

# Come & Go

## John 14:27-31

- I. Go in Peace v.27
  - a. I Leave Peace
    - i. I leave Peace
      - 1. Peace - to give a greeting of peace suggestive of His departure, and He is not forgetful of the parting word of peace.
      - 2. It is a gift related to the commission to forgive sins (20:19, 21, 26) and go forth in the power of the Holy Spirit, but also before his death he promises them
    - ii. I Give Peace
      - 1. I give peace - The Lord ... give thee peace,” so here εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν conveys more than the customary “Go in peace.” The peace which Jesus bequeaths (ἀφίημι ὑμῖν) is His to give as a permanent possession (cf. 16:33), and is given, not by way of hope or assurance of good will only, as the world (i.e. the ordinary run of mankind; see on 1:9) gives it in farewells, but in the plenitude of Divine power.
      - 2. Jesus offered his “farewell” to the disciples, but it is more than a farewell. It is Jesus’ version of messianic hope for his followers because they lived in a world filled with frustration, anger, violence, and death.
      - 3. My peace” is Jesus’ bequest of the peace which is no less than the salvation of the kingdom of God
      - 4. That peace, in Jesus’ teaching, is to be as characteristic of the dawning kingdom as the presence and power of the Holy Spirit, and Jesus bequeaths both (vv. 26–27), thus fully providing all that is necessary to meet his disciples’ fears (vv. 1, 27). Many have remarked that in this discourse Jesus imparts to his followers not only ‘my peace’ but also ‘my love’ (15:9, 10) and ‘my joy’ (15:11). Bruce<sup>1</sup> (p. 305) goes further: ‘When we recall that love, joy and peace are the first three graces in the fruit of the Spirit in Gal. 5:22, we may wonder if these three did not form a triad in primitive Christian thought comparable to faith, hope and love.’ If so, the sanction is dominical, and the common element is love.
      - 5. **My peace I give you.** They would have “peace with God” (Rom. 5:1) because their sins were forgiven and the “peace of God” (Phil. 4:7) would guard their lives. **The world** is unable to **give** this kind of peace. Fear of death (Heb. 2:14–15) and fear of the future are

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<sup>1</sup>Bruce F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Pickering and Inglis, 1983).

removed as Jesus' followers trust in Him. Thus they need not **be troubled** (cf. John 11:33; 13:21; 14:1).

6. And by his death he effected for his own followers peace with God, and therefore 'the peace of God, which transcends all understanding' (Phil. 4:7).
7. Not as the World
  - a. World - *the world*, and everything that belongs to it, appears as that which is hostile to God, i.e.<sup>2</sup>. lost in sin, wholly at odds w<sup>3</sup>. anything divine, ruined and depraved
  - b. The Roman Empire achieved its *pax Romana* of Augustus and his successors by the sword, but here Jesus proclaims a peace far different from the way of the world. As Hoskyns and Davey have succinctly stated, Jesus was proclaiming "the new order," which "is simply the peace of God in the world." It was not like the cries of "peace, peace" by Israel when Jeremiah reminded them "there is no peace" (Jer 6:14). This peace was the gift of Jesus which would calm their troubled hearts and ease their fears of his departure. It is the peace that Christians would come to experience in the post resurrection era of the Spirit, when Paul could proclaim a peace of Christ Jesus that goes beyond all human understanding and guards believers "hearts and minds" (Phil 4:7).
  - c. It was to bring this into being that Jesus came, was departing, and was to come again. (For the concept of the Messiah as the bringer of peace cf. Isa 9:6-7; 52:7; 57:19; Ezek 37:26; Hag 2:9; Acts 10:36; Rom 14:17.) Jesus' gift of shalom is given "not as the world gives it"; its greetings of "shalom" have no power (cf. Jer 6:14),
  - d. The world is powerless to give peace. There is sufficient hatred, selfishness, bitterness, malice, anxiety and fear that every attempt at peace is rapidly swamped. Within a biblical framework, attempts to achieve personal equanimity or merely political stability, whether by ritual, mysticism or propaganda, without dealing with the fundamental reasons for strife, are intrinsically loathsome. That is why God denounces 'prophets and priests alike' who 'practices deceit. They dress the wound of my people as though it were not serious. "Peace, peace," they say, where there is no peace. Are they ashamed of their loathsome conduct? No, they have no shame at all; they

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<sup>2</sup>i.e. **i.e.** = id est (that is)

**I.-E.** Indo-European

<sup>3</sup>w. **w.** = with

do not even know how to blush' (Je. 6:13–15). The world promises peace and waves the flag of peace as a greeting; it cannot give it.

b. Heart

- i. Heart- of inner awareness, of the emotions, wishes, desires
- ii. Troubled - **to cause inward turmoil, stir up, disturb, unsettle, throw into confusion**
- iii. Fearful- **to lack courage, be cowardly/fearful**
  1. *Μηδὲ δειλία* is the parting counsel of Moses (Deut. 31:8): so also *μηδὲ δειλάσης* is the counsel of Joshua to his warriors (Josh. 10:25), as it was the word of Yahweh to him (Josh. 1:9, 8:1). *μηδὲ δειλιάτω*, “let not your heart be dismayed,” is, in like manner, the parting word of Christ

II. If you Love Me v.28

a. Go and Come

- i. I will go
- ii. I will come

b. Loved Me

- i. If you loved me
  1. referring to present time, implying that the disciples are not loving Jesus as they should
- ii. Rejoiced
  1. But in this case it is expanded to include the statement that the disciples' love for Jesus should issue in their joy for him because he was going to the Father. Jesus' departure/death-resurrection was part of the great mission plan of God for the world, which is focused on the great “hour” to which the initial coming of Jesus had been directed (2:4; 12:23; 17:1).
  2. His return to the Father is His elevation to His true glory. No precise distinction can be drawn between *ὑπάγειν* and *πορεύεσθαι* in such phrases
  3. But it, too, is lifted up to the theological plane. It arises out of the change in the form of revelation. *λύπη* (→ IV, 321, 32 ff.) and *χαρά* clash (Jn. 16:20–22) and the theological function of *λύπη* is to show that death is not annulled but made into an act of salvation by the resurrection. The eschatological nature of this joy can be seen from its association with *εἰρήνη*
  4. The encouraging explanation of the reason for Jesus' impending death and promise of his return, given in vv 2–3, should have brought joy to the disciples, since it is a departure to be with the Father; real love to Jesus would mean rejoicing with him in that prospect.

5. If Jesus' disciples truly loved him, they would be glad that he is returning to his Father, *for* he is returning to the sphere where he belongs, to the glory he had with the Father before the world began (17:5), to the place where the Father is undiminished in glory, unquestionably greater than the Son in his incarnate state. To this point the disciples have responded emotionally entirely according to their perception of *their own* gain or loss. If they had loved Jesus, they would have perceived that his departure to his own 'home' was *his* gain and rejoiced with him at the prospect. As it is, their grief is an index of their self-centredness.

iii. I will go to the father

1. Father is greater

- a. obedience of the Son to the Father (e.g., 4:34; 8:29) and his dependence on the Father for every aspect of his ministry (e.g., 5:19; 12:48–49), as well as of the origin and end of the Son's mediation in revelation and redemption as being in the Father (e.g., 1:14, 18; 5:21–27).
- b. Presumably it would mean that Jesus is going back to the one who commissioned him, under the assumption that Jesus has all but completed his task, *for* the one who sent him is greater than the one who is sent
- c. Thus the Father is greater in office or glory than the Son was in His humiliation.

III. Believe v.29

a. I told you before

IV. Nothing On Me v.30

a. Ruler of the World

i. Fulfilled prophecy is a great comfort and support to believers (cf. Isa. 46:8–10). Jesus had predicted His death and resurrection many times (e.g., Mark 8:31–32; 9:31). When this came to pass, after their initial shock, it would greatly help their faith. His teaching time was now limited because Satan, **the prince of this world** (cf. John 12:31; 16:11), was moving his forces against Jesus through Judas (cf. 13:2, 27). And yet Satan had **no hold on** Jesus. Sin leads to death (Rom. 5:12, 21a; 6:16), and sin and death give Satan a hold over people (cf. Heb. 2:14–15; Rev. 12:10). But since Jesus is sinless, Satan cannot claim Him for his kingdom of darkness. Satan thought Jesus' death was a victory for him, but actually it was Jesus' victory over Satan (John 16:11; Col. 2:15).

b. He has nothing on me

i. Here John pointedly sums up the situation by stating that the prince of the world "has no hold on me" (NI<sup>4</sup>V) or "has no power over me, literally "in me he has nothing"

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<sup>4</sup>NIV New International Version

- ii. The devil has no claim over Jesus, for Jesus is not of this world (8:23), he has ceaselessly resisted the devil, and has never played into his hand (cf. 8:46). On the contrary the world must learn that Jesus loves *the Father* and that he does *his will*; hence he will make no compromise now and take an easy way out (the devil's way!), but he will do as the Father commanded
- iii. Jesus cannot speak much longer, *for the prince of this world* (cf. notes on 12:31) *is coming*. Whatever role Judas Iscariot plays as a responsible agent, the devil himself precipitates Jesus' death (cf. notes on 6:70; 13:21, 27). In fact, though he does not know it, the devil is to be overthrown. *He has no hold on me* is an idiomatic rendering of 'he has nothing in me', recalling a Hebrew idiom frequently used in legal contexts, 'he has no claim on me', 'he has nothing over me'. How could he? Jesus is not of this world (8:23), and he has never sinned (8:46). The devil could have a hold on Jesus only if there were a justifiable charge against Jesus. Jesus' death would then be his due, and the devil's triumph.
- iv. If they truly loved him (and the clear implication is that they do not), they would be glad that he is going to the Father. After all, his departure ensures that he will take them to be with him forever (vv. 1–3): that alone should have been a cause for joy. Genuine love for Jesus would have found another cause for joy: *the Father is greater than I*.

