

We Need God's Spirit and Peace for our spirits (John 14:24-31)

There's certain things in life most of us remember easily. American adults can remember where they were at 9/11/2001 and what they were doing and what they were thinking as they saw that unfold. There's negative memories of things in life that were difficult we'll never forget, like the loss of a loved one. There's also positive memories of unforgettable times, of milestones in life, major moments, a marriage day, the miracle of life when your 1st child is born. Some things are easy to keep with us, other things we easily forget. Sadly I can remember sinful things I've seen or said or song lyrics I wish I could forget, but by God's grace I can also remember Scripture verses from when I was in AWANA or Christian School the Spirit helps me remember.

Our passage today, John 14:24-31, recognizes our weakness remembering and keeping things in our head and heart, and promises us the help we need. My mind is prone to wander. I walk to parts of our house and forget why I went there. I easily forget something someone just told me, that's how bad I am. If I'm to remember to take a thing with me in the car I need it in front of the door on the way out so I trip over it and even that's not foolproof for me. I've been known to go to get my haircut and forget my wallet, not realizing it till it was time to pay, so I left my cell phone as collateral as I went home to get my wallet and come back. More recently the person cutting my hair forgot the guard for hair clippers I ask for is a 3, not a 1 guard, as you see.

In some cases failing to remember can have negative impacts on others. My kids will ask me questions they say I answered that I don't even remember they asked honestly (like recently with a pocket knife falling apart our 5-year-old asked if he could have; I guess he said I said 'uh huh' but I honestly have no recollection of that conversation or ever seeing the knife before but it's unsafe and now thrown away!). So we have a new rule at our house: if dad's watching or reading or doing something and you ask him a question, it doesn't count if he makes a noise like 'uh huh' or a nod or other non-verbal affirmation, there needs to be eye contact and verbal confirmation in actual words. A significant percent of the problems in our home have something to do with my failures to remember, or arguably failures to pay attention, my lack of keeping track, to my detriment. On a serious note, not remembering things can have a serious impact on relationships. A pastor friend of mine was once asked to do a funeral of an unsaved person on a Saturday and he didn't remember or show up and it resulted in him being sued. It settled out of court, but not keeping our word, not remembering impacts those we love.

The Lord in His love is well aware of our weaknesses. The Psalm says He's mindful of our frame, and merciful as a Father to loved children (Ps 103). In John 14:24 He reminds us of the connection between love and keeping what He says, then in v. 26 He also promises a Helper we need to teach all things we need as fallen fallible forgetful people, and to remember what He taught.

John 14:24 *Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.*²⁵ *"These things I have spoken to you while I am still 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 that I have said to you.*

1st point to see today in the text: Our need for God's Spirit

The context is the upper room after the last supper, or first communion, the disciples are still reclining around the table till at the end of v. 31 when He tells them to rise. They would go to Gethsemane later than night and Jesus would later leave them in events that would lead Him to the cross less than 12 hours later. He says in v. 25 that He was still with them, but He said at this table that after a little while He wouldn't be with them, He would die, He would go to the Father. But He's not going to leave them orphans, v. 18. He won't stay dead, He'll come back to them as His adopted brothers, 20:17 says as we saw last time. Because of His death we're redeemed and adopted into His family and never left alone like orphans, and the promise applies to when He went to heaven, He comes to us in the Spirit, the Spirit of adoption

In v. 17 He's called the Spirit of truth, and it goes on to say He was with the disciples, later would be *in* them (that's talking about Pentecost a few weeks later when the Spirit came to begin His New Covenant ministry indwelling all believers). In v. 16 Jesus introduced the Spirit as "another Helper" or we talked about how that can mean Comforter, Counselor, legal Advocate, one who is for us, with us alongside to help like a paralegal or paramedic (Greek *Paraclete*). Notice in v. 16 right before that Jesus says *'If you love me, you will keep my commandments. And...'* then He talks about the Spirit as Helper

v. 24 repeats that in reverse: *Whoever does not love me does not keep my words ...* Then in v. 25-26 He repeats the promise of the Spirit as our Helper right after talking about loving and keeping, and so to repeat what we saw a couple weeks ago, the first and foremost reason we need the Spirit is to love the Lord and keep His word. The Spirit helps us love, the first and foremost command to love the Lord. The fruit of the Spirit is love first and foremost.

Dt 11:1 commands '*love the Lord your God and keep his...commandments always*' but it's not till later in the OT that the prophet explains how that will happen in the New Covenant promise of God putting His Spirit in believers to cause us to keep His commands (Eze 36:20), to enable loving obedience. Jesus this same night in the upper room called the communion cup the New Covenant in His blood before He repeatedly called them to keep His Word in loving obedience, knowing they would also need the Helper to fulfill that

²⁶ *But the Helper, the Holy Spirit, whom the Father will send in my name, [i.e., His authority, emissary speaking in the name of the King] he will teach you all things and bring to your remembrance all that I have said to you.*

We've studied in the past why we need His Spirit to help us love and keep His Word, but today there's 2 more reasons in v. 26 why we need His Spirit:

- to teach His Word
- to bring His Word to mind

TO TEACH HIS WORD - the 'all things' the Spirit taught the apostles were initially by spoken word of God we see in the book of Acts, from Pentecost forward where Peter taught what the Spirit taught him (that he didn't grasp yet in the upper room, 13:36-38). Now we have all things they taught that God determined we need in the Spirit-inspired written Word of God. That's the vehicle He teaches us through now, not apostles or new revelation, but through the 'all things' He taught the apostles, the all-sufficient Word. Peter uses that same phrase 'all things' to explain God has given '*all things that pertain to life and godliness, through the knowledge of him...his precious and very great promises*' (2 Pet 1:3-4). The 'all things' He teaches aren't all things there are to know in school, it's all things I need to know in scripture

Boice wrote 'Jesus did not mean that all that could possibly be known would be revealed to them. All things that can possibly be known are known only to God [no man is omniscient]. But he did mean that the Holy Spirit would reveal to them the full truth of the gospel centered in Jesus' life, death and resurrection. And this he did. This was a unique ministry of the Holy Spirit to the apostles. At the same time...there is a secondary sense in which these words apply to Christians who are living today. The Holy Spirit teaches us'¹

In 16:8 it's clear His teaching convicting ministry wasn't just for these men. 1 Cor 2 '*things God has revealed to us through the Spirit ... that we might understand the things freely given ... taught by the Spirit ...*' (v. 10, 12, 13).

The Spirit teaches us, whenever we understand things we didn't before, or whenever something is revealed to us about Scripture, about our sin (16:8). Like in Acts 2, the Spirit convicts and pierces hearts to apply His message. Rev 2-3 calls for those with ears to hear what the Spirit says to the church. As messages go to churches the Spirit speaks to churches with ears to hear. Without the Spirit, we're just reading or hearing words, but when the Spirit is at work in the believer, He's opening up supernatural truth beyond natural man's ability to perceive and receive. You're no longer just holding a book, this book has a hold on you. The Spirit teaches, guiding us into the truth and guarding from error. He opens our eyes to what we wouldn't see otherwise.

Inspiration is His moving men to write Scripture, for us it's illumination of those Spirit-inspired writings, enlightening us to see it, making it alive to us, helping us put it all together. The Spirit teaches us through what He taught the apostles in the NT, and opens up the OT to us as He did for them. Think of Peter who didn't get it why Jesus had to die but Peter in Acts 2 after the Spirit taught him he preaches how Jesus had to die from Joel and Psalms. Whenever you're taught, by human teacher or reading, thank God's Spirit.

[praise Him and pray for His help as you hear or read]

Now notice the 2nd ministry of the Spirit in v. 26, Jesus says: *he will teach you all things and bring to your remembrance all that I have said to you.*

- we need Him as a Helper not just to teach His Word
- we need Him as a Helper also to bring His Word to mind

It's one thing to recognize a truth in study, it's another thing to remember that truth in suffering or struggling. Jesus was about to die and they would be in sorrow hours after He said this, struggling to understand, focusing on themselves and forgetting what Jesus had said and done, just like we do in difficult times. But the good news for them and all believers since then is in this promise of the Comforter, the Counselor, the Helper who would bring to our mind the things Jesus taught to apply to our lives in those very times.

Look at Jn 15:20: ***Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you.*** Jesus wanted them to remember that, and they did through the Spirit in the book of Acts when they were persecuted, they saw the persecution as being counted worthy to suffer for the name of their Master. We may not suffer as they did in Acts, but whatever opposition we receive when trying to do the right thing, we need to remember what Jesus said. I'm not greater than my Master, and if I represent Him rightly not all will like me, I must remember.

16:4 *But I have said these things to you, that when their hour comes you may remember that I told them to you.* That's the hour of suffering for Jesus. Acts 13 says as they were persecuted in one place, they shook the dust off their feet and went to another place (remembering what Jesus had said to do) and it says they were '*filled...with the Holy Spirit*' (v. 50-52). That's a fulfillment of the Spirit's ministry like Jesus promised in Jn 14:26: that after Jesus left and the Father sent the Spirit, He would remind them what Jesus had said and reveal to them the fullness of what Jesus meant by His words.

[whenever He reveals or reminds you of truth, thank the Spirit]

Peter in Acts 11 said of the Gentiles: *As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, 'John baptized with water, but you will be baptized with the Holy Spirit'* (v. 15-16). That's a fulfillment of Jn 14:26, the Spirit that came in the beginning of the book of Acts helped Peter remember the word of the Lord and how it applied. Peter was forgetful and fickle and he needed a helper and God gave His Spirit, which encourages forgetful Phil.

John 2 says after His resurrection the apostles understood what Jesus meant when He said '*destroy this temple and I will rebuild it in 3 days.*' It was His body He was talking about, after 3 days His body would be resurrected and the apostles later understood that the church is now Christ's body, we're the temple of God (Eph 2). Paul says in Eph 3 this mystery and insight '*was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles...that through the gospel the Gentiles are heirs together with Israel, members together of one body...*' (v. 5-6 NIV). Eph 2-3 is an example of how the Spirit not only helped the apostles remember what Jesus said but also to realize by revelation of the Spirit the fullness behind it

We have the Spirit-revealed Spirit-inspired teaching of the apostles, the NT, and today He still helps us remember the word of the Lord and realize what He said in the OT and how it all fits together and how it all points to Christ. Look back at Jn 12. 12:14 says *And Jesus found a young donkey and sat on it, just as it is written,* ¹⁵ "*Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!*" ¹⁶ *His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.*

They didn't get His humble coming to Jerusalem to die till His glorification in heaven, till the Spirit came. At the upper room in Jn 13:7 Jesus told Peter he didn't understand what was happening, but later he would understand.

Be encouraged by this point! If the Spirit helped Peter he can and will help us! Peter wrote *I intend always to remind you of these qualities, though you know them...to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things ... This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the ... commandment of the Lord and Savior through your apostles...* (2 Pet 1:12-15, 3:1-2). This point is an encouragement to us who like Peter are fickle and forgetful, the Spirit through the Scriptures as we read and heed it, He reminds us and helps us.

Praise God from whom all blessings flow, praise Father, Son, Holy Ghost.

Our need for God's Spirit is main point #1 in v. 24-26

2nd last point for today: Christ's peace for our spirits (v. 27-31)

There are many chapters and sections of Scripture Spurgeon didn't preach on, but this is one of the sections he preached on again and again. Spurgeon preached 7 different sermons just on v. 26 or 27. I won't exhaust this in one! Some of his sermon titles on the Spirit's work in v. 26 were 'The Comforter,' 'The Private Tutor,' and 'The Great Teacher and Remembrancer.' On Christ's words in v. 27, some of his sermon titles were 'Spiritual Peace,' 'The Cause and Effect of Heart Trouble,' or how Jesus in v. 27 is 'The Best of Masters.'

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 hearts be troubled, neither let them be afraid.* ²⁸ *You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.* ²⁹ *And now I have told you before it takes place, so that when it does take place you may believe.* ³⁰ *I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me,* ³¹ *but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.*

Note the bookends of loving obedience in v. 24 and v. 31. In v. 24 Jesus says if we don't love we won't obey His commands, which are the Father's commands. Obedience from the heart is the test and proof of love. In v. 31 Jesus explains He does what the Father commands so that the world will know He loves the Father. This is a repeating theme in the upper room, if we love the Lord, we'll obey, and the world will know it as it sees our love.

Jesus is our example, He does what His Father says so the world can know He loves the Father. Jesus practiced what He preached we must do, to show the world we love God. He's our example, the Spirit is our enabling helper. The Trinity is clearly on display as the Father sends the Spirit in the name of the Son, but what does end of v. 28 mean: *'the Father is greater than I'*?

Greater doesn't mean Jesus is a god lesser than the Father (Jewish monotheism had no category for more than one true God based on the Scripture). *Greater than* in context doesn't mean a superior or different being (v. 12-13 doesn't mean the greater works we do make us greater than Jesus or make us a higher being). If I as a prince say 'the King on his throne is greater than all' it doesn't mean I'm less of a human being by nature, it's just recognizing the greater place or position of a King on a throne. It's also true of heaven's throne. God the Father in heaven is greater than the Son of Man in the flesh. The Father and His throne is a greater place of glory than Jesus had on earth

Remember this is a book with a context. John began chapter 1 saying Jesus in the beginning was and is God who became flesh and dwelt among us. It was a condescension to lay aside the greater glory He had with the Father to become fully man, but look at Jn 17. Jesus' greater glory was to be restored: **17:1** *When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son ... ⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.* That's the answer if a guy on your doorstep says 14:28 means Jesus isn't God, keep reading and Jesus makes clear the greater glory Father and Son shared before creation would be restored after He rose

Notice Jesus in 14:28 says they should rejoice that He's going to the Father, which makes sense in light of 17:5, that the greater glory the Father had in heaven would be restored when Jesus went back to heaven. Jesus said 14:28 in His incarnation, His fleshly humiliation, but His glorification was coming

Heb 2:9 *'we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory'* now. Phil 2:7 says He *'emptied himself, by taking the form of a servant ... in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.'*⁹ *Therefore God has highly exalted him and bestowed on him the name that is above every name,*¹⁰ *so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,*¹¹ *and every tongue confess that Jesus Christ is Lord...* [that's the greater glory He has now before whom all bow]

Application to unbelievers: humble yourself, bow, confess Jesus is Lord

Application to believers: humble yourself like the Lord you confess did. Phil 2 in describing the lesser position Jesus assumed when He emptied Himself says *'have this same attitude in you which was in Christ Jesus.'* We need to empty ourselves, humble ourselves, and serve in love as Jesus did, and the motive for that is the gospel of a self-emptying self-humbling Lord.

Application when believers we know die: v. 28 says if they love Jesus they should rejoice that He goes to the Father, and if loved ones die in Christ we also should rejoice that they are with the Father, a far greater place, greater than the earthly presence of Jesus even. Love does not seek its own, and if we love someone who went to be with God, we should rejoice because we love them and want what's best and greatest for them, to be with their God. It's ok to weep and grieve and sorrow, Jesus was man of sorrows, familiar with grief, Jesus wept on earth, but at His right hand in heaven is fullness of joy, Ps 16 says, therefore our heart can be glad and our tongue can rejoice, and we can rest secure, unshaken (the Spirit applied that to Peter in Acts 2). Paul says in Phil 1:23 it's far greater, far better to depart and be with Christ. Even if we're not sure where one is, we don't grieve as the world w/out hope

14:27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

In God's providence, this month has been a time a number among us have gone through fearful or tearful times, making it hard to be peaceful at times. Several in our church family have gone through heart-troubling loss in their family outside church; Michael Jackowitz's father, Anna Shore's father, Carole Blazius's mother, Denise Ho's grandmother, Lynn Slaydon's husband Jim who was a part of our church family and we had the service yesterday.

That's just this month! These past 4 months, the Slaydon's also lost a son, Dave Schaeffer lost his father, Sue Conte lost her daughter, Sonia Pflieger lost her daughter, Robin Haller lost his father. This is a real opportunity for us to put into practice what Jesus said to His disciples in this upper room discourse after He washed their feet: love one another, in context be willing to get dirty, stoop to serve others in practical ways like Him (13:14-15, 34). Ask people how they're doing, how you can pray or help, ask God for help. We just finished a series on love in 1 Cor 13 that God wants us to put into practice beyond the funeral. If love is kind, how can you show kindness?

In God's providence and timing God's Spirit has us in this text at this time in the life of our church. I pray in the next few minutes and next several weeks His Spirit will teach and bring to remembrance the peace of Christ in v. 27: *Peace I leave with you ...* In v. 28 is both love and joy ('*if you loved me you would rejoice*') and in v. 27 we have peace. What is the fruit of the Spirit in Gal 5:22: *But the fruit of the Spirit is love, joy, peace...* That's what the Spirit produces in the life of someone who has the Spirit, love for the Lord and for others, joy in the Lord, and the peace of the Lord. In v. 27 it says *my peace*.

Puritan Charles Ross wrote that means 'is a legacy derived from his own treasury; it is his own peace...the peace that he bequeaths, he also bestows.'²

Another, Matthew Henry: 'When Christ was about to leave the world he *made his will*. His soul he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers; his mother he left to the care of John: but what should he leave to his poor disciples, that had left all for him? Silver and gold he had none; but he left them that which was infinitely better, *his peace*. "*I leave you, but I leave my peace with you. I not only give you a title to it, but put you in possession of it.*"³

Look at v. 27 again: *Peace I leave with you; my peace I give to you*. Jews would say *shalom* as they departed from each other. Other cultures say 'so long, farewell, auf wiedersehen goodbye, adieu,' etc. But this isn't worldly peace, Jesus says, and it's not just a wish for peace, it's a gift of His peace. The Jewish idea of *shalom* has been defined as 'completeness, wholeness, contentment, welfare, health...harmony, and fulfillment...blessings that flow from a right relationship with God...the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot...calm...in the midst of the most trying circumstances'⁴ Peace the world gives is sentimental or superficial or a cease fire from warfare. The original hearers and readers knew of that peace the Roman world gave.

'The *pax Romana* ("Roman peace"), secured by the first Roman emperor, Augustus [of Lk 2] had been obtained and was maintained by military might. The famous..."altar of peace", erected by Augustus to celebrate his inauguration of the age of peace, still stands in Rome as a testimony to the world's empty [peace]...The peace given by Jesus, on the other hand, was not afflicted with the burden of having been achieved by violence (18:11) ...Philo...calls peace "the highest of blessings...a gift no human being can bestow"...in contrast to worldly conceptions of peace as the absence of war,

Jesus' peace is not an exemption from turmoil, danger, and duress (all of which he is facing as he speaks). As Jesus is about to remind his followers, the world hates them (15:18), and in this world they will face affliction (16:33). Rather than extracting them from danger (17:15), Jesus, through the Spirit he would send, offers his followers poise and resolve in the midst of [troubling] circumstances. As Jesus was about to demonstrate, his peace is not the absence of conditions that intimidate but rather is the composure to be faithful in the face of adversity...peace...excludes cowardice, fear, or anxiety and will be a natural result of the presence of the Holy Spirit.¹⁵

All good Jewish boys grew up regularly hearing Israel's benediction, Num 6 'The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace' (v. 24-26 NIV). These Jewish men now see the ultimate fulfillment of that, as the shining face of the Lord turns toward them, His countenance lifts up theirs, He blesses them and keeps them and gives them His peace!

Hendriksen paraphrases v. 27 as saying this peace 'is both a *legacy* which I leave behind...and a *treasure* which I give ... In light of the entire chapter ...the word *peace* here in 14:27 indicates *that absence of spiritual unrest and that assurance of salvation and of God's loving presence under all circumstances which results from exercising faith in God and in his Son (14:1) and from the contemplation of his gracious promises ...* "I give my peace," which the world can never bestow no matter how often it may say, "Peace to you," or "God in peace."¹⁶ Jesus actually gives us His own peace.

What's our response by way of application to the peace of v. 27? Read the rest of the verse: *Let not your hearts be troubled, neither let them be afraid.*

- this picks up where v. 1 began where we trust God and trust Christ
- it's the peace in v. 30 that knows even the satanic ruler of the world has nothing on Jesus, the devil has no claim and is no match for Him
- the prince of darkness may be grim but we tremble not for him, the Prince of peace promises us *I give peace like a river* (66:12) and *you keep him in perfect peace whose mind is stayed on you, because he trusts in you.* This is where our minds need to stay (also Phil. 4:6-9)

Wesley: I rest beneath the Almighty's shade, My griefs expire, my troubles cease
Thou, Lord, on whom my soul is stayed, wilt keep me still in perfect peace⁷

Rom 15:13 *May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.*

¹ James M. Boice, *John*, vol. 4, p. 1148.

² Charles Ross, *The Inner Sanctuary*, p. 108.

³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 2016.

⁴ John MacArthur, *John*, p. 122.

⁵ Andreas Kostenberger, *John*, p. 443-44.

⁶ William Hendriksen, *John*, p. 287.

⁷ Charles Wesley, "The Almighty's Shade."