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SILVER STAR BIBLE SCHOOL 1994

IN THE UPPER ROOM

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Study #3

Peace I Leave With You

Reading: John 14: 1-10

My Dear Brethren and Sisters in the Lord Jesus Christ.

We come now to that most sublime of scriptural passages, John chapter 14. Ideally, there should be no break between the end of chapter 13 and the beginning of chapter 14, because it is really a continuing narrative. And we'll benefit the most from our consideration of that chapter, perhaps in our future readings of the gospel of John, if we strive to read it in that way, so that the flow of the Lord's thoughts, as He presents them to the disciples, will not be interrupted. That mentally we might just recall those closing four or five verses of chapter 13 that we considered yesterday.

So, therefore, when we turn to chapter 14, we find that the words carry on from chapter 13 in this way. 'Let not your heart be troubled: believe into God, believe also into Me. In my Father's house are many abiding places: if it were not so, I would have told you. I go to prepare a place for you', and it is upon that note that the Lord expresses here, to us today, that fact that He was aware of the state of bewilderment of His disciples, in that Upper Room at this time. For they had now concluded, surely, that the kingdom of God was not to become a reality. They were not hearing from their Lord the stirring words from Moses and the prophets which would herald the commencement of the kingdom of God. Words of scripture that have come into play in their reality, in a time that is soon to dawn, we believe, but that was not the time. Now, is the time for the offering of the sacrificial Lamb; the making of atonement for the sins of the human race, by the offering of the perfect Son of God. And so, when He speaks to them, He says, 'Let not your heart be troubled', and of course, those words echo down through the centuries of time, don't they? Because we have the same comfort today from the Son of God, as he delivered to those men in the Upper Room. He says that to us, and He says it to every generation of believers. 'Let not your heart be troubled', do not let the affairs of this life subdue you. Do not let yourself be carried away with doubts and fears, as to the reality of the truth and the power of the Word of God, to transform you for the kingdom. Don't let anything come between you and God. Don't let anything come between you and your understanding of the one true gospel of Christ. So He urges, 'let not your heart be troubled', and He tells them, 'believe into God; believe also into Me. The word 'ye' there doesn't occur, so in actual fact, it's not a statement

complimenting them for believing in God. They would of course, most vehemently had claimed, that they did believe in God. But, the Lord never, ever, wasted words. Why then does He make this call upon them at this time? Why does He give them this wording here, which is really in the form of an instruction, as to what they must do? Why does He do this? Because He must impress them with the fact, that belief requires doing as well as knowing. And that is summarized in the terminology 'believe into God', believe also into Me', so that with those words, He is telling them, you must now learn to become a very real and living part of what the Father is and what I am. You must become a part of us, and He is going to illustrate that very dramatically and very wonderfully, in just a few moments time.

So, He says to them, 'In My Father's house are many mansions' a term beloved of apostate Christianity, but they don't understand what it means. And we must learn what it means. 'In My Father's house are many abiding places' is the way in which it should be understood. In My Father's house are many abiding places, it is now as if the Lord is saying, 'do not be depressed at the idea of Me departing from you; it is not as if I am going to be the only One in the kingdom of God; there will be room for many in the kingdom of God. There will be many, many, many, many places for men and women in the kingdom of God. Just simply learn what it means to believe into God and to believe into Me, and you will gain the kingdom with Me'. Of course, when anyone spoke of 'My Father's house', Jews would immediately think of only one place. And that was not heaven as the clergy feel, it was the Temple, right there in Jerusalem, not very far from where they were now standing, where they now were. So, this phrase to the Jews always meant the Temple, which had been the abiding place of Yahweh's glory. But, what most of the Jews had long since forgotten, was that that glory in that Temple, had long since departed. And we remember from Ezekiel chapter 10 and Ezekiel chapter 11, he had seen the glory depart from that house. He had seen it come out of the House, remain briefly at the front of the House, and then past across through the east, across the Kedron Valley, through the garden of Gethsemane, to the east to the Mount of Olives and then disappear. And it is the same prophet Ezekiel who tells us, toward the end of his ministry, that the glory shall return from the same region from which it was seen to disappear.

But now we're dealing with the Temple. The glory has long since departed. The Temple in which the Jews put such store in Jerusalem, was really a Temple in name only. So, the question now was, where would God's glory dwell on earth, now? And the answer that is given here is that God's glory will dwell in the hearts and the minds of men and women, who absorb His word, and though in a sign perfectly, will become, the word made flesh. Let's look at two passages in John, first of all, in John chapter 1 and verse 14, to a passage with which we are really very familiar. John, long after this time, of the incident in the Upper Room, which is the basis for our study this week, long after this time, when he is moved by the Spirit to write his gospel account of the ministry of the Lord, comes to understand so many things so much more clearly, so that in verse 14 of chapter 1 he tells us that 'the Word was made flesh and tabernacled among us, and we beheld His glory'. So, you see, he has in mind the principle of the Temple. The principle of the house of God; the principle of the tabernacle in days of old, when

Yahweh's glory dwelt above the mercy seat between the cherubim. That's why John uses this language, 'the Word was made flesh, in the personage of the Son of God, and tabernacled among us, and we beheld His glory'. It was not the kind of glory as depicted in the medieval paintings, where invariably the Son of God is depicted as having a great halo around His head. That is not what John is writing about, he is writing about the glory of the Father being manifested in the perfect character of His Son. That is the 'glory' that John and the others beheld. It was no longer a literal 'Shechinah glory' but the equivalent of it, in a moral sense. The moral representation of the Father's presence in the midst of Israel was seen, not in that Temple, and had long since left the temple and was now to be seen in His Son. And says John, 'we beheld His glory'.

Now go to chapter 4 with me if you would, concerning the woman of Samaria, of which we had a contemplation this morning, and let us see in which the Lord presses this lesson home now, to this woman in this particular case. We know that when the division of the tribes took place, and ten tribes went into the north and established a kingdom in Samaria, that they built there a rival temple, and there they claimed to worship God, but it was a false form of worship, because it was a false temple, based upon a false remise. But, here in the Lord's discussion with the woman of Samaria, in verse 20, she says to Him, 'Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship'; she knew the standard Jewish argument. Your temple in Gereshim is wrong; it shouldn't be there. You should all be down in Jerusalem at the temple. Fundamentally, they were quite right, and the woman understood that argument, that's why she puts it in this way. 'Our fathers worshiped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship. But, Jesus said unto her, Woman believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father'. What was He saying? There'll be no place to worship God? The temple at Jerusalem was to go? The temple in Jerusalem would be destroyed by the Romans in A.D.70, is there going to be no place where God may be worshiped? He is stressing this principle, that the time has now come, where the principles of Divine worship, will rest NOT WITH THE PLACE, but WITH THE PERSON. So, He says in verse 23, 'The hour cometh, and now is, when the true worshipers (notice that particularly, because there are worshipers and there are true worshipers) shall worship the Father in spirit (in disposition and attitude of mind) and in truth: for the Father seeketh such to worship Him.' God seeks men and women to worship Him, upon that principle and in that way, hence the words of Acts 15 and verse 14, 'that God is taking out of the Gentiles, a people for His Name'. And so, here it is, where would God's glory dwell on earth? And the answer is in the hearts and minds of men and women who know and understand and absorb His truth.

With a hand still in John 14, come over with me briefly to the epistle to the Hebrews in chapter 9, notice what we find the apostle recording here. In Hebrews 9 and verse 11, 'Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands', and remember the words of Stephen in Acts chapter 7, when he drew his defence of the truth to a close, by quoting from the words of the prophet Isaiah, 'that the Most High dwelleth not in temples made with hands'. Where

does He dwell? Paul told the Corinthians in the first of Corinthians chapter 3 and at verse 16, 'Ye are the temple of the living God', and that's what He's dealing with in John chapter 14. 'In My Father's house are many abiding places', can you imagine that the disciples, looking over their shoulders at the temple, looking out the window, and saying to themselves, 'Just a moment, there aren't many abiding places in that temple, and it's not for anyone to go in there. Only a Levi can go in there. Only a priest of the Levities can go in there'. But, here is the Lord saying 'in My Father's house , there shall be many abiding places', what were they to think? They were aware that under the Mosaic dispensation, there was only one abiding place. But, now through Christ, there would be many abiding places, so there was to be a change of temple as there was to be a change of the priesthood, as is emphasized in that epistle to the Hebrews. A change of priesthood meant a change of temple.

Now, we're going to notice the way in which Peter remembered these things, and brought them to mind. Three times in the next few minutes, God willing, we're going to look at 1 Peter chapter 2, first of all, we are going to look at verse 5, where Peter speaks concerning ourselves. 'Ye also, as living stones, are being built up a spiritual house'; there is the temple in which there are many abiding places, because every living stone molded and cemented to all the other stones, is building up a magnificent, glorious house made up of men and women, down through the ages and the centuries of time, who will be abiding places for God's glory. Not only in the age to come but now, as the word of God dwells in them, and changes them and transforms them to prepare them for their inheritance in the kingdom of God. But, not only that, you will notice that Peter there says in chapter 2 and verse 5, 'ye also as living stones are being built up a spiritual house', and Paul in Hebrews 3 and verse 6 says, 'whose house are we', but Peter adds as well, 'an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ'. A change of priesthood, to the priesthood after the order of Melchisedek and a change of temple. 'In My Father's house are many abiding places', and do you know the word that is rendered in our bible as 'mansions' is a noun, and that noun occurs in only one other passage in the whole of scripture. And it's in this same chapter and in verse 23 which is as if the Lord is almost providing a direct link between verse 2 and the rest of His discourse, down to verse 23. Let's look at verse 23, 'Jesus answered and said unto him,, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him', and the word abode is the same noun as the word 'mansions' in verse 2. Do you see the point? How was God and His Son to make their abode with us? In the same way that it says in scripture that God was 'in Christ' reconciling the world unto Himself. God was 'in Christ' in that the perfection of His character was manifested in the Son. And although the perfection of that character will never be manifested in us to perfection during this present age and dispensation, the principle doesn't change. We are all to become 'the word made flesh' even in our imperfections, so that it will be said of us as it was of the Corinthians 'know ye not that ye are the temple of the living God'? And so He says to them in verse 2, 'I go to prepare a place for you', and so it was in His deep concern for them, that He knows that they must be safely cared for, in their mental conception of what the future holds. They are not being deserted by their Lord, their Teacher, their Rabbi, their Master. They are not being deserted by Him, 'I go to

prepare a place for you; and if it were not so, He says, I would have told you'. It's as if He's saying, 'I have never deceived you with false promises. I never led you down the garden path. I'm not a false Messiah; I've never tried to dupe you or delude you, I've told you the truth, always. I've lead you in the way, the way of God. And so it is to this very day, with disciples in our own generation, the hope of the kingdom is held out to us today, as much as to those men gathered together, in that bewildered atmosphere, in that Upper Room. The hope that is held out to us as to them, is not vain; it's not empty. The truth is real; the Lord Jesus Christ is real. God our Father is real; and the way in which the truth must be handled, it must be handled in a real way. The reality of it, must be real in our lives.

So, He says in verse 3, 'And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also'. We're reminded there of the parable in Luke chapter 19 and verse 12, of the nobleman who went into a far country to receive a kingdom, and to return. And that's what the Lord is speaking about here. And so in verse 4 He says, 'Whither I go ye know, and the way ye know', and they should have known because He had repeatedly explained it to them, but like many of us, these wonderful principles of Divine wisdom didn't fully and readily find lodgement in their minds. And there is one reason why we need to read the Word of God every day; Bro. Roberts says in his introduction of his bible reading companion that it is only insomuch as our minds absorb the Divine principles and wisdom out of the Word of God, that we are going to be transformed in our thinking, to become acceptable to God. So, He says 'whither I go ye know, and the way ye know'. They should have been able to answer 'Yes, Lord' to that, but in verse 5, Thomas saith unto Him, 'Lord, we know not whither thou goest; and how can we know the way?' Now, before we go any further with this, let us just remember that we've got to understand verse 4 and 5, in the context of the temple of the Father's house in verse 2, because that's the key to these words. How can we know 'the way'? Well, there's only one way. That is what the Lord says in verse 6, 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me'. Now, let's bear in mind the fact, when He says, 'I AM THE WAY' it's a word which means 'a road or a path'; and that which is the object of discussion here, is the way into the many abiding places that are to be found in the house of God. So, here in verse 6, we are learning of a new way into a new house. Something that most men had not conceived of before this time, so we go back again to 1 Peter in chapter 2, and this time to verse 4, where speaking of the Lord and His ministry and His labour and the things that He has achieved, Peter says, 'To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious'. To whom coming, what is that the language of? It's the language of 'going somewhere to meet someone'; it's the language of 'going down a path; coming to somebody', and the living stone there, is in the singular, the Lord Jesus Christ. So, here is the One who is to be the new High Priest, in a new temple; a High Priest after the order of Melchisadek. And we know that under the Mosaic dispensation, no Israelite other than a priest could enter the house of God, but now, the way into the house of God will be made open to all who would follow Christ. They would become priests, as we've already seen from Peter. They would become priests of a different order, and so go back to Peter again, in the first of Peter chapter 2, he has already told

us in verse 5 that we are not only being built up 'a spiritual house' but also a holy priesthood.

But in verse 9 he tells us something different. 'But ye are, (when I say different, I mean additional to what he said in verse 5). He says in verse 9, 'ye are a chosen generation, a royal priesthood'. A royal priesthood, now who among Israel ever heard of a royal priesthood? The priesthood belongs to Levi; the royal lineage belonged to the tribe of Judah. Whoever heard of a royal priesthood? Well, those who consider the Word of God had heard of one. One of who was KING OF RIGHTEOUSNESS AND KING OF PEACE AND WAS ALSO THE PRIEST OF THE MOST HIGH GOD. A royal priesthood embodied in the name MELCHISADEK. The promise of Psalm 110; the most quoted piece of Old Testament scripture found anywhere in the New Testament bible, 'the priesthood forever after the order of Melchisadek'. That's what we take up when we come into Christ Jesus.

So let's look again; the way, the truth, and the life. He mentions three things, and let us remember, brethren and sisters, that in these three things, the context of the line of reasoning is still based upon the concept of My Father's house. In the very heart of the house of God, that part to which every Israelite in spirit, should have ascribed and desired and aspired to enter, the Most Holy Place. In there was the ark of the covenant, and in the ark of the covenant there were three things; the way, the truth and the life. Beneath the Mercy Seat in the ark, there was the manna which spoke of the way of life, as the Lord expounds in John chapter 6. There were the tables of the Law which set forth the truth; there was the rod that budded which spoke of life. I AM THE WAY, the manna; I AM THE TRUTH, the tables of the Law; I AM THE LIFE, the rod that budded. And that is not all; these three things, the manna, the tables of the Law and the rod, together with these three points of identification which the Lord here stresses, the way, the truth and the life, speak eloquently of the truth manifested mentally, morally and physically. Mentally in the truth, morally in the way, and physically in the life that is yet to come. Mentally, morally and physically, no wonder the Lord says in verse 6, 'no man cometh unto the Father, but by Me'. And now they were to remember that when He was no longer in their midst, He's telling them you'll have to learn more about Me than you know at this time. You'll have to seek a more intimate understanding of Me, and My life and My mission and My purpose. You'll have to seek a more intimate relationship with Me, based upon your understanding of the power of the Word of God.

In verse 7 He says, 'If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him'. This perplexed Philip; Philip said unto Him, 'Lord, show us the Father and it sufficeth us'. Show us the Father and we'll be happy with that. It's almost as though Philip is saying here, if you're going to leave us and depart, we're not going to see you again for quite some time; we need something to sustain us on the way; show us a vision, just a quick one, show us a vision of what the Father looks like, and we'll be happy with that! A miraculous vision of the Father, says Philip, will satisfy us all. But would that have made them different men? Would that have made them better men? Would that have developed their characters?

So that in verse 9, the Lord says in reply, 'You don't need that, because you have seen

the Father in Me'. What the Father looks like, His physical appearance and His glory, that 'no man can look upon and live, is not what you should be concerned with. What you should be concerned with is the moral perfection of His character which He wants to see developed in His children. Verse 9, what an incredible, awesome verse, 'Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?' You've seen the Father in His character manifested in flesh, in the way in which I've walked before you. Could we go back just for a moment to John chapter 3, which our Bro. Colin was dealing with this morning, and have another look at that 13th verse, in John chapter 3, which is awesome in it's living reality; it's awesome, brethren and sisters, 'No man hath ascended up into heaven, but He that came down from heaven'. A pre-existent Christ? By no means! The Son came from heaven because He came from the Father. No man hath ascended up into heaven, but He that came down from heaven; but then it appears to become more complicated, 'even the Son of man, which is in heaven'. How could the Son of man be standing there upon earth, talking to Nicodemus, and at the same time be in heaven? And the answer is because He was. Because He was; because in John chapter 10 and verse 30 He says, 'I and My Father are One', so that the same character that resided in heaven in the Father was now manifested to perfection in the Son upon the earth. It's an awesome thought; but it's very real because that's what the Lord teaches us concerning Himself.

And so we find that He tells us, here in verse 10, 'Believest thou not that I am in the Father, and the Father in Me?' No wonder He has said in verse 1, 'Believe into God; believe also into Me', and here it is in verse 10, 'Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works'. Everything that was brought to fruition in the life of the Son of God, was through the indwelling of the character of His Father. Surely, was there any man like this man? He was, in the whole history of the human race, unmatched, unequalled, unparalleled. There was never another like Him and there never has been another like Him since.

So as He goes on and speaks words of comfort and encouragement to these men in the Upper Room, as the darkness is deepening around them, verse 11, 'Believe Me that I am in the Father, and the Father in me; or else believe Me for the very works' sake. Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it. If ye love me, keep my commandments'. All those words of those verses are summarized in that 15th verse. He manifested the Father in thought, in word, in deed, and He says, if you learn to develop your lives upon the basis of the principles that you draw from the word of God, and that you've drawn from Me, from mine own character, and make them your own, and live according to them, then the Father will be with you and I will be with you. And do not let us say that it cannot be done. Let us say it cannot be done unto perfection, by all means. But let us not say that it's too hard because that's what Israel said in the wilderness. In Numbers chapter 13 and 14, when the spies were sent out to behold

that land before they left Kadesh-barnea, the spies were sent out, 12 spies, representing each tribe. Two of those spies came back and said, 'if Yahweh give light in us, He'll give us that land. Let's go!' The other ten came back to the nation and they said, 'It's too hard'. And you know what they said was too hard? It was too hard to exercise faith in their God. That's what they said. Forget it, let's turn round let's go back to Egypt. We can never do it'. That's where they were so wrong. We can never do it. It's not we who are going to do it, it's God who's going to do it in us. The power comes from God, there's nothing in the flesh that will ever produce any good thing, the Lord says in John 6 and verse 63, 'the flesh profiteth nothing, NOTHING' and in the Greek text it's a double negative that's why we should understand it in that way, the flesh profiteth nothing, nothing. There's no good thing in the flesh, but when the spirit of the word of God, enters into the hearts and the mind of a man and a woman, and it begins to work and is generated into a powerful force, to motivate their intellect, their thinking, their goals, their ambitions, their priorities in life, their way of life, then it becomes the 'word made flesh', with all the imperfections.

And Paul tells us that in his own life, in Galatians 2 and verse 20 he says, 'I'm crucified yet I live'. How can a man be crucified and still be alive? He tells us. 'I am crucified yet I live; yet not I, says Paul, but Christ liveth in me'. Christ is our example; Paul is a lesser one, because he wasn't being boastful. He was saying that he had manifested, because he had learned and developed the characteristics of the Christ character. Never to perfection, because the apostle Paul is the one who in Romans 7 says, 'O wretched man that I am; who shall deliver me from this body, dragging me down to death?' which is what that expression really means. O wretched man that I am and the difference between Paul and the Laodicean ecclesia was that Paul knew his state; he knew his condition and even though he could say that Christ 'dwelleth in me', the Laodicean ecclesia did not know that they were 'wretched', and 'miserable' and 'poor' and 'blind' and 'naked' and the word 'wretched' is exactly the same in both places. Paul says 'O wretched man that I am', the Laodiceans didn't know that they were wretched; they didn't realize their true state, but Paul did. But for all of that, aware of his weaknesses, and aware of the nature that he bore, that was 'dragging him to death', he could still say, 'I live, yet not I, but Christ liveth in me'. And in chapter 4, taking the Galatians to task for having departed from certain fundamental elements of the truth, through being led astray by wicked men who were determined to corrupt the apostolic truth, he says, 'O my little children, I travail again until Christ be 'formed in you'. He called upon the Galatians to allow Christ to be 'formed in them'. If them, if the apostle Paul, why not us?

God never asks us to do anything that is impossible. So, the Lord says in John 14 and verse 15, 'If ye love Me, keep My commandments', which is to say that the only true test of sincere love is obedience. That's the only true test of 'agape love'. A sincere 'agape love' will be tested and shown to be true, in obedience. Then, in verse 16, He promises them another Comforter, and 'I will pray the Father, and He shall give you another Comforter', and the word is a word that we are familiar with 'parakletos' which means literally 'called to one's side' and therefore, it represents a 'helper' or an 'advocate'. And this Comforter is in verse 17, the Spirit of the truth. That's how that

should be understood in verse 17, the Spirit, the Spirit of the truth. But why does the Lord say another helper? The answer is because He, Himself, had already taken up that position and would continue to do so. He would continue to overlook and oversee the affairs that His brethren and sisters and His disciples throughout the ages. After all, was He not their High Priest? Was He not their Mediator and their Intercessor with the Father? In fact, He is called 'parakeletos' in the first of John chapter 2 and verse 1 and it is apparent that John remembered these words from John chapter 14. When John says in that passage in his first epistle, 'we have an 'advocate' with the Father, Jesus Christ the righteous'. The word 'advocate' is the same here as the word 'Comforter', so in heaven we have the Lord Jesus Christ; on earth, we have the Spirit of the truth'. What more do we want, brethren and sisters? What more do we want, to take up the weapons of our warfare and to war the warfare of faith in the Name of the Lord Jesus Christ and to the honour and glory of Yahweh, the God of Israel, what more do we want? In heaven we have the Lord Jesus Christ; on earth we have the Spirit of the truth, and the world can't see these things. Verse 17 indicates that to us. The great thing and the grand thing is that we must see these things.

And so, here we find these things, set before us in this chapter, and in verse 19, the Lord says, 'Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. But now look at verse 22, 'Judas saith unto Him, (this of course is not Iscariot, this is Thaddeus) Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?' What did he mean by that? What prompted that question from Judas Thaddeus? Well, if we turn back a few chapters to chapter 12, and look at the words in verse 12 and 13, only four days earlier, in verse 12, 'On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet Him, and cried, Hosanna, (which means Save Now); Blessed is the King of Israel that cometh in the Name of the Lord'. Why isn't the world going to see you manifested, says Judas Thaddeus? And the answer is, says the Lord, because the people are so fickle and so shallow in understanding and in willingness. You see, here were people that were saying, 'Save Now' Blessed is the King of Israel that cometh in the Name of the Lord' taken from the Psalms. And a few days later they're shouting at the tops of their voices, 'WE HAVE NO KING BUT CAESAR. CRUCIFY HIM!' That is the shallowness and the perversity of human nature. It is no good being moved merely by emotions in regard to the truth. It's no good looking at the Lord Jesus Christ as the Son of God, whom we somehow or other, hero worship because He's the Son of God. It's deeper than that; it's more profound than that; it must get right into the heart, the mind, the inner being, the message of the son of God, the saving power of the Word of truth. 'If a man love Me, he will keep My commandments', he will see the way to life and he will live it, and he will manifest it, and even though ever so imperfectly, he will become a manifestation of Me, in his life of sacrifice, in service to our Father.

There it all is, so in verse 23, 'If a man love Me', you see, really He's saying to Judas

Thaddaeus, 'others are not excluded, Judas, but they must meet certain requirements'. And the Diaglott actually renders that phrase in verse 23, 'If anyone love Me', it doesn't matter who it is, from any rank, from any part of the earth, from any place, as long as they know and learn and understand what it means. And if they can understand what I'm now saying in verse 23, says the Lord, 'We will come and make our abode with him, you will find an entrance into the Father's house. You will learn that whereas the Father dwelt in the tabernacle, and then His glory, the Shechinah glory, appeared in the temple, He's now going to dwell in the hearts of men and women, through faith in Him. We will 'come and make our abode with him' as He had done in making the temple in the wilderness, His abode. And you know, these words in verse 23 and verse 24, provide us with proof positive, that the religion of Christianity at large, is built upon a delusion. The world does neither understand nor practice these principles, and so let us, who may be doctrinally sound in the truth, let us be quite sure that we too, are not building our religious lives upon a delusion. That we really understand what it means to be a member of the family of Almighty God, as the Lord is showing so beautifully in these words, in this 14th chapter.

So in verse 25 and 26, He says, 'These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'. I have taught you all I can, says the Lord Jesus Christ, during the time that I've been with you, but you still have a lot more to learn, and a lot more to absorb. So, the Father is going to send you of this generation, a special power, that will help you to remember these things and to absorb them. And that's what we find in the epistles; that's what we find, time and time again, in the epistles of Peter, and of John, that's in particular. The terms used by the Lord, that meant little to them at the time, but now they see the full impact of it, and they wrote those lessons into their epistles. But, notice these words, let us notice them very carefully, here in verse 23 and verse 24, 'He shall teach you', but before God can teach anyone, the individual must be teachable. They must have the 'teachableness of a child', a willingness to submit to the learning process, because although God, provides us with all that we need to gain eternal salvation, there is one thing with which He does not provide us, and that is a ready-made mail-order Christ character. That's something that has to be developed. He provides us with the means of doing it; but whether we do it or not, rests with us, not with Him. And these thoughts that the Lord brings out in verse 25 and verse 26, really constitute the real background to this message to the disciples, in John chapter 14. They had relied so fully on the Lord, throughout their association with Him, that they were now to appreciate, the need for their own growth and their own development in the truth. Christ has got to be the One, from whom we take our ideas, our understanding about life, the object and the purpose of living, while we are here upon the earth; He knew it all and performed it all, in accordance with the will of His Father, and so He will make it possible for us to follow His steps.

And so as this chapter draws towards a conclusion, He says in verse 27, 'Peace I leave with you, my peace I give into you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' What wonderful words they are, 'peace I leave with you' and He means PEACE in the sense of security of mind which is what He

has expressed in verse 1, 'Let not your heart be troubled'. He will give us security of mind, banish fears, doubts, discord, lack of security and peace will become a reality based upon the Word. And the peace which the Lord gives, is a peace that will work when it is really needed, if we have it in us. So, the beginning of true peace is only found, when men and women have learned to become 'reconciled to the Father' through the Son.

And so in verse 30, He warns them of that which is soon to happen. 'Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me'. The prince of this world, the false, paganized, religious leaders of the Jewish nation in the days of Christ. The 'prince of this world' of the Lord's world, came to Him at the beginning to try and win Him to a false and a evil cause, and finally he came to Him, to destroy Him. And that prince of this world will come to all the Lord's disciples, in various forms, and various guises, first in an attempt to win, but if that fails, then an attempt to destroy, the faith of the faithful. But, you see, as we said yesterday, the Lord had set His face like a flint, as the prophet Isaiah set forth, and so He says, 'the prince of this world cometh, and hath nothing in Me'. What does that mean? Rather strange in our King James version, the RSV renders it, 'and has no power over Me'. Remember what the Lord said to Pilate? He was to say to Pilate, subsequent to this time, He said, 'Look, you can't give a verdict on Me, because you have no power over Me whatever, unless it be given you by God'. You're not in charge of the situation. There's a divine hand overruling all this. And the Lord has that mind here, imagine saying that to the disciples in the Upper Room. The prince of this world cometh and has no power over Me, or Moffatt renders it, 'he has no hold on Me' because the Lord was above the flesh. That's how important it was.

And finally, in verse 31, we read that 'the world may know that I love the Father; and as the Father gave Me commandment, even so I do', and what was that commandment in John chapter 10, 'I have a commandment of My Father, to lay down My life', and He was going to go forth and He was going to fulfill that commandment to the absolute letter. And His final words in chapter 14 are, 'Arise, let us go hence', and He was going out to His death. Matthew records that before they left the Upper Room, they sang a hymn; the words strictly 'humneo' means a psalm of praise. And those psalms are said to have had a particular relationship to the 'Hallel psalms', that's psalms 113 to 118, and it was a long established Jewish tradition, that after the cup of wine had been passed around, at Passover time, they sang Psalm 118. Now, before they left that Upper Room, although John doesn't mention it, you just turn with me very quickly to Psalm 118, and we're just going to look at a few of the verses of scripture, that would have filled that Upper Room, as the Lord and the eleven, joined together in singing Psalm 118. These are some of the words that would have filled that Upper Room, verse 6, 'Yahweh is on my side; I will not fear: what can man do unto me? Verse 8, 'It is better to trust in Yahweh than to put confidence in man'; Verse 14, 'Yahweh is my strength and song, and is become my salvation'; verses 18 to 20, 'Yahweh hath chastened me sore; but he hath not given me over unto death (perpetual death). Open to me the gates of righteousness: I will go into them, and I will praise Yahweh. The gate of Yahweh into which the righteous shall enter.' And verse 26, 'Blessed be He that cometh in the name

of Yahweh; we have blessed you out of the house, out of the house of Yahweh'; and 'In My Father's house are many abiding places', and then these simple words, 'Arise, let us go hence'. So these final words that were uttered in the Upper Room, reveal to us the Lord Jesus Christ, with a confidence and oneness and singularity of mind, which only comes through knowing all things that He has just been talking about and expounding, going out to meet the prince of this world, that He might, for the last time in His mortal existence, put all these glorious principles into action and to bring them all to a head, by having the flesh nailed up to the stake. Having it nailed up and put to death, to show that righteousness comes ONLY from God. Arise, let us go hence!