

things". And then mark the words, "bring all things to your remembrance whatsoever I have said unto you".

So when he said the Spirit will come in my name he meant that he would teach concerning the life, the work, the death of Jesus Christ. And when he tells that he will teach you all things, he enlarges the program of the Spirit's teaching, that he will bring to man the things that Jesus has already taught them. He implies that their hearst and minds will be convinced of sin, righteousness and judgement.

We realize that the complete story of Jesus cannot be unfolded all at once, but that his words will be opened unto each generation and there will come undreamed wisdom. So Christ in his significance will become fresh and new to each new generation. As he was given to the early church, so today we learn more and more about him. The Spirit's teaching is to unveil more and more of Jesus Christ.

So it seems that after his departure there would develop the Christian doctrine, the central truths of Christianity, that after he was gone his words would not

Jesus is pouring out upon his disciples consolation as he nears the end. He has just told them about abiding within. In verse 25 he wants to keep before them that all of these things have been spoken while he is yet present with them. And then he plans to give a contrast, how he in the future will make his abode with the disciples. He makes a contrast of these things, all of the utterances, of things that he has given instruction in pertaining to man's salvation.

#### I. A Promised Teacher - verse 26

He re-mentions the Comforter he had previously promised when he stated that there would be one who would literally be called to their side and be his representative as a legal process. That he would come and help with encouragement and strength and that he would mean more than a modern comforter, but he would make one strong and brave.

He continues this idea as he branches out and turns attention to real strength that God will give through his

spirit by giving them an understanding of truth as found in Jesus Christ. Their power for endurance and service would come as the Comforter gave himself to teaching. He designated the Comforter with the words, (Holy Ghost). He might have said the spirit of truth as connected with the office of teaching. But side by side with illumination the thought of purity is built upon consecration. Knowing the real knowledge of God's truth leads one to practical holiness of life.

There is (no real knowledge) of Christ and his truth without purity of heart. For example, the man who has no musical taste can never be brought to understand the deep harmony of the great masters. A man must know something about music to appreciate the wonders of it. The man who has no eye for beauty can never be brought under the guidance of the Spirit. A man who has no longing for purity will never be brought under as a student to study in the school of the Spirit. Those who would study in this school must first of all wash their hands and come with clean hearts, then the Spirit will help them understand God's truth. The designation (Holy Ghost) or Holy Spirit tells us that this teaching is pure and that only those who long

for goodness will become real scholars in this school. If any man wills to do his will he shall know of the doctrine.

Our text says this (great teacher was sent) from the Father and he was sent in the name of Jesus. So God, in Christ's name, sends a Spirit who acts as Christ's representative. So the Spirit which is sent in Christ's name has for the (basis of his mission) the recorded facts of Christ's life and death. These and none other.

The divine spirit is (a person). He will teach you all things. They tell us that the doctrine of the Trinity is not in the New Testament. The word may not be, but the doctrine is. In this verse we have the Father, the Son, and the Spirit, in close union.

The Divine Spirit is (more than an influence). He will teach. He can be grieved by evil and sin. We do not need to enlarge upon these thoughts. But this bring us to our next thought.

## II. The Lessons Given By This Teacher

26 B

We ought to (mark) the words, "He shall teach you all

IV. The Giver of Peace

1.27

Under his Spirit we are not only taught but we are the recipients of his peace. This was a common greeting in the country in which Jesus lived and we notice that after his resurrection he soothed their fears by saying, "Peace be unto you". We discover here that when he said, "Peace I leave with you," that this is a part of the gift which comes with the Spirit. Our Lord has insisted on the great truth that he dwells in and with his disciples. He now gives his peace because he gives himself.

✓ Of course, there are some requisites for receiving this peace. First, there must be establishment of a living relationship between you and God. You must accept his sin offering because peace was made between the prodigal. No man can be at peace in his sin where there is an absence of a consciousness that he is at peace with God. There may be gladness but there cannot be calm. The soul hungers for a feeling of being right with God and this is made possible through the death of Christ on the cross. A second requisite is that we must be at peace with ourselves. There must be no sting of conscience that we are going against our better judgement. There must be

become obscure but they would become more intangible. The disciples in the upper room understood in part but later they would have revealed to them the great doctrine of the sacrifice. They would know more about the resurrection which had not yet taken place. In fact, the atonement was not yet a great reality in their minds and they dimly believed in the divinity of Jesus Christ. They did not know about his ascension. Some of them still had hopes that his kingdom would be set up in a physical way but after he has gone the story will change and there will come fresh teaching from the Spirit.

Someone might say, where is the fulfillment of this promise. I would say that it is in the Bible, in the four Gospels, in the New Testament, that the Spirit enabled them not to get beyond Christ but to get a fair knowledge of him. There is much talk today about a progressive Christianity, religion or faith, but we do not need to advance beyond Jesus, but to get more and more into his heart and his knowledge. The progressive Christian is the one who is learning to understand him better. And the teacher gave this task to the Holy Spirit. They were to be under the tuition of his Spirit.

He would have them reflective upon the instructions that he had already given. That when he said he did not retract or unsay but he ratified and said he would stand by. He said that he was going to improve the opportunity of the disciples for as long as he was present with them they look to him. How is it when our teachers are removed from us? Do we remember what they have said?

Keep in mind (this teacher) was on an errand to do two things. First, he shall teach you all things. The Spirit has wisdom and is able to reveal. He meant that he would teach them all things that were necessary for them to learn themselves, and at the same time help them to teach others. For those who would teach for God must first of all be taught themselves.

Second, he will bring all things to your remembrance whatsoever I have said unto you. Many of the good lessons that Jesus had taught had been forgotten. They did not retain all his teaching. The Spirit will not teach a new gospel but will bring to mind what has already been taught, will help them in understanding that they might teach and preach and write.

### III. Who Are the Students?

I think that we can say that these apostles here who were receiving this message are representatives of the church and Christians of every age. That the teaching of the Spirit would not just be confined to this group of 12 disciples, but that the coming of the Spirit of Pentecost would abide with Christian forever. That every believer would have him as teacher and that the actual presence with the church, the Spirit would be faithful in giving instruction. That there would be a super-natural influence. These first disciples were students to be taught.

Christians today are students and we would agree that the great doctrines of the church need revelation for our understanding. No one can say that the Spirit does not still teach in the church. We are slow to learn. We have let passion, human voice and other things control instead of letting the Spirit take over the task of teaching us God's truth, instead of waiting before him, when we should be taught of him instead of trying to establish our own principles.

by faith. And if you as a Christian do not have this peace, it is your own fault. There are lots of Christians who seem to have no assurance of this position. You are not sure that you are right with God. You do not know that you have your desire satisfied. You are somewhat disturbed by the storms of the world. There is one big question why. Because you have not a firm grasp of Jesus Christ. There is the secret. Keep near to him. He has a peace which will keep us and not we it. A peace which is born within and cannot be disturbed. It is the peace of the fulness of the spirit. A good illustration of this, the sea has a surface which tosses, foams, rises, staggers and falls under every passing wind that assails its unstable life. But it also has an abiding deep which has lain in motionless peace for ages, unswept by the wind.

Think of it, The peace of God, no death can overcome. No suffering weaken. The past, the present, the future, cannot disturb the peace of him who calls himself the God of peace.

*There is peace by human agreement & treaties*

*" " Peace of God through Christ Jesus.*

no concern that we are at enmity with Christ in our hearts and that there is an unsatisfied hunger for the things of this world. The prophet said, "Wherefore do you spend your money for that which is not bread". There is only one who can answer this. And we look within our own hearts and we discover that we do not have peace. Third, there must be peace with men. The reason why we may not enjoy this peace under the spirit is that we are antagonistic toward another. There is only one way that your life can be sweetened and that is to get a happy relationship with other people. Fourth, there is the lack of peace with the outer world. We bruise ourselves against the external calamities that disturb life. There are many storms that upset us.

Jesus here makes his will. He has committed his soul to his Father. His body will be given to Joseph for burial. His clothes will go to the soldiers. His mother will be placed in the care of John. But what should he leave to his poor disciples. These men had left all to follow him. He did not have silver and gold to give, but he left them something better. He left them his peace. "My peace, he says, "I give unto you". I give it to you my disciples who will be exposed to trouble.

### V. The World's Gift

"Not as the world giveth" means that Jesus makes a contrast between what the world gives and what he gives. Christ gives and man only wishes. When we think about how little we can do to bring about calm in the heart of an individual. If we have to depend upon ourselves we are helpless.

The world comes to us and says, I cannot give you rest but I can give you excitement, and that is about the best the world can do. The world gives us a rush. In a busy city we go up and down our streets and see faces that are hungry for peace. They are wretched, uncomfortable, and these restless souls are unable to sleep and it seems that every pillow is stuffed with thorns. The world will bring you excitement. Christ alone will bring you peace. The peace that the world gives is poor at best. It is shallow, it is thin, it is not very deep.

Jesus was saying something that was more than just formality. He was saying, I give you peace that the smiles of this world cannot give and almost in the same breath, "The world cannot take away from you". He gives

blessings that will never fail. The world peace begins in ignorance, consists with sin and ends in endless trouble. Christ's peace begins in Christ. No sin is allowed and ends in everlasting peace.

What is our duty now? That we are under the guidance of the teaching spirit and under his peace. It is given here, "Let not your heart be troubled, neither let it be afraid". There should be no agitation or disturbance in the heart of the Christian. We know, of course, there is much in the outer world that will disturb us to the very end. There is much within ourselves that will seek to break our peace. But we must put down these temptations.

It is useless for us to say to a person, do not be troubled, do not be afraid, unless he first has Christ's peace in his heart. Is that peace yours? It is if Jesus Christ is yours. If he is not yours you have reason to be troubled. The careless ones should be afraid of that which is certainly coming.

There is one thing that certainly gives security and gives a calm heart and that is possession of Jesus Christ