3. There's no better proof for the believer than the resurrection of Jesus Christ.

"And now I have told you before it comes, that when it does come to pass, you may believe"(v29). "Before **'it'** comes" and "when **'it'** comes to pass" -- what is the **"it"** here? Looking back at verse 28, as well as verses 19-20, we could say that the **"it"** refers to the future events of the resurrection and ascension of our Lord and the coming of the Holy Spirit at Pentecost.

The Lord said that "when it comes to pass, you may believe." In other words, when these future events happened, they would help the disciples to believe. These events would be **proof** for them -- and for us as well! We were not present when these events occurred, as the disciples were, but they were **historical events**. The resurrection of Jesus Christ, which is the crux of the Christian faith, can be checked out and definitively shown to have taken place in history. In fact, if anyone asked me for proof of Christianity, I would begin with the resurrection of Jesus Christ! And if I were ever to have serious doubts about the Christian faith, I would look again at the resurrection of Christ -- because there is no better proof for the believer than the resurrection of Christ!

Another course that I teach at Emmaus is entitled "Christian Evidences." This course discusses some of the many and varied evidences that are available to show the credibility of the Christian faith. One section of the course deals with the resurrection of Christ. There is a **lot** of evidence for the resurrection! Not only is there **biblical evidence** (although that should be enough for us!), but there is also a lot of **extra-biblical evidence** that deals with the resurrection of Christ (extra-biblical means sources other than the Bible). There is so much evidence that a person has to kiss their brains goodbye if they refuse to believe in the resurrection of Christ!

Let me just give you one piece of evidence -- just one extra-biblical evidence for the resurrection of Christ. It's **Sunday!** How did Sunday get going as the day of worship? For as far back as we can trace, all the way back top the 1st century, Christians have always met together for worship on **Sunday**. Now we know that the earliest Christians were Jews. Why would Jewish people change their special, God-given day of worship on the seventh day of the week, to Sunday, the first day of the week? The Lord Jesus never told them to change the day of worship! Those early Jewish Christians argued about all kinds of things,

like what Jewish laws they should continue to keep, and whether Gentile Christians should be required to keep the laws of Judaism, and so forth. But there's **no** record that they **ever** argued about **Sunday** as their new day of worship. Something unbelievable must have taken place on a Sunday to cause these Jewish believers to change from their centuries-old Jewish practice of worship on Sabbath! What monumental event happened to cause this change? It was the **resurrection** of Jesus Christ! It happened on **Sunday**, the first day of the week. The first day of the week became "the Lord's Day," and the early believers began to meet for worship and to remember His resurrection on the first day of the week!

"Sunday" is just one piece of evidence of the resurrection – there are many, many more! There's no better proof for the believer than the resurrection of Jesus Christ.

Practical Application

How selfish is our love?

Verse 28 once again: *"You 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."* Now the disciples certainly loved the Lord, but it was somewhat of a selfish love. In other words, the Lord was saying, "If you **really** loved me, you would rejoice because I said I'm going to the Father. That is, you would see the bigger picture of the whole plan of redemption and the necessity for Me to return to heaven so that the gospel would go out to the whole world. You would not be so short-sighted, thinking only of yourselves and holding Me back!" At this point, the disciples' love for the Lord was a selfish love.

What about us? How selfish is **our** love for the Lord? In the months and years ahead, disappointments will come into our lives. When disappointments and difficulties come, there's always a tendency for us to say, "Lord, where are you? Have You left me? What has happened?" If we're thinking along those lines, that's a selfish love! Why? Because we **know** that in everything God is working for our good! Romans 8:28 tells us that "all things work together for good to those who love God and are called according to His purpose." Notice that Romans 8:28 doesn't say that "all things in our lives are good." No, sometimes God allows circumstances to come into our lives that are **not** pleasant. But God is **working** through **all** the circumstances and events of our lives, and He's working all of them together for our eventual **good**. God's good goal for our lives is to help us become more like our Lord Jesus Christ!

Do we really believe that Scripture? Then why do we question God? That's a good question for all of us to ask ourselves, isn't it? How selfish is our love?