

HE SHALL BE CALLED

"OUR PRINCE OF PEACE"

JOHN 14:25-27

The apostle Peter warns us to stay alert and remain sensible because our enemy, the devil, prowls around like a roaring lion looking for someone to devour (1Pe 5:8). Like identity thieves, our adversary's evil imps linger unseen in the shadows of our lives, waiting for any opportunity to steal our peace, always ready to use our personal failures, financial reversals, unforeseen tragedies, failed relationships, surprise illnesses, and the like against us. Apart from the inexplicable peace (Php 4:7) that Jesus gives, in circumstances like these we would have no peace at all (Jn 14:27).

Jesus tells us, "Peace I leave with you; my peace I give you. I do not give to you as the world gives" (Jn 14:27). Whereas the peace the world gives wavers in the winds of circumstance, his peace stands steady against the gale, enabling the ones who have it to "keep their heads when all those around them are losing theirs and blaming it on them."

What are you afraid of—losing your job, paying the mortgage, whether your spouse still loves you, learning your child or grandchild has a rare disease, relocating for a new job, growing old, your financial future, whether you're a good parent, your weight, retirement, a falling out with a friend? Peace that secures composure in the midst of trouble and dissolves fear is yours in Christ. Find

Unsaved people enjoy peace in the absence of troubles; Christians enjoy peace in spite of troubles.

— Warren W. Wiersbe

solace in what Jesus says, "Do not let your hearts be troubled and do not be afraid" (Jn 14:27b). As long as the circumstances persist, you'll retain the composure needed to deal with them.

This Week's Core Competency

Peace – I am free from anxiety because things are right between God, others, and me.

"Peace (*shalom*) be with you" was the common Jewish greeting when friends met and parted. Among Jews and in the Bible, "peace" has a wider and deeper meaning than in Greek writings of the day. "For Greeks (as for us) peace was essentially *negative*, the absence of war. But for the Hebrews it meant *positive* blessing, especially a right relationship with God. This is to be seen in the Old Testament, and it is carried over into the New" (Leon Morris, *The Gospel According to John*, NICNT, 658, italics added).

In fact, the Hebrew idea of *shalom* influenced the broadening of the Greek idea of *eirene* (peace) to connote the ideas of growth and prosperity. On the meaning of *shalom*, one lexicon says, "Completeness, wholeness, harmony, fulfillment, are closer to the meaning [than the absence of war]. Implicit in *shalom* is the idea of unimpaired relationships with others and fulfillment in one's undertakings" (TWOT, 2401a).

The world is clearly powerless to give this kind of peace because this kind of peace has its source in God. The Aaronic benediction reveals as much:

"The LORD bless you
and keep you;
the LORD make his face shine on you
and be gracious to you;

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the LORD turn his face toward you
and give you peace" (Nu 6:24-26).

More specifically, Isaiah reveals that it has its source in Messiah, the Prince of Peace (Isa 9:6), who gives *shalom* its fullest expression in his kingdom's government of peace. So, it's not surprising to hear Jesus say, "Peace I leave with you; my peace I give you" (Jn 14:27a).

What's more, the world is clearly powerless to give this kind of peace because the world is unable to address the problem of sin, the root cause of anxiety and strife. One commentator observes: "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" (D. A. Carson, *The Gospel According to John*, PNTC, 506).

But Jesus in his death absorbed in himself the malice of others and the sin of the world. He came to his own people offering them peace with God, but the Jewish people did not receive him. Yet to all those who did, to those who took him at his word accepting his offer, including Gentiles, he gave his peace. That said, one day in connection with his return "all Israel will be saved" (Rom 11:26) and enter messianic peace secured not by the sword as was the *pax Romana* (Roman peace) but by an innocent man who suffered and died at the hands of the Romans, of the Jews, actually, of all of us.

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Isaiah 9:6

*For unto us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.*

John 14:25-27

25 "All this I have spoken while still with you. 26 But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. 27 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.

EXAMINE – what the passage says before you decide what it means.

- * Circle "all this" in v. 25.
- * Box "but" indicating *contrast* in v. 26.
- * Circle "Advocate" in v. 26.
- * Circle "will send" in v. 26.
- * Bracket "in my name" in v. 26.
- * Circle "you" in vv. 26, 27.
- * Circle "peace" in v. 27.
- * Box "as" indicating *comparison* in v. 27.
- * Underline "troubled" and "afraid" in v. 27.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Explain the *contrast* introduced in verse 26.
2. Describe what an "advocate" does (cf., v. 16).
3. Jesus said, "the Father will send" the Holy Spirit "*in my name*" (cf. v.16). Put what "in my name" means in your own words.
4. Elaborate on the two-fold function of the Holy Spirit (v. 26).
5. Does "you" in verse 26 refer *exclusively* to the eleven and other first-century believers or *inclusively* to all believers? Explain your answer.
6. Describe how the *biblical* definition of "peace" differs from the *dictionary* definition.
7. Jesus refers to the peace he leaves with his disciples as "*my peace*." What do you make of that?
8. What makes you think that you *truly* have his peace?
9. **Discussion:** "Do not let your hearts be troubled and do not be afraid." Easier said than done?

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

The second promise of the "Paraclete" in John 14:25-27 (cf., 14:16), translated "advocate" in the NIV, further clarifies the role of the Holy Spirit in the lives of Jesus' disciples, following the Day of Pentecost (Ac 2:1-4, 17-18, 32-33). This future ministry of the Spirit is anticipated by John in his comment on what Jesus said on the last day of the Festival of Tabernacles. Jesus said: "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them" (Jn 7:37b-38). And John commented: "By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified" (v. 39). Acts 1:8 finds the disciples in Jerusalem following Jesus' resurrection still waiting for the Holy Spirit.

Flashback to the upper room nearly fifty days earlier. After revealing that he is going to the Father's house (Jn 14:1-4), Jesus tells his disciples, "I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth" (vv. 16-17a), whom he identifies as the Holy Spirit (v. 26). "Advocate" is how the NIV translates the Greek word *parakletos* (cf., 14:16, 26; 15:26; 16:7). In other English translations it's variously translated "Comforter" (KJV), "Helper" (NKJV, NASB, ESV), "Counselor" (HCSB, RSV), even "Companion" (CEB).

Because each of these various renderings has its downside, some prefer the transliterated form "Paraclete." One commentator who does, writes: "The picture presented in this context is that of a Paraclete who will function as a replacement and a strengthening companion who will be a kind of alter ego for Jesus. Jesus had been leading them, advising them, teaching them, empowering them, and critiquing them. But his time with them would thereafter be limited, and his followers needed a new companion who could function in all those ways . . . Jesus had been their Paraclete, and in him, John states, the Spirit lived (cf. 3:14). What, then, was to happen when Jesus departed? The Spirit was to dwell personally in the disciples and become their guide (16:13)" (Gerald L. Borchert, *John 12-21*, NAC, 123-25).

After announcing the sending of the Advocate, Jesus goes on to describe the Holy Spirit's two-fold function (v. 26). When he comes, he will be the disciples' *teacher* and *reminder*. During his earthly ministry, the disciples frequently either misunderstood or failed to fully understand what Jesus taught. But he now promises that the coming Spirit-Paraclete will remind them of his words as well as interpret their meaning. We see an allusion to this in John's own Gospel. After Jesus cleansed the temple and told the Jews, "Destroy this temple, and I will raise it again in three days" (2:13-24), John adds the editorial comment: "But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken" (vv. 21-22). While some believe that the Spirit's teaching and reminding ministry *pertains exclusively* to the Eleven and their contemporaries—thereby assuring readers at the end of the first century of the accuracy of earlier disciples' testimony—it seems reasonable to believe that it *applies inclusively* to disciples now as well, whom he enlightens as they study the testimony of Jesus' first followers recorded in the scriptures. After all, the peace he gives them he gives to all who believe.

In his farewell (v. 27), Jesus bequeaths "peace" (i.e., *shalom*, connoting well-being, harmony, serenity, and prosperity) to his disciples. He calls it "*my* peace," meaning that it's "peace" that belongs to him (i.e., he has) and comes from him (i.e., he gives). It's transcendent and inexplicable. The world cannot give this kind of unwavering, unconditional peace. At a corporate level, this peace is a fundamental characteristic of the coming kingdom of the "Prince of Peace" (Isa 9:6-7)—nothing less than the peace of God in the world. At a personal level, this peace secures composure in the midst of trouble, and alleviates anxiety in the face of uncertainty. And because Jesus gives his peace to his disciples, he can comfort them with these words, "Do not let your hearts be troubled and do not be afraid" (v. 27b).

day **4** **EMBRACE** – how God spoke to you in his word.

The Message of the Passage

Jesus has given you another advocate, the Holy Spirit, and bequeathed you his peace, so let not your heart be troubled, neither let it be afraid.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22.

If you became a Christian as an adult, do you remember experiencing a change in how you responded to upsetting circumstances after you were saved?

If Jesus gives his peace to *all* Christians, why do some seem to worry about losing their jobs or losing their hair more than others? Do you see yourself as one of them?

Describe a situation in which you experienced Jesus' inexplicable peace.

notes **N** STUDY – the commentaries to answer the questions.

v. 25 **all this** I.e., what Jesus has spoken about his departure and the coming of the Holy Spirit (14:1-4, 16-17, 26) or what he has spoken throughout his earthly ministry. "These things' will mean the words of this discourse rather than the whole of the teaching of Jesus" (Leon Morris, *The Gospel According to John*, NICNT, 656). "Throughout these chapters Jesus repeatedly refers, in a reflective way, to his own teaching (cf. 16:1, 12, 25, 33). In this instance the clause *while still with you* not only maintains emphasis on the dominant theme, Jesus' impending departure, but serves to introduce the second of the five Paraclete passages (cf. notes on vv. 16-17), promising the Holy Spirit" (Carson, 505). The contrast between "all this . . . while still with you" (v. 25) and "everything I have said to you" (v. 26) favors the first option. The five Paraclete passages include: 14:16-17, 26; 15:26-27; 16:7-11, 12-15.

v. 26 **Advocate** Cf., Jn 2:22. Gk. *parakletos* (cf., 14:16, 26; 15:26;16:7). "The word *parakletos* is best understood as a verbal adjective with passive force, denoting one who is called alongside as a helper or defender, a friend at court" (F F Bruce, *The Gospel of John*, 301). "Counselor' (RSV, NIV) is a popular translation, but today its therapeutic connotations can be misleading. Rather, one must think of a 'legal counselor.' Thus the best translation is 'Advocate' (NRSV), so that Jesus is pointing to the Spirit's judicial or legal service . . . The second promise of the Paraclete (14:25-26) brings further clarity to the role of the Spirit, since now he is described specifically as the 'Holy Spirit'" (Gary M. Burge, *The NIV Application Commentary: John*, 395-96, 98). "In today's ears, 'Comforter' sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned. 'Helper' (GNB) is not bad, but has overtones of being subordinate or inferior, overtones clearly absent from John 14-16" (Carson, 499).

v. 26 **will send** The Holy Spirit did not indwell believers in Jesus until Jesus ascended to the Father. Peter declared, "Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Ac 2:33; cf. Jn 7:39).

v. 26 **teach, remind** "The role of the Spirit in this context is spelled out as that of instructor/teacher but clearly not in the sense of a replacement for Jesus. Instead, the Spirit's role is more like that of a prompter, or one who brings to memory the ideas of Jesus that one should be able to recall" (Borchert, 132). "He will enable them to recall and understand what Jesus taught: he will serve them, in other words, as *remembrancer* and *interpreter*" (Bruce, 305, italics added). Carson claims: "the promise in v. 26 has in view the Spirit's role to the first generation of disciples, not to all subsequent Christians" (505); Constable disagrees: "The illumination that Jesus promised here was specifically to the Eleven and their contemporaries. It was a promise to those who had heard His teaching before the Cross, but did not understand it until after the Resurrection. However, this promise did not find complete fulfillment in the apostolic age. The Holy Spirit continues His teaching ministry today, by enlightening disciples as they study Jesus' teachings. In this sense, the Holy Spirit is the true Teacher of every Christian, and human teachers serve a secondary role (cf. 1 John 2:27). The role of the Scriptures in the process is fundamental, since they contain all that Jesus personally taught and approved" (Thomas L. Constable, "Notes on John," 2017 ed., 276, planobiblechapel.org/tcon/notes/pdf/john.pdf).

v. 26 **in my name** Cf., 15:26. "That the Father sends him (see additional note) in Jesus' name may not be greatly different from saying that the Father will send him in response to Jesus' request (v. 16). There may, however, be a further point: if he is sent in Jesus' name, he is Jesus' emissary (not simply his substitute, contra Brown, 2. 653; Franck, p.41). 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" (Carson, 505).

v. 27 **peace** "Peace' (Gr. *eirene*, Heb. *shalom*) was a customary word of both greeting and farewell among the Jews. Jesus used it here as a farewell, but He used it the next time as a greeting, after the Resurrection (20:19, 21, 26). Jesus probably meant that He was bequeathing 'peace' to the Eleven—as an inheritance—that would secure their composure and dissolve their fears (cf. Phil. 4:7; Col. 3:15)" (Constable, 276). Peace, i.e., the peace of God in the world, is one of the fundamental characteristics of the messianic kingdom anticipated in the Old Testament (Ps 37:11; Isa 9:6-7; 52:7; Eze 37:26; Zec 9:9-10; cf., Lk 2:14). "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" (Borchert, 133). "At the individual level, this peace secures composure in the midst of trouble, and dissolves fear, as the final injunction of this verse demonstrates" (Carson, 506).

v. 27 **troubled, afraid** "The peace of which He speaks is not dependent on any outward circumstances, as any peace the world can give must necessarily be. Because He gives men such a peace Jesus can enjoin them not to be troubled in heart nor cowardly. A Christ-given serenity excludes both" (Morris, 658).

Family Talk

Encouragement from one parent's heart to another

Like many of you, I grew up watching A Charlie Brown Christmas every year. It was an event marked on the calendar and anticipated by the entire family. If you'll remember, about halfway through the show, fed up with commercialism, Charlie Brown throws his hands in the air and asks if anyone knows the real meaning of Christmas. Sweet Linus walks to the middle of the stage and in two simple words, "Lights, please," changes the whole focus of the show from commercialism to Jesus. A reset button. Right now, my Christmas feels like a whirlwind of parties, gifts, and a million holiday events with the William Tell Overture playing in the background. The season that is supposed to bring so much peace and joy is easily robbed by busyness and stress. Lights, please. In this final stretch of the holiday, join me in hitting the reset button. Maybe you need to say no to an event or be OK with a Charlie Brown Christmas tree. Maybe you need to order online or perhaps save money and not get that gift. Whatever *your* circumstances are, I know this: *we all* could use a little Linus perspective in our holiday. Take a moment this week to focus on Jesus. Read the Christmas story again and share it with your children. Celebrate the gift of Jesus Christ, our Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, Immanuel. I'm praying your family time is abundantly blessed this Christmas. Like Linus, our family is queuing the lights and changing our focus from chaos to Jesus.

What Does The Bible Say

Weekly Verse: Read Isa 9:6, Jn 14:25-27

1. Who does the Father send to us so we are not alone?
2. What two things will He help us with?
3. How is Jesus' peace different from the world's peace?

What Do You Think

Does having Jesus' peace mean we will never have trouble? Why or why not?

What R U Going To Do

Turn on as much noise in the house as you can (TV, radio, vacuum cleaner) and try to think about your memory verse. Is it easy to concentrate with all the noise?

Core Comp

Peace - I live without worry because things are good between God, myself and others.

Memory Verse

Isaiah 9:6 - *For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.*

KIDPIX COUPON

I memorized my verse _____, completed *Scrolls* _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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