

4 seem to be conscientious about this. Paul you remember felt that he was doing God's will at first.

V.3 In Verse 3, the real reason for this persecution is because of their ignorance. They may pretend to know God's will but they are ignorant of it. They pretend to be doing God a service but they are working against God all the time. And this goes on even today in the church. There are some people who think they are working for God, and they are tearing down everything in the kingdom. They are ignorant indeed when they think they are rendering some acceptable service and persecuting good people at the same time.

V.4 In Verse 4, now he said, I want you to remember, he goes back to their many references about the trials, but he reserves until the last possible moment to give them the reason why he is going. In Verse 5 and 6, he says

5-6 now I am to be with you no longer. Is it reasonable that this could happen, could this be true. Is it possible that in spite of all these things, Jesus has said that they were going to be put out of the synagogue. Acts 5:40,41 tells us they called the disciples, the beat them, they charged them not to speak in the name of Jesus, and then let them go. That was the result of it.

Acts 6:12-15, they stirred up the elders and the scribes, and Stephen was ceased. And they brought false

"THE SIGNIFICANT COMFORTER"

John 16

The sea has a surface which tosses, foams, rises, staggers, and falls upon every passing wind and is unstable. But it also has an abiding deep which has layed in motionless peace for ages, unswept by the winds. Think of it. We come to discuss the peace of God that death cannot overcome. Suffering cannot weaken, the past, the present, the future cannot disturb this peace, and this comfort.

I am speaking to you tonight concerning the great comforter, and the significant one who has been described in the Bible under different terms.

First, as the Spirit of God. We read of this in Genesis 1:2 where the Spirit moved upon the water. Second, the Spirit of His Son, Jesus Christ. Galatians 4:6. Third, as The Comforter, one who is called to our side, the one who does for us that which we are not able to do for ourselves. To teach to enlighten, to bring to our remembrance. Fourth, the Spirit of Wisdom and Truth. John 16:13. Fifth, the Spirit of Holiness. Ephesians 4:30. Sixth, the Spirit of Grace. Hebrews 10:29. Seventh, the Spirit of Glory. I Peter 4:14. The significant comforter in chapter 16 of John

- I propose to discuss this chapter under the following heads. First, why the comforter is needed. Verse 1-7. Second, the work of the comforter. Verse 8-15. Third, questions about the comforter. Verse 17-24. Fourth, response to the comforter. Verse 29-33. In dealing with these disciples, Christ tells them what they might expect.

V.1 In Verse 1 the reason given for this alarm is trying to sit down and tell them how to count the costs. That they will be offended or scandalized and this is the danger of every good man from time to time, that they might not be surprised. That here are going to be some blocks that trip one up and here are some warnings to these men about the storms that are going to come. There are also cares and griefs which will befall them. And he tells them in order that they might not stumble because when the hour has come and the sorrow comes, they might remember that Christ has spoken to them before.

Now Jesus does not tell his recruits that this is a rosie picture. But he is talking about a yoke which will be heavy and you will have many many things to come to you. Now it is far better that they should be warned of these dangers than to try to dwell in luxury, and give them a false pretense of what is going to take place. And he is going to forewarn them.

It is not like a group of savages who think that an eclipse comes when the wolf has swallowed the sun and it will never come back again. But we know that Jesus is telling them what is ahead. He is getting them ready for this trial.

V.2 In Verse 2, he is going to tell them why they suffer and this is a dark prospect that he holds for his disciples, and that the world will hate them, and if the world hates them, the religious organization of that day would have been for them but now He comes to tell them that even the organized body of religion, the group which calls themselves a church are going to become God's real enemy, or the real enemy of his people. We know that a formal church is the true world always and today has the same ideas because in the church there are some who can be mighty cruel at times even with fellow Christians. Now we do not tie men to the stake today and set them afire but Jesus said, there were going to be people who would do such and felt that they were performing something for God. They call this an act of faith. And the sword of the Church had been drawn, and they would be cast out of the synagogue, cast out of the congregation, out lawed. We would call it excommunicated. Not just the sword of the civil power would be listed against them feeling that they were doing God a service, but they

8. isn't somebody else's. It isn't murder you say, it isn't immorality you say. And you might list a whole line of crimes, and put it off and excuse yourself, but the Holy Spirit comes and deals with you concerning sin.

V10 In the next place, Verse 10 says, it deals with us concerning righteousness. The soul that sins shall die. Have you sinned. Remember, the wages of sin is death. So you think about your witness. There is an Old Testament illustration, she hath received of the Lord in double for all her iniquities. That does not seem fair. He hath received double. I think the meaning is this, in the olden days if I had become indebted to you. I would have written a note for you upon a piece of paper, which was divided in the center. Then I would have torn the paper into two pieces. I, as a debtor keeping one piece. You, as the creditor keeping the other. And when the debt was paid, you would give me back the other piece and I would take that and nail it to the door of my home, double, to show that all my debt had been paid. And this, when we read the blotting out, that he took it away. It was nailed to the cross. And as Paul in his writings pleaded even for a slave that he might be received in a righteous way. He is going to convince men of Christ and personal righteousness.

There will also be another work concerning judgment.

witnesses, and had him put to death. Acts 16:19-25.

5 Paul and Silas were put in jail. How could they do it. Christ had promised them now a comforter. And the world promises peace, and in a paperback book costing 25c there are those who say they can open the way to happiness, pretending that through riches and pleasures. There is a tension within every man, between what he is and what he ought to be. But blessed are they which do hunger and thirst after righteousness. Luther said, I can do nothing else so help me God. Do you know what it will cost you to follow the will of God. I wonder if Mary really recognized it, when it cost her son. That Sunday when he rode triumphantly into the city, and then to stand by the cross and listen to the mob, and to see the price that He had to pay. It is a price that many Christians have to pay to day. Mature saints can weather the storm. There are many who will say they will suffer just for Jesus sake.

1.7 II. The Work Of The Comforter. Verse 8-15.

The last words are always interesting. We are now at the close of the ministry of Jesus and the counsel is given is wise like the counsel of a father or mother to a child. It is always interesting. And you are bound to remember the

6 last words. He is talking about going and preparing a place. And then He said he was going to come again. And these disciples were listening to Him, and He said that the Holy Spirit will do for them, He will come. And He is going to compensate for the absence of Jesus, that this is necessary, he is going to come. And that the Spirit will come and will train His disciples, and will lead them into truth. There will be no excuse for their not understanding. The Spirit will lead them in this search. And the Spirit will do and interpret himself to them. Just as Jesus had interpreted God to the disciples. So he said the Holy Spirit will come and interpret Him unto them. Then if we were to know Jesus Christ, we must open our hearts to the Spirit. We must yield absolutely to Him. He will make the way plain. And the work of the Spirit is in evidence in the Old Testament, he spoke through Abraham. He was present in the testimony of Isaiah. He was a symbol in the days of Noah. The little dove was sent out over the waste of waters and found no resting place. The wind of the ark was open the second time and brought back an olive leaf. And the third time, he found the resting place. And did not come back again. The Old Testament is full of types in this way. And God sent His Spirit out upon the world. And to be upon His people. He finds an abiding place in the

7 hearts and lives of believers. Jesus spoke of Him saying, He is come, He will testify of me, He will bear witness. And we consider this as beyond man's understanding. One person may speak and it will put you to sleep. But another man may speak and it will cause you to go to battle. One person may sing, everything seems to be perfect. Another may sing and would not even move you. And so it is with the Spirit of God which comes to work, and the work of the Comforter is listed here for us.

9 First, we find that the work of the comforter is to reference of sin, the man who is not a Christian, whose life is unclean, whose life is dishonest. It will come to reprove him, to convict him of this sin, of this unbelief. We know that the world is in the grip of sin. Someone has said that this is a missing word in the world today. That it is forgotten, and we live as though we have outgrown it. That we would rather go to Hell than to admit that we have sinned in our lives. Now we find that sin certainly deludes the mind we discover it is time for us to listen to the Holy Spirit. We have built walls against organizations, against paying any attention to this matter. But everything fails. And there is a sinful heart. It is not our neighbor's, it is not our forefather's sin, but it is ours, which the Holy Spirit is bringing out the light of the honest day. Now it

just can't do it. And how often we would like to show people about the love of Christ. It is just hard to do.

Now here is a boy who goes to school and his mother cannot do very much with him. Perhaps his classmates do not think he is very intelligent. But when he gets to school here is a teacher. She gets a hold of him, she puts some ideas in his mind, she is capable of guiding him in learning, and in scholarship. And so in like manner the Holy Spirit comes, we are ignorant and he shows us the things of Christ. And there will be great results in our lives because of this. Because we have met Jesus. There will be the power to maintain the Christian life and to maintain good works. And it will enable us to be fishers of men. Like a gardener who knows the soil and how to take care of healthy plants. So the Holy Spirit is going to come in and cultivate the Christian and help him to grow and to be like Christ.

III. Questions About The Comforter. Verse 16-24.

These verses do not stand isolated and apart from the rest of this chapter but they seem to be a part and the key phrase "a little while" that they would shortly lose sight of Jesus. Therefore if they had any good questions to ask him, they must ask quickly for he was now

In Verse 11, when we think of these three words in this message, Paul preached one time upon righteousness, temperance, and judgment. Well, you might say, I'm a drunkard. But you yielded to the sin. I have sinned against my home. That is a struggle in your own heart. The Devil has only as much power over you as you will give him. Now the Spirit comes to help you in this situation. You can't escape it. If you will pray, use the Bible the sword of the word, the Spirit. As a little boy who said he carried a New Testament on the streets and when he met a temptation he pulled it out and held it up. And he said, do you see this. It is the sword of the Spirit.

By judgement of the prints of this world, it appears that Christ is stronger than Satan and can disarm him. Christ came to make things right, give us power, and he is going to reprove by the word and by conscience. He is going to convince, this is a law term. It speaks of the office of a judge, summing up the evidence and settling a matter, that has been canvassed in a clear and true light. It is difficult for some people to receive conviction along this line. Some are almost like the Scotchman who said he was open to conviction but would like to see the man who could convict him. Spurgeon said, in the days of Paul the sum substance of theology was Jesus Christ. He said I am not

ashamed and I do not hesitate to take the name of Baptist but if you ask me what is my creed, I must answer it is Jesus Christ. Now many of us would like to make Jesus just simply someone who could give us gifts. But here is Christ the hub, and we are the spokes, but some people have their favorite spoke and they are like owls out on different limbs. But the closer you get to the hub, the closer you are to the spokes. AND some people belong to Paul's party and Cephas, and some to Appollos but here is a cheerful word coming to us in Verse 15. When he talks about that which is cheerful for the saint. The Holy Spirit comes and here is a crowning process that he will take of mine and show it to you. The process is brought about in the way the Holy Spirit deals with the things of Jesus. He deals with the things of Christ. All things that Christ had heard from the Father he made known. The Spirit partakes of the things of Christ and if nothing else, instructs not to tell us something new but he tells us about the things of Heaven and earth and all of these things. Note the wisdom in this. Do you think that you are wiser than the Holy Spirit. Is his choice a wise one. Will yours be as wise. If you begin to take the things of somebody else, then how are you going to crown Jesus.

Here is a good test concerning the revelation. Or is

it revelation or not. Now if it is my own, then it is not the proper revelation. The artist would not paint a poor picture of his king, of the ruling empire. You could not think of the Holy Spirit painting a picture of Jesus that was not alright. And we wonder why it is that the Holy Spirit deals with such weak creatures as we are. But HE condescends and comes even as Jesus you remember dwelt in the flesh here with us. And the Holy Spirit came down and descending upon Jesus at his baptism and then He came down upon the disciples, and the Holy Spirit had a part even in the birth of Jesus. It says that even Jesus was led in the wilderness of the spirit. And Jesus said that it was through the power of the spirit that he was able to do the father's will in the transfiguration. The words of Jesus whatever he said, he was witnessing to the truth of the Spirit. And we say that this comforter had great work to do. And when we all get to Heaven we'll understand what is meant by the blood of Christ. As Jesus went to the garden, as he went to the cross, there was the spirit which glorified even the crown which was placed on his head. And in the scriptures we find this glorious promise and the things of Jesus Christ. He says unto you now, he shall show you these things. How often we wish as Christians we might be able to show some of these things to the unconverted man. But you

and also a beautiful bride. Shortly before marriage, there was an operation. When the bandage was cut away, there was a cry of joy. He sprang forward to meet his bride. At last, at last, he cried. As he gazed for the first time upon her face. What a meeting. For greater will be the joy of the redeemed as they are presented without blemish in the presence of his glory. And Jesus said you have my word for it. You can depend upon it.

23 In Verse 23, the day of pioneering was over. What is all the world to do. They were contemplating, they were asking by way of request. They were asking by way of information, explanation, instruction. And Jesus was now telling them, the Spirit is going to be poured out, and will answer your questions. They will have a complete revelation of God, a great and wonderful precious revelation, of why Jesus came into the world. They will receive the divine spirit. That spirit will come and teach them, bless them, guide them, and will become a great possession of theirs.

24 They are going to be able to depend upon prayer in Verse 24. He invites them to petition him, he encourages them to pray. He tells them that this is a great unused area of Christians. That they pray in his name. A full recognition of this, certainly these men were men of prayer. Lord, teach us to pray. What is meant by praying in the

taking his leave. And it is good to consider at this moment this phrase a little while was repeated seven times. In a little while, Christ was to be buried out of their sight, in a tomb. And these words were personal, ye shall be sorrowful but I will see you again he said. We shall discuss this later on. But he said first, a little while, in a few hours from his speaking until the cross which was shortly to come to pass. Then there was to be another period when he was buried and out of their view before the resurrection. Then there was another little while that they would see him before the ascension. And then there was to be another little while that would pass before the coming of the Spirit. And of course, we must think about Him occupying the mind of Christ to be able to realize now what he was going to do.

17 The disciples were perplexed in Verse 17. There seemed to be silence. They began to whisper among themselves. They began to say, well what does he mean. This is representative of some of the common fault which we have today in dealing with our Lord's word. How many times we pass by the great truths and take up something that is small and insignificant. When he said something about the vine and the branches, he was telling them about his love. He was going to lay down

his life. What would you think of a man in a fire who had someone to bring him a fire escape. And he would say, I decline to trust myself on it until you first explain to me the principles of its construction. Tell me about who made it and inform me about the materials of which it is made. And this was something that Jesus was trying to explain to these disciples. In Verse 19, he is a very patient teacher. He knows of the difficulties. He saw them whispering among themselves. And many times we tie a lot of knots that cannot be untied because we do not trust him. Jesus said that he was going to make it easy for them. He did not really rebuke them for their slowness. Slow to believe. They began to ask questions of him.

Because they wanted to know how long? And he begins to answer in Verse 20. This would be a good text for Easter Sunday. For there one theme was the joy which began on the day our Lord promises their sadness and their pain will be turned into joy. Things are going to be reversed. A dead Christ was the church in despair. And a dead risen Christ was a church victorious. So here we see is a rainbow of hope.

In Verse 21, He is the parable. He talks to them about grief. And then he gives the parable of a woman in travail because of her hour which has come, nature and providence

have fixed it which she has expected and cannot escape provided she be safely delivered and the child be well. There will be no more anguish. And he begins to tell them of the great sorrow. But joy will come. The birth of a living child is the parent's joy. It makes them very glad. And often proves to be a great cross to be sure. But here is one who is going to come and it is not to last long. The pains of a woman may be very sharp, very severe, may distress her mind, but when the baby has safely been delivered -- then there is joy. And that sorrow is remembered no more.

In Verse 22 he proclaims that this will be permanent. And he says I will see you again. Christ returns and brings joy. It is like the prodigal son, it is must and meek that we should make merry and be glad. For he was dead and he is again alive.

✓ It is going to be permanent joy as Jacob when Joseph was sold and his brothers were sent for food. But we read that when the old man saw the wagon which Joseph had sent to carry him, the Spirit of Jacob, their father revived. And there was a turn into joy. The things had been full of sorrow.

✓ There was a dramatic event in England before a wedding and the bridegroom William M. Dyke had been blinded by an accident, since 10 years of age. He won university honors

and he found his wife on the steps crying. What is wrong with my wife. "I cannot see out with sympathy he said, but you can see up." And he pointed to the blue heavens above.

Now there are times we come to places in life in trouble when we cannot see out. But we can always see up. Carlyle said from a small window you can see the infinite. Now how do we know that Jesus is up there. Stephen testified that he was there. Paul said he saw a great light on that road and John said that Jesus spoke to Him. And it seems he is dealing with us, even here tonight, Romans 8:34.

IV. Response To Comfort. Verse 29-33.

Remember this passage started off, let not your heart be troubled. Now the aim is to bring peace and confidence to the disciples for the moment of sorrow, and bewilderment.

29 In Verse 29, here is satisfaction promised. That I have come forth from the Father. As Dr. Sam Fallas returned home one night after a stormy session of his church board, it was a disappointing meeting for him. His wife tried to encourage him. The next morning she arose and planned to urge her husband to stay in bed. But to her surprise she heard him going through his morning exercises singing a hymn. Why Samuel, what about the terrible meeting. I thought you would not be up to it today. And he replied that

name of Christ. These disciples had known Jesus as their teacher. The Son of God, they were now to come. They had seen Him, and he would die for their sins. And afterwards they were invited to pray in his name. You remember up until this time the disciples have not used Christ's name in prayer to the Father. But after the resurrection, Jesus was now instructing them to do so. It was for Christ's sake that they were to pray. It implies their dependence and their harmony with His will. Before musicians begin to play they tune their strings to see that their instruments are in order. He must learn to tune His instrument if he is going to really be a good musician. So it is in prayer, we must tune in in the name of Jesus. And we are taught to seek through his name and he will give us liberally it says.

25 In Verse 25, here are the plain teachings which Jesus gives in a proverb. What does he mean. He means that the facts around the grave, the cross, Heaven, and the throne are to be unfolded to these disciples. In this generation of new problems, uneasiness, social customs that are changing and new attitudes, I wonder if it wouldn't be well if we'd come back and get a freshness of the Bible under the teaching of the Holy Spirit who could help us to understand.

26 In Verse 26, there was a promised advocate. It means

for us to ask for information, for instruction, and he promises you. I have already said unto you to ask in my name he says. Now there is no thought of diminishing interests on His part on the welfare of the followers. He does not predict a closing -up of His personal ability to intercede in their behalf. He assumes that he is going to continue to work for them.

27 In Verse 27, here is a natural relationship between His children. All through the discourse He has directed their thoughts to the future. Being religious causes many people to shrink and imagine all joy will be taken away. It is clear, you have not because you ask not. And this is a high and a holy privilege. It is better up higher. It is illustrated by a woman who had been sick for many years but was cheerful. A lady took a wealthy friend with her who constantly looked on the dark side of things and thought it would be good for her to see this noble saint. So they walked up the flight of steps, and the wealthy woman drew up her skirts and complained about the dirt and the darkness of the place. Oh it is better up higher said the friend. As they reached the top of each flight of steps. At last on the fifth floor, they went into the sick woman's room. The meat carpet, the flowering plants, the singing bird in the cage, and there on the bed was a pale sweet faced lady.

Joy beamed from her face. Well, the rich lady said it must be very hard for you up here alone this way. I don't see how you stand it. The invalid began to quote precious promises from God's word and smiled as she added, you see "I know it is better higher up. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever.

25 In Verse 28, these are majestic words Lord descent and ascent -- his departure and his arrival. His dwelling with the Father. He tells us, I came out from the Father on this mission and he tells them that he voluntarily came into this world through a due time to give His life. And you remember this was the thing that mentioned at Pentecost about His death, His resurrection, His coming, dwelling in the flesh, being sinless. Born of a virgin, and that he was going to voluntarily leave the world, through death, through the resurrection, and He was going to live back with the Father in Glory. And Jesus came to teach us how to live and he was going to show them how to die as well. And he was answering the questions about the Comforter.

There was a story of a Scotch peasant and his wife who journeyed to Canada. They cleared a bit of forest, built a log cabin, and planted a small crop, in the small clearing. One evening the husband returned from his work in the woods,

temporary, it is not peace spoken of for the wicked, but for the righteous. And it is a prediction here. And it is a warning as well, I would say. Like the picture of a bird on a rocky ledge, secure, no fear, no wild foaming waves dash at the foot of the retreat. The believer can sit in Heavenly places in this troubled world without fear. Here is great encouragement. Be of good cheer. And certainly this is something that is a declaration and a proclamation for victory and the people in our city who want to be successful need to acknowledge this victory which he says I have overcome. This is consolation, this is consistent with the Bible.

In the First World War, the allied women adopted the ringing slogan, Believe Victory, Think Victory, Preach Victory, Live Victory. Now Christ adopted this years ago. S. D. Gordon reminds us of Bunyan's sweet words "The

pilgrim they layed in a chamber whose window opened toward the rising sun, the name of that chamber was peace. And there he slept until the break of day. Eternal peace."

Now this may be yours. You too may lay down to sleep with faith for a pillow and contentment for a bed.

Back of Bulletin today ~

S. Ward - Mar 1 1966 W. 8:35 - 7:00 P.M.

was yesterday. Well, there is satisfaction. Sometimes we allow those yesterdays to steal away our todays. If we could remember each day to bring 24 hours of opportunity to us, and here was a confession by these disciples. Verse 30. That we believe that he came from God, conviction and the confession was any intelligent one based on fact. It was founded on experience and it was certain proof. We believe this they said and yet this generation wants not to understand the mysteries of God. The man on the street, he can understand the newspaper but he claims he cannot get anything from the Bible. God's knowledge is not limited by time, it is not limited by space, God does not have to reason these things out.

31 In Verse 31, do you really believe this. Do you believe -- now why did they not understand this sooner. And tonight there are people all about us who do not believe. Why do you not believe.

After you have become a Christian, you say to yourself, why didn't I believe this sooner.

32 Verse 32, there was a promise predicted that the hour was at hand. And God was going to be faithful. They were to be scattered. An Irish peddler met a Christian one day and explained, it is a grand thing to be saved. The peddler said, I know something better. Better than being saved? What

can that be. The companionship of the man who has saved me.

Now Jesus was not alone and you need not be alone because

He promises here this comforter if you will respond.

33

In Verse 33 here is a conclusive guarantee. This

wonderful discourse, these things, what things, the things

that he has been talking about in Chapter 14 -- about the

many mansions. The thing of abiding in Him, the vine, the

fruit, the friendship. How they were going to meet the

hostile world. And now he is talking about a trusted guide

that is going to come. And the purpose of this, he tells

them is to give them peace, confidence, that you might have

peace -- the opposite of tribulation even in conflict. The

tree will stand with the deep roots unmoved, when the wind

may toss it's branches and scatter its leaves. The inner

life is compared to this in the day of trouble. These things

I have spoken. It is the possibility then, it is the peace,

the same message for you. As the branch and the vine, so

we by simple faith can trust Him. The pressing duties we

have, the many cares, the anxieties that come, the temptations

that over whelm us. Because we are deep rooted in Christ

- Jesus said I have spoken these things, I have spoken this

that you might have peace. Should anything be able to

disturb us or destroy our confidence as we think about the

words of Jesus. His peace is based upon faith. It is not

based upon money. A man might say, I would be happy

if I could save a thousand dollars. Well, he saves that,

and then he says I think I would like to have two. And soon

I would like to have five and then ten and fifty and he sets

his goal and he reaches this. The more he gets the more he

wants. Now we might take something else that men seek after

such as power. There are those who would like to be elected

sheriff, others to the state legislature, others to the

congress. Some would like to reach Washington and the

Senate. Somebody else would like to be president. If he

is president -- he would like to be president twice. What

does this prove. It proves that it is not mere place of

power that the man is seeking but something else which he

believes success and power will bring him. Other people may

seek education. Some fame, some wealth, but God has called

himself and has said here that he is going to give peace.

In the dictionary there are 10 or 15 definitions for peace.

Freedom from disturbance, it is described as quiet, undisturb

ed and freedom as mental, a sense of freedom from guilt, a

calmness. This peace, the Lord ordained these for us. Peace

is valuable in the nation, in the church, in the home. Peace

may be temporal, spiritual peace. These things may be com-

pared to a river that flows. It gets wider, deeper as it

goes. This peace is different from just something that is