



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 14: 22-31

Spring 2023

"Rich Indeed"

TRANSCRIPT

Thank you, Joe Terrell, presenter. *[Laughter]*

Well, it's good to be with you, and I enjoyed Jay Bruce this morning and his lesson on Eric Alexander—which is really a lesson on the providence of God with some very good exhortations and warnings to us. I think what would sum up what Jay was urging on us, and what Eric Alexander did, is what we see in our passage today; and that is, (and it will come out, hopefully, clearly in the text), the importance of the Word of God and the reliability of it. The authors of it were inspired by the Holy Spirit and guided and directed by Him; and that's what our Lord says; it's a major theme in our text—(but not the only one: *Peace* is there, as well).

Well, our text is John 14, verses 22 through verse 31, (the end of the chapter), but I'm going to begin with verse 21. Jesus is addressing them in what is known as, “The Farewell Discourse” or “The Upper Room Discourse”: He will soon be in the Garden of Gethsemane and then He will be arrested; and the events are beginning to move quickly.

But He says to them in verse 21, "He who has My commandments and keeps them is the one who loves Me...". (And that is developed further by the Lord in our text: ‘Those who know Him love Him, and obey Him’),

²¹ He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." ²² Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" ²³ Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. ²⁴ He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

²⁵ "These things I have spoken to you while abiding 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 said to you. ²⁷ Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. ²⁸ You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. ²⁹ Now I have told you before it happens, so that when it happens, you may believe. ³⁰ I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; ³¹ but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

John 14: 22-31

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow in a word of prayer.

Father, what a blessing it is to be with Your people and to read a text like this; and consider what the Lord was telling these disciples. He was leaving but, as He said earlier, 'He would not leave them as orphans; He would come to them.' (vs16). And He came to them and comes to us ultimately in the Holy Spirit. And that's the great teaching we have in this text, and all that is involved in that. But what a thought to consider and ponder; that the third Person of the Trinity, the Holy Spirit, makes His

abode in us—makes His home in us. And in Him, Christ and the Father make their home in us. That is a staggering thought—and a great blessing. And I pray that as we consider it You would make us aware of the greatness of that blessing.

It's nothing that we can fully comprehend; we'll spend all eternity grasping these kinds of things, but what a blessing it is to know that God Almighty dwells within each and every believer in Jesus Christ. We're 'sealed with the Spirit', as Paul told the Ephesians. (1:13). We are secure because of Him. He guides and directs us; and so we seek His blessing now to instruct us, and teach us, and build us up in the faith.

Well, we are blessed greatly, and hopefully we can begin to fathom some of that as we study our text. But we pray LORD, not only for Your enlightenment, but we pray for Your blessing on us materially. LORD, we are totally dependent upon You for everything, for every breath of life that we take. As Paul reminded those Athenian philosophers on Mars' Hill, (Acts 17), it is in You that we live and have our existence—You sustain us at every moment. And so we look to You to bless physically, bless all of us. Bless our health, and bless our safety, and bless us spiritually. We look to You to do that in this hour and in hour to come.

We thank You for Your Word. We thank You that it is reliable, it is inerrant; and bless us now; teach us from it; we pray in Christ's name. Amen.

(Message) In Psalm 119, verse 57, the psalmist said, "The LORD is my portion." It's a simple statement, the kind we might tend to read over with little thought given to it. But if you can say that along with the psalmist, that 'The LORD is your portion', then in the words of Charles Spurgeon, "You are rich indeed." "You're rich because", Spurgeon wrote, "when God is your portion, you have more than everything else put together. In Him every need is met, whether in life or in death."

That's a great statement—and that's true. Materialism can't give that; and yet most of us have little appreciation for the vast wealth we possess by possessing the LORD—we have the Holy Spirit, and all that comes with Him.

Well, that's the lesson of our text in John 14, verses 22 through 31: 'He dwells in us, the third Person of the Trinity; and through Him the Father and the Son dwell in us.' We have, as a result of that, divine knowledge, we have wisdom, and we have peace that the world cannot give. We are, to quote Mr. Spurgeon, "Rich indeed!" And we should know that and we should act on it—and that is certainly the application of the lesson.

As background for it, the Lord has told His disciples that 'He was going away, but only for a little while. They would see Him again, soon, after the resurrection. But the world would not.' Now that was a puzzling statement to the disciples, and one of them, "Judas, (not Iscariot)", spoke up. He probably represented the rest of the disciples in his confusion when he asked, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" (vs22).

They believed Jesus was the Messiah; they believed Jesus was Israel's king; and they knew the Scriptures—they knew that the kingdom would come in might and splendor. It's what Jesus had taught in fact just a few days earlier in Matthew 24, verse 30. He said that when '...the Son of Man appears in the sky, all of the earth will see Him coming on the clouds with power and great glory.' Of course, He wasn't denying that here, He was speaking to them of something else of which they understood little—the resurrection and His appearance following it; and the changes that would result.

So in the next verses Jesus tells them what will happen in the interim between His resurrection and His second coming—He would 'come to them' in a different way. And so would the Father. And They, the Father and the Son, would reveal themselves to them, to the disciples; "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him." (vs23).

We, (*believers*), will be Their home: The home of the Spirit, the Son, and the Father.

Now He didn't say how that would happen, but the Father and the Son would do that through the Holy Spirit. He spoke of the Spirit moments before in verse 17: The Spirit "abides with you and will be in you." In that way, through the third Person of the

Trinity, the first and second Persons the Trinity, the Godhead, would indwell them—and all believers; 'Anyone who loves Him'. What a blessing! The Christian has a real experience with God: God Almighty, who filled the tabernacle with the Shekhinah glory and the temple with glory, lives in the humblest believer!

The world does not have that. In our Lord's day the earth was filled with pagan temples. Inside were idols to their gods. They were impressive buildings empty of reality—temples to no gods, temples to nothing. God, the true God, lives in us, lives in His people. The church, and believers individually, are the LORD's temple.

In 1 Corinthians chapter 3, verse 16, Paul asks the question, "Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?" It's a question that they needed to reflect upon, Paul obviously thought.—But it's a question that we need to reflect upon. —Do we know that? Do we think much about that?

It doesn't seem very likely, does it? In fact, it seems quite unlikely that that would be the case. And you can see that in light of what Paul said earlier in 1 Corinthians, chapter 1, verse 26, where Paul wrote, "Consider your calling, brethren, that there are not many wise according to the flesh, not many mighty, not many noble." And yet that's where God dwells; that's where the Holy Spirit lives. Not in great buildings of finely cut stone, but in simple people of faith; humble people who love Christ—that's where glory is.

So, do you love Him? That's the question that this passage asks us: 'If you do, do you keep His word?', Jesus said. 'You will', He said, "...He who does not love Me does not keep My words." (vs24a). Love for the Lord is required for His indwelling of us, and it is seen in our obedience. Obedience is our duty; it is not optional. But, mere *duty*, a mere *sense of obligation* won't produce obedience, (that is, obedience that is pleasing to the Lord), only love for Christ will do that—obedience is the result of it.

Love for the Lord empowers us to obey. It produces the desire for willing obedience, for self-denial, for self-sacrifice. Love of family or country moves people to

lay down their lives for others. And in the far greater scheme of things, that's what motivated Paul in his life of service to the Lord.

He wrote of that in 2 Corinthians chapter 5, in verse 14; a very significant verse, I think, in terms of sanctification in the Christian life, where he said, "The love of Christ *constrains* us...", (or "The love of Christ *controls* us..."). A simple statement—but what he meant by that is, 'the love Christ has for us', (and that Paul knew personally), 'the love that Christ had for him personally *compelled* Paul to live for Him'; to live a life of obedience and service and great sacrifice, but sacrifice that he was glad to make for the Savior in light of all that He had done for him. It was his knowledge of Christ, "God was manifest in the flesh", (1Tim 3:16), and loving him, and dying for him, and gaining forgiveness in heaven for him, that *constrained* Paul to make Christ's will the rule of his life. So Christ's love for Paul animated Paul's love for Christ, and made him want to, "...put on the Lord Jesus Christ and make no provision for the flesh." (Rom 13:4). And so it is with every child of God without exception. Our love for Christ is a reflection of, and response to His love for us. Love is the *compelling* force of the Christian life.

And what a contrast that is to the world which has made a virtue out of *self-love*. Now I'm not for self-loathing. But Christianity, life in Christ, is outward looking. It's selfless. Because we love Christ, we love His people. We obey the "new commandment" that He gave earlier in chapter 13, verse 34, "that you love one another." And the consequence of 'loving God's Son', Jesus said, is, 'the Father loves us' —and shows His love in many ways and actions that He cannot show us if we are disobedient to Him.

Now, let me say this: Every believer in Jesus Christ loves Him; 'You cannot be a Christian and not love Him', Paul made that statement in 1 Corinthians 16, verse 22. But we all know that our love for Him is not what it should be. It's not *full*, it's not *perfect*, it's not what it should be.

So how do we increase our love for the Lord? Well, simply put, by grace. We need grace; we need sovereign grace; we need God's help. To quote Augustin,

"Command what You will, and give what You command." We're dependent upon Him for that.

But that doesn't mean we passively sit back and just wait for it to happen. Grace becomes the Christian's experience daily as we appropriate the means of grace that God has given to us: By reading the Scriptures, by immersing oneself in the Word of God and learning about God and who He is and what He'd done; and all the promises of God; and His character. —And by prayer. And in this regard, I think of that father whose son was possessed and the disciples couldn't cast it out—and the Lord kind of scolded them and talked about this “unbelieving generation.” And this father said, "Lord, I believe. Help my unbelief." (Mar 9:24). It's a good prayer. In regard to this, ‘Lord, I love You, help my lack of love.’ We pray about that—it's a means of grace.

None of this is to say there's a formula involved here. I don't think there's a *formula* for the Christian life. It's a *pattern* of life: Of study, of fellowship with the Lord and with one another, and with prayer. And what should motivate us in our relationship with the Lord is the privilege and promise given here: That the Father and Son will make their abode with us; they will live within us. It's a reality; God really does live within us.

When Solomon built the temple, he marveled that the LORD, who fills the universe, would inhabit a temple on earth; "But will God indeed dwell with mankind on earth?" he asked. (2 Ch 6:18). But something far greater than that has happened in our day—we have become His temple. In His grace, He has chosen to dwell in the ‘shacks’ of our hearts and has turned them into His *mansion*. And that's something to consider: He brings His light into our hearts and transforms them.

Someone said, "All that He touches turns new and to gold." And that's what He's doing in us, presently. He makes His home in us and reveals Himself to us so that we have a genuine experience with God. We have real fellowship with Him. Again, we have that through the Holy Spirit, who unites us in fellowship with the Father and Son.

That's what Jesus speaks of next in verses 25 and 26: The Spirit. And here again He speaks of Him as ‘the *Paraclete*’, as He did in the previous passage. It's translated

“the Helper”, and the promise that He gave is that ‘the Father will send Him to them’— and ‘He will teach them all things, and bring to their remembrance all that the Lord had said to them.’ (vs26)

This is the first time in the Gospel of John that the Lord identifies the Spirit as “the Holy Spirit.” And here the Lord identifies the Spirit with the masculine pronoun, “He”. It's significant. Earlier, in verse 17, He used the neuter pronoun, “it”, of the Spirit. It's translated in the New American Standard Bible as *Him*. "The world does not see Him or know Him." But literally it is, "does not see *it* or know *it*." And the reason for this neuter pronoun is grammatical; “*it*” must match grammatically the gender of the noun that it refers to. In Greek, nouns had gender: masculine, feminine, neuter. And since the word *Spirit* is neuter, its pronoun must also be neuter—“it”.

But here in verse 26 the masculine pronoun is used, breaking the rule, but making clear that the Holy Spirit is not an “inanimate *it*”, or *force*, (like the wind)—but a Person. Now that should be clear anyway from the description of Him and His activity: He has all the attributes of personality; He is the *Paraclete*; He's the Helper. Wind is not a conscious active ‘helper.’

In verse 17, the Lord said that they would, “know Him.” We don't know personally an ‘inanimate power of influence.’ We know about wind, we know about gravity, but we know personally a person—and that's the promise. And here the Lord tells the disciples that the Spirit would “teach” them. A force like wind doesn't teach. A person *knows* and *teaches*, just like a person *helps*.

So, the Spirit is a person, a unique person. The Lord identified Him as “the Holy Spirit”, which indicates His deity because God is fundamentally Holy—that's a divine attribute.

In Isaiah, chapter 6, when the prophet was in the temple, (the where and when he was called to be a prophet), he, “...saw the Lord sitting on a throne, lofty and exalted...”. The seraphim stood above him, calling out to each other, “...Holy, Holy, Holy is the LORD of hosts.” (vs1&2). God is Holy—and the Spirit is the Holy Spirit, the third

Person of the Trinity. He is personal. He is pure—and only good. And He would help the disciples as their *advocate* or their *defender*, and now, in verse 26, as their *teacher*.

That's what the Lord emphasized here: "He will teach you all things, and bring to your remembrance all that I said to you." (vs26b). 'All the things' that the Lord had said and done would be brought back to their memory. All that we need to know about the Lord's person and work: About His life, His deeds, His instruction, His promises, His prophecies, all that we need to know, would be brought to their remembrance. And they would obviously need that help. They had difficulty understanding what the Lord taught that very evening as He's unfolding this to them at that very moment. (And they had that trouble all through His ministry.)

But the Holy Spirit would bring it all back to them with clarity and understanding; and bring it all to their remembrance and teach them so that they had complete, perfect comprehension. And because the Holy Spirit, the third Person of the Trinity, guided them in all of this, what they recounted and what they recorded was insured against error—the slightest error. So the Scriptures are infallible; the Scriptures are inerrant; the Scriptures are fully trustworthy: They are our authority.

That shouldn't surprise us. The Bible is unique. It is a supernatural book. It is the Word of God. It "is living and active"; that's Hebrews chapter 4, verse 12. And therefore it is sufficient for our lives; it's all that we need for faith and practice. It is absolutely reliable. It alone is our authority: *sola scriptura*, 'Scripture alone'. Once a person, or a church, moves away from Scripture they are out to sea, unstable and 'tossed about by waves and every wind of doctrine.' (Eph 4:14). We must anchor ourselves to the Scriptures.

Now all of this was a promise for those men, the apostles. It's not a promise for us today in the sense of ongoing revelation today. I think that's clear from the statement, 'The Spirit would remind them of what Jesus had taught.' And because of that they would be able to produce the completion of the canon; the New Testament.

But there is what has been called a *secondary application* of these words because the Holy Spirit is the guide and teacher of the church. Paul stated that in 1 Corinthians chapter 2, verses 11 through 16, where he explained that, 'We understand what the natural man, (the unbelieving man or woman), cannot understand.' Because, well, (we have a new heart, we have a new nature, we have a new mind, but), we have the Holy Spirit within us. We are "taught by the Spirit", he said. (vs13).

So, we are well equipped for life in this world. We have the complete revelation of God: We have the Word of God. It is, as Psalm 119 puts it, "a lamp to our feet." (vs105). And we have the Spirit within us as our teacher to explain the Word of God; to be our interpreter and to be our guide through life.

Think back to Isaiah 6, and what Isaiah saw in the temple that day. He said, 'Its foundations trembled. It filled with smoke.' (vs4). Now that is the One who abides in us through the Holy Spirit—the Almighty! He's all powerful and Holy, so He's all good. And all of His wisdom and power, all of His providence are directed to our benefit: to be for our help, our guidance, our protection—and our enablement. So, we are rich indeed, and we need to consider it. We need to reckon it to be true for us, and in light of that, live it—live according to that great truth.

And the Lord is not done with the blessings that make up our vast wealth. In verse 27 He told them of *peace*. He would give them peace; "Peace I leave with you; My peace I give to you."

Isn't that what the world wants? Peace, we hear lots about peace. But there is no peace. Not political peace, nor personal peace. People search for it in lots of places, but this peace, this 'perfect peace' that the Lord is speaking of, is found only in Him, found only in Christ. "My peace", He called it. And His peace comes to us through the Holy Spirit. It's the third virtue in the fruit of the Spirit listed in Galatians 5:22: "love, joy, peace..." So this follows naturally in the instruction that the Lord was giving the disciples about the Spirit. His peace comes to us through the Holy Spirit.

It is, first, the absence of conflict. It is the end of war. That's usually what we think of as peace. But really it's much more than that; positively, it is *well-being*. When a Jew would greet his neighbor, or would say 'goodbye', '*shalom*', 'peace be with you', he was saying, really, '*prosperity*.' That's what the Lord promised his disciples. Not material prosperity or well-being. (Though I would say we all have much of that, and all of that comes from the Lord, and He's a generous provider. In fact, Paul finished out the first part of Ephesians, with Ephesians chapter 3, verse 20, by speaking of prayer and how the Lord does "far more abundantly beyond all that we ask or think." He blesses us far more than we realize, spiritually, but materially as well.) But this is not about material prosperity. This is not about material well-being so much as something much deeper than that.

This is what F. F. Bruce called "peace at heart," which would banish anxiety and fear. It protects us from succumbing to that, succumbing to worry in this life. There's much to worry about, but we can become the slaves of that. We're protected from that; peace overcomes that.

Now, He wasn't promising there'd be no difficulties in life. He's not promising an absence of conflict when He says that 'we have peace'. At the end of chapter 16 we come to the end of the instruction given in this *Farewell Discourse*. He again promised them peace, but he said, "In the world you have tribulation, but take courage; I have overcome the world." (vs33).

So the Lord wasn't promising that we would avoid all trouble in life, We won't: We have health setbacks; we have financial setbacks; we have all kinds of setbacks in this world. His promise is of *well-being* in the midst of it. And Christ will give that. It is, (I almost hate to use this expression but), it's a *subjective* peace. And I mean by that an inner peace. The inner peace is an objective, real peace. But when I say *subjective*, I mean it's within us; but that peace is based on the *objective peace* with God which Christ achieved at the cross when He suffered our sins fully and completely—and paid the debt in full. That's Romans chapter 5, verse 1, "Having been justified by faith, we have peace with God through our Lord Jesus Christ."

So now, because we have peace with God, He's not our judge, He's our Father; and we have peace *with* God; and we can have the peace *of* God—the *peace* Paul wrote about in Philippians chapter 4, verse 7, that “surpasses all comprehension”, and, ‘guards our hearts and minds.’ The kind of peace that Paul had when he wrote that as a prisoner in Rome, facing trial before the emperor, Nero, and yet he could write about *joy* in the Book of Philippians. Peace that guards our hearts and minds.

It's what we saw all through the Lord's ministry; as when He crossed the Sea of Galilee and a storm suddenly hit that threatened to sink the boat. (It really did threaten to sink the boat.) But the Lord was asleep in the back of the boat, and calm through it all. The disciples, in terror, woke Him; He rose, stopped the storm and calmed the sea; then rebuked them for worrying that they could possibly sink with Him onboard.

Well, as He spoke to them here, He knew the great test of His life was just a few hours away, Gethsemane. But He was calm through that evening. He was in control. He was able to give them this instruction. That's the peace the Lord gives us.

He gave it to them. Peter had it in Acts chapter 12, when he was arrested and sentenced to die the next day. That night he was chained between two guards and sleeping, (just like the Lord was in that storm). In fact, Peter was sleeping so soundly that when an angel came to rescue him and deliver him from that jail, he had to strike him on his side to wake him up—give him a good kick to get him awake since he was so sound asleep—so much at peace. That's the peace that Christ gives.

We can't produce that. It's supernatural. His gift that He gives, comes to us through our faith. And as we look to the Lord, know Him, and believe His promises that peace is generated within us. Stability and peace emerge as we apply ourselves to the means of grace that God has given. That's a blessing in this world of woe that only Christ can give, because it's only in Him, and it's only given to us supernaturally through the Spirit of God.

Now, we're not often in dangerous places like out on the Sea of Galilee with threatening winds and waves, or chained between two guards with our life about to

end. We're usually troubled by more mundane things: desiring what a friend may have and that we don't have, and being discontented with our life. A few months back when studying John the Baptist and his humility, I told the story about George Muller who early in his ministry formed a friendship with a man named Henry Craik. They ministered together in the church in England where they were. (I think it was in Bristol, England.)

Henry had a great love for the LORD. He was a gifted teacher; and Muller saw that many in the congregation preferred his friend's teaching over his own. Muller didn't fret over that. Instead, he wrote years later, "I *determined*, in the strength of God, to rejoice in this, instead of envying him." Well what a blessing that is, to be able to replace natural, or human rivalry and discontent, with joy for another and be content with our life—and be at peace. That is a rich life lived in God's strength, lived supernaturally through the Spirit.

We must know it, we must know that fact and we must act upon it. Muller, "*determined*". That's what he put; that was his word. He *determined* to do what he should do, and respond rightly. And that was a response of faith. And the LORD blessed that. And He will bless our acts of faith when we *determine* to do what we should do.

But of course, this night the disciples didn't have peace. They were fretting because the Lord was leaving them; and they wouldn't have peace until they understood the reason for His departure. They're still confused; they still need to be instructed.

And in verse 28, the Lord explained where He was going, 'To the Father, and they should be glad rather than sad if they knew what that meant.' "...If you loved Me," He said, "you would have rejoiced..." Love rejoices in the achievements of others. And the Lord was about to finish His mission and enter heaven triumphant.

And they would rejoice when they understood it, because then they would understand that His victory was their victory. He would bring them with Him; He would prepare a place for them in His Father's house—the Father, who He said, "is greater than I."

Now, do you notice that in verse 28, "...the Father is greater than I."? What did He mean by that? In chapter 10, verse 30, He said, "I and the Father are one." They are of the same essence. They are equal in deity, power, and glory. All three members of the Godhead are. Well, He wasn't denying that here; but in His incarnation, by becoming a human being, He humbled Himself and became a servant of man and of God—and in His human nature lived in complete submission to His Father. So His ministry as a man and servant, in that ministry, the Father had authority over Him.

But when He completed His mission, by being obedient, (as Paul put it in Philippians chapter 2, verse 8), "...to the point of death, even death on a cross...", then things changed. He redeemed His people; mission accomplished. Then Paul said, "God highly exalted Him, and bestowed on Him the name which is above every name." (Phi 2:9). And now that was about to happen; He would return home in glory. That was reason for joy.

That word of correction, though, is quickly followed by a statement of encouragement in the next verse, in verse 29, "Now I have told you before it happens, so that when it happens, you may believe." When they saw that all of the events occurred just as Jesus said they would, (His crucifixion and resurrection), they would recognize He knew all things and that He is the person that He said that He was—and that He has revealed Himself to be. It was another reason for the disciples to have peace. Everything was working according to the Lord's plan and purpose—and for their greater good and eternal blessing.

It's true for us, too. If you're a child of God, if you're one of His, it's all working together for your good and for His glory; and it's reason to be at peace in the midst of difficulty and conflict.

Now at this time, the devil was near. Things were happening quickly. He was coming, but the Lord was at peace because he said, "...the ruler of this world...has

nothing in me..." (vs30). The Lord was sinless, so Satan had no hold on Him or claim on Him.

The night would seem to belong to the devil. The Lord would be arrested, put on trial—but only because He gave Himself to them to fulfill His Father's will. That's how the chapter ends; "...but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here." (vs31).

The Lord died for us because He loves us. —But first He loves His Father. The Father sent Him to save us because He loves us. And out of love for the Father, the Son obeyed. Now we who believe, as a result, are forgiven. We're forgiven because through faith we've laid hold of that perfect sacrifice made for us. We are now right with God—we have peace with God and a glorious future.

But also we have, right now, a secure present. We have the Holy Spirit. He is our *possession*, as the Psalm says. (Psa 119:57; *see ref. bottom of pg. 3*). He lives in us, He teaches us. And as we live by faith in what we know is true, He strengthens us to live a wise and faithful life. That is wealth that the world cannot give. It is a rich life indeed. And it's only in Christ. May we understand it better, understand how rich we really are, and, by faith, live it daily. "Set your mind on the things above, not on the things that are on earth", Paul told the Colossians, (Col 3:2). That is a necessary and healthy exercise to gain a right understanding of who we are—and of reality. "Set your mind on the things above, not on the things that are on earth."

If you've not believed in Jesus Christ you only have the things that are on earth, and they will soon be gone. Look to Christ. Believe in Him—have forgiveness and eternal life—the Holy Spirit and Peace.

Father, it is true that as we look to You, look to our Triune God, and rest in You, we have peace in this life. But it's not anything in us. It's not even our great faith that gives us that—it's what Your Son has obtained for us at the cross, when He suffered in

our place, took all our guilt and sin, and finished it all, exhausted Your wrath that we rightly deserve. We give You praise and thanks for that. Thank You that we have peace with You, and through faith, we have the peace of God as well. Help us to understand that. Help us to draw upon the Spirit of God and live and walk by Him daily.

Now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. We pray this in Christ's name. Amen.

(End of Audio)