

The Exclusive Assurance of Heaven

John 14:1-6

John 14:1–6 (NKJV)

14 “Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. ⁴ And where I go you know, and the way you know.”

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

Introduction

Isaiah 9:6 (NKJV)

⁶ For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.

And His name will be called
 Wonderful, Counselor, Mighty God,
 Everlasting Father, Prince of Peace.

It is significant that one of the biblical names of Christ is Wonderful Counselor (Isa 9:6).

Wonderful

pele: a wonder

Original Word: פֶּלֶא

Part of Speech: Noun Masculine

Transliteration: pele

Phonetic Spelling: (peh'-leh)

wonderful *adjs.* — of an extraordinary nature making it mysterious or difficult to comprehend.

He is the highest and ultimate One to whom Christians may turn for counsel, and His Word is the well from which we may draw divine wisdom. What could be more wonderful than that? In fact, one of the most glorious aspects of Christ's perfect sufficiency is the wonderful counsel and great wisdom He supplies in times of despair, confusion, fear, anxiety, and sorrow. He is the quintessential Counselor.

Now that is not to denigrate the importance of Christians counseling each other. There certainly is a crucial need for biblically sound counseling ministries within the body of Christ. There is no dispute over the important role of those who are spiritually gifted to offer encouragement, discernment, comfort, advice, compassion, and help to others.

King David was an example of someone who occasionally sought advice from human counselors, but always turned ultimately to God for answers. As many of the psalms reveal, he was especially dependent on God alone when he struggled with personal problems or emotions. When hit with depression or inner turmoil, he turned to God and wrestled in prayer. When the problem was his own sin, he was repentant, broken, and contrite. He prayed, “Examine me, O Lord, and try me; / Test my mind and my heart” (Ps 26:2).¹ The spiritually mature always turn to God for help in times of anxiety, distress, confusion, or unrest in the soul, and they are assured of wise counsel and deliverance.

That happens because every need of the human soul is ultimately spiritual. There is no such thing as a “psychological problem” unrelated to spiritual or

physical causes. God supplies divine resources sufficient to meet all those needs completely. David's writings reflect the depth of human experience, emotion, and spiritual insight of one who had fully experienced the extremities of life. He knew the exhilaration of going from shepherd to king. He wrote of everything from absolute triumph to bitter discouragement. He wrestled with pain so deep he could hardly bear to live. His own son Absalom tried to kill him and was then killed. He suffered from horrible guilt because of immorality and murder. His children brought him constant grief. He struggled to understand both the nature of God and his own heart. Of God he said, "Holy and awesome is His name" (Ps 111:9), while of himself he said, "Wash me thoroughly from my iniquity, / And cleanse me from my sin" (Ps 51:2). He told God what he felt and cried out for relief—though he admitted God had every right to punish him.

At the end of some of David's psalms he looked out a window of hope, but sometimes he did not. Yet David always went to God because he understood God's sovereignty and his own depravity. He knew that his all-sufficient Savior alone had the answers to his needs and the power to apply those answers (Ps 119:24). And he knew that those answers were to be found in the truth

about God revealed in His Word, which is itself perfectly sufficient. The sufficient God revealed Himself in His sufficient Word.

Paul writing in Colossians 2:10 says, “And you are complete in Him.” That means exactly what it says: the sufficiency of Christ. You are, from a spiritual viewpoint, complete in Him. The surpassing theme of the New Testament is distilled and articulated in that phrase. Everything from Matthew to Revelation speaks to the issue of the sufficiency of Jesus Christ. In 1 Corinthians chapter 1 and verse 30, the apostle Paul also writing, says that, “In Christ we have all wisdom and righteousness and sanctification and redemption.” In 2 Corinthians 12:9 it says, “My grace” – that is the grace of God in Christ – “is sufficient for you.” In Ephesians 1:3 it says that, “We have in Christ been blessed with all spiritual blessings in the heavenlies in Christ Jesus.” And Hebrews 10:14 says, “By one offering He has perfected forever them that are His, or sanctified forever them that are His.” So all of these Scriptures speak to the matter of the total sufficiency of Jesus Christ for every need, spiritually speaking, in time and eternity. And no clearer a statement exists than that of Colossians 2:10, “You are complete in Him.” Having the Lord Jesus Christ is to have everything needed in spiritual life for time and eternity. To have Him is to have

everything, not to have Him is to have absolutely nothing at all. All joy, peace, meaning, value, purpose, hope, fulfillment in life now and forever is bound up in Christ. And when a person receives Jesus Christ as Lord and Savior, they enter into an all-sufficient relationship with an all-sufficient Christ.

*From John MacArthur, Our Sufficiency in Christ (Dallas: Word, 1991), 75–90. Used by permission.

Review

Lesson

I. The Foundation of Christ

II. The Future With Christ

III. The Fencing by Christ

I. The Foundation of Christ

14 “Let not your heart be troubled; you believe in God, believe also in Me.

1 Μη ταρασσεσθω υμων η καρδια πιστευετε εις τον Θεον και εις εμε πιστευετε

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:1). Bellingham, WA: Logos Bible Software.

14 “**Let not your heart be troubled;**
Μη ταρασσεσθω υμων η καρδια

ταρασσεσθω Pres. Pass. Imperative

to be troubled v. — to be or become characterized by or indicative of distress or affliction or danger or need.

tarassó: to stir up, to trouble

Original Word: τάρασσω

Part of Speech: Verb

Transliteration: tarassó

Phonetic Spelling: (tar-as'-so)

Definition: to stir up, to trouble

Usage: I disturb, agitate, stir up, trouble.

5015 tarássō – properly, put in motion (to agitate back-and-forth, shake to-and-fro); (figuratively) to set in motion what needs to remain still (at ease); to "trouble" ("agitate"), causing inner perplexity (emotional agitation) from getting too stirred up inside ("upset").

[5015 (tarássō) translates 46 Hebrew words in the LXX (Abbott-Smith), showing the enormous connotation power of OT Hebrew vocabulary.]

Lemma

ταράσσω tarassō be troubled; be disturbed
 BDAG shake together, stir up; stir up, disturb,
 unsettle, throw into confusion

LSJ stir, trouble; troubling; mix; to wag; jumble up
 Louw-Nida to cause to move, to stir up

Matthew 14:26 (NKJV)

²⁶ And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.

Luke 1:11–12 (NKJV)

¹¹ Then an angel of the Lord appeared to him, standing on the right side of the altar of incense.

¹² And when Zacharias saw him, he was troubled, and fear fell upon him.

John 12:27 (NKJV)

²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

John 14:26–27 (NKJV)

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 things 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. Let not your heart be troubled, neither let it be afraid.

1 Peter 3:14 (NKJV)

¹⁴ But even if you should suffer for righteousness' sake, *you are blessed. "And do not be afraid of their threats, nor be troubled."*

Daniel 2:3 (NKJV)

³ And the king said to them, "I have had a dream, and my spirit is anxious to know the dream."

4 "Let not your heart be troubled;

Μη ταρασσεσθω υμων η καρδια

It is Jesus who is heading for the agony of the cross; it is Jesus who is deeply 'troubled' in heart (12:27) and spirit (13:21). Yet on this night of nights, when of all times it would have been appropriate for Jesus' followers to lend him emotional and spiritual support, he is still the

one who gives, comforts, instructs. For they, too, are *troubled*

Carson, D. A. (1991). *The Gospel according to John* (p. 487). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The following Commands and Comfort and Clarifications are given to the disciples because their hearts are anxious, fearful, confused, distressed, discouraged.

Having been with Jesus for 3 years, and grown to love Him and depend on Him, their entire life and hope was wrapped up in Him.

All the promises they had learned from the time they were children, they saw being fulfilled. The Hope of having Rome's oppression removed and the Glory of God revealed would at times be overwhelming. But all of that has just come to a screeching halt. A great stone has just smashed all their hope.

But now there is talk of death, betrayal, and leaving.

The emotions and hearts of the disciples would have been bleeding with sorrow.

Confusion would come in waves over the thoughts. Anxiety would have grabbed them unbreakable chains.

The doors were being shut one by one, the Darkness was creeping in and banishing every hint of light. There was no way out

Each disciple would have been questioning their loyalty, their sincerity, their integrity.

Peter was driven to silence by the words of Jesus that he would betray him 3 times.

The other disciples would have wondered what they would do if Peter, the leader, the bold outspoken ready to die for you Peter, would betray Him. They were no better and definitely no more committed. Every fear, every worry, every depressing thought would have been raging in their minds like wild fire in forest of kindling.

It is in this context that Jesus says

4 “Let not your heart be troubled;

Μη ταρασσεσθω υμων η καρδια

Please notice that Jesus does not give them a pill,

He does not tell the disciples “I have made an appointment for each of you at the Jerusalem Psychiatric office for an evaluation and treatment.”

He does not send them to the nearest bookstore to get the latest and greatest self-help book from the popular guru down the street.

Instead He reminds them of
The Sufficiency of:

Theology

Christology

Eschatology

Soteriology

He says

14: 1 believe in God, == Theology
believe in Me. === Christology

3 ...I will come again and receive you to Myself; that where I am, there you may be also.====Eschatology

4 And where I go you know, and the way you know

Yet who would know you best
Who created you.
Who knows your heart best
Who knows your emotions best
Who know your failures best

Psalm 19:7–14 (NKJV)

- ⁷ The law of the Lord *is* perfect, converting the soul;
The testimony of the Lord *is* sure, making wise the simple;
- ⁸ The statutes of the Lord *are* right, rejoicing the heart;
The commandment of the Lord *is* pure, enlightening the eyes;
- ⁹ The fear of the Lord *is* clean, enduring forever;
The judgments of the Lord *are* true *and* righteous altogether.
- ¹⁰ More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
- ¹¹ Moreover by them Your servant is warned,
And in keeping them *there is* great reward.
- ¹² Who can understand *his* errors?
Cleanse me from secret *faults*.
- ¹³ Keep back Your servant also from presumptuous
sins;

Let them not have dominion over me.
 Then I shall be blameless,
 And I shall be innocent of great transgression.

¹⁴ Let the words of my mouth and the meditation of
 my heart
 Be acceptable in Your sight,
 O Lord, my strength and my Redeemer.

So what does Jesus tell His disciples when facing
 the deepest darkest hour in there soul.

14 “Let not your heart be troubled;
 you believe in God, believe also in
 Me.

1 Μη ταρασσεσθω υμων η καρδια πιστευετε εις
 τον Θεον και εις εμε πιστευετε

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:1). Bellingham, WA: Logos Bible Software.

you believe in God, believe also in
 Me.

These 2 phrases can be taken as indicative or
 Imperative.

Either statements or commands. or one of each
 The newer translations take it as 2 commands,
 Believe in God, Believe in Me

The KJV, NKJV take it as
 You believe in God (fact)
 Believe also in Me (Command)

I agree with the later translations on this. I believe
 He is saying
 Trust in God and Trust in Me.

imperative/imperative: 'Trust in God; trust also in
 me' (niv). This is the way the verbs were taken in
 nearly all the Old Latin MSS, and it makes most
 sense of the context.¹

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 488). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

και εις εμε πιστευετε

kai, can be translated also or and. In this case,
 Jesus once again is placing Himself on the same
 level as God.

Just as you Trust in God, Also Trust in Me.
 Because He is God. Christ is God.

assume a formidably high Christology, for they link Jesus with the Father as an appropriate object of faith. For thoughtful readers of the Gospel, however, the link is almost inevitable.

Carson, D. A. (1991). *The Gospel according to John* (p. 488). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 12:44–45 (NKJV)

⁴⁴ Then Jesus cried out and said, “**He who believes in Me, believes not in Me but in Him who sent Me.**

⁴⁵ **And he who sees Me sees Him who sent Me.**

1 John 2:23 (NKJV)

²³ Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

This is the Foundation of all Theology and All Comfort.

Isaiah 12:2–3 (NKJV)

² Behold, God *is* my salvation,
I will trust and not be afraid;
‘For Yah, the Lord, *is* my strength and song;
He also has become my salvation.’ ”

³ Therefore with joy you will draw water

From the wells of salvation.

Isaiah 26:3–4 (NKJV)

- ³ You will keep *him* in perfect peace,
Whose mind is stayed on You,
 Because he trusts in You.
- ⁴ Trust in the Lord forever,
 For in Yah, the Lord, *is* everlasting strength.

Psalms 27:1 (NKJV)

- ¹ The Lord *is* my light and my salvation;
 Whom shall I fear?
 The Lord *is* the strength of my life;
 Of whom shall I be afraid?

1 Peter 1:20–21 (NKJV)

²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ²¹ who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

This is the Foundation of all Theology and All Comfort.

You have to believe in the Right God

You have to believe in the Right Christ.

The Biblical God is a Holy and Righteous God, Perfect in all His ways.

The Biblical God is a Sovereign God, in Perfect control of all your circumstances, ordaining whatsoever comes to pass in your life.

The Biblical God is an All Knowing God and All Wise God who only decrees what is best for His Glory and your Good.

The Biblical God is All Powerful and is able to fully complete the work that he started in you long ago. He hold you in His hand and will never let you go.

The Biblical God is an Just God who can never ordain anything wrong.

The Biblical God is a Gracious and Merciful God desiring to show his mercy to thousands and to grant you all that you do not deserve.

The Biblical God is a Loving God who has given His Son on your behalf and will now freely give you all things.

This is why Jesus commands his disciples to.

believe in God,

But this same belief in God finds is belief in Christ for they are the Same.

Christ is Holy, Righteous, Just, Sovereign, All knowing, All powerful, Gracious, Merciful, and Loving and is exalted into the Heavens and is seated at the Right hand of the Father making intercession on our behalf.

John 10:27–30 (NKJV)

²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one.”

So the first solution to troubled heart is a solid foundation in God and Christ.

Secondly, Looking forward to our Future with Christ.

I.The Foundation of Christ

II. The Future With Christ

² In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if

I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

2 εν τη οικια του πατρος μου μοναι πολλαι εισιν
ει δε μη ειπον αν υμιν πορευομαι ετοιμασαι
τοπον υμιν

3 και εαν πορευθω και ετοιμασω υμιν τοπον
παλιν ερχομαι και παραληψομαι υμας προς
εμαυτον ινα οπου ειμι εγω και υμεις ητε

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:2-3). Bellingham, WA: Logos Bible Software.

2 **In My Father's house are many mansions;**

Mansion over the Hilltop.

I'm satisfied with just a cottage below
A little silver and a little gold
But in that city where the ransomed will shine
I want a gold one that's silver lined
I've got a mansion just over the hilltop
In that bright land where we'll never grow old
And some day yonder we will never more wander
But walk on streets that are purest gold

2 In My Father's house are many mansions;

2 εν τη οικια του πατρος μου μοναι πολλαι εισιν

This is not a reference to the Temple in Jerusalem, although Jesus references the temple as his Father's house earlier in the Gospels, but by the time we get to Matt. 23, He is calling the Temple (your house) which will be left to you desolate.... and it was completely destroyed in 70AD.

This is different, is the Father's house that Jesus is going away too, this is heaven,

The **Father's house** is another name for heaven, which is variously described as a **country** ([Heb. 11:16](#)), due to its vastness; **a city** ([Heb. 12:22](#)), emphasizing its large number of inhabitants; **a kingdom** ([2 Tim. 4:18](#)), because God is its King ([Dan. 4:37](#); cf. [Matt. 11:25](#); [Acts 17:24](#)); **paradise** ([Luke 23:43](#); [2 Cor. 12:4](#); [Rev. 2:7](#)), because of its indescribable beauty; and a **place of rest** (cf. [Heb. 4:1–11](#)), where the redeemed are free from the wearying conflict with sin, Satan, and the evil world system that hates those who love Christ ([John 15:19](#); [17:14](#)).

2 In My Father's house are many **mansions**;

2 εν τη οικια του πατρος μου **μοναι** πολλαι εισιν

moné: an abiding, an abode

Original Word: μονή, ἥς, ἡ

Part of Speech: Noun, Feminine

Transliteration: moné

Phonetic Spelling: (mon-ay')

Definition: an abiding, an abode

Usage: lodging, dwelling-place, room, abode, mansion.

3438 moné (from 3306 /ménō, "to remain, abide") – an abiding dwelling-place (i.e. not transitory). 3438 / moné ("an individual dwelling") is only used twice in the NT (both times by Christ).

The **dwelling places** of which the Lord spoke must not be pictured as separate buildings, as if heaven were a giant housing tract. The picture is rather of a father building additional rooms onto his house for his sons and their families, as was often done in Israel. In modern terms, the dwelling places might be pictured as rooms or apartments in the Father's spacious house.

The emphasis is on heaven's intimacy, where "the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them" (Rev. 21:3). That there will be **many** such dwelling places means there will be room for all whom God, in His infinite love and mercy, has chosen to redeem. According to Revelation 21:16, "The city [the New Jerusalem] is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal." In terms of modern measurements, the base of the city alone is over two million square miles—more than half the size of the United States. Its height adds exponentially to its living space.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 100-101). Chicago, IL: Moody Publishers.

The details of the text argue that these two verses refer to the second advent of Jesus, when he comes to take his followers to be with him forever. The Greek word *monē*, cognate with the verb *menō* ('to remain', 'to stay', 'to dwell'), properly signifies a 'dwelling place'. Because the Latin Vulgate rendered it *mansiones*, the av/KJV, followed by the rv used 'mansions'. However, since heaven is here pictured as the Father's *house*, it is more natural to think of

‘dwelling-places’ within a house as *rooms* (niv) or suites or the like.

Carson, D. A. (1991). *The Gospel according to John* (pp. 488–489). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

2 In My Father’s house are many mansions;

2 εν τη οικια του πατρος μου **μοναι** πολλαι εισιν

Jesus brings this up to encourage the disciples that he is not the only one going away. That they too have a place to go to. That there is more than one place but that there is more than enough room to accommodate them.

2 In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

The ESV makes this a question

If it were not so, would I have told you that I go to prepare a place for you?

The Holy Bible: English Standard Version. (2016). (Jn 14:2). Wheaton, IL: Crossway Bibles.

Something should be noted at this point that Jesus does not hold any info back. He does not and

cannot lie is obvious, but he does not sugar coat anything for results.

To come into his Kingdom and be saved He says,

Luke 14:26–27 (NKJV)

²⁶ “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. ²⁷ And whoever does not bear his cross and come after Me cannot be My disciple.

John 12:25 (NKJV)

²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

Acts 9:15–16 (NKJV)

¹⁵ But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. ¹⁶ For I will show him how many things he must suffer for My name’s sake.”

But just as Christ does not hold anything back his call to discipleship and salvation, He also does not withhold the truth of the future for those that Love

Him. These words are given to us to encourage and strengthen us to persevere to the end.

2 In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you,

πορευομαι ετοιμασαι τοπον υμιν

I go πορευομαι Pres. Middle Ind.

πορεύομαι (from poros, "passageway") – properly, to transport, moving something from one destination (port) to another; (figuratively) to go or depart, emphasizing the personal meaning which is attached to reaching the particular destination.

place for you.

τοπον υμιν

1. properly, any portion of space marked off, as it were, from surrounding, space; used of
a. an inhabited place, as a city, village,

place (space) n. — the particular portion of space occupied by something; possibly including the general vicinity of the object as well.

Revelation 7:9–10 (NKJV)

⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!”

Hebrews 11:16 (NKJV)

¹⁶ But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Revelation 21:2 (NKJV)

² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

A technical note

2 In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you,

The verbs “to go” are present tense, and indicate that he is going right now, which would mean in context to the crucifixion, resurrection, and ascension.

But in

Matthew 25:34 (NKJV)

³⁴ Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

So which is it? Before the foundation of the world or at the time of crucifixion and ascension?.

The answer is both.

This place is prepared by Election in the past and is prepared by Substitution in the present.

Our place was determined before the world began
and our place was secured in by Christ on the
Cross.

So the place is more than a geographical location.
Its more than a building.

Its more like, save my place in line.

Or save me a place with you.

notice that the place we are going to is

v.3 that where I am, *there*
you may be also.

We are going where Christ is, were He is
eternally.

Now notice how we get there.

3 And if I go and prepare a place for
you, I will come again and
receive you to Myself; that
where I am, there you may be
also.

I will come again

erchomai: to come, go

Original Word: ἔρχομαι

Part of Speech: Verb

Transliteration: erchomai

Phonetic Spelling: (er'-khom-ahee)

Definition: to come, go

Usage: I come, go.

Futuristic present middle, definite promise of the second coming of Christ.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:3). Nashville, TN: Broadman Press.

I will come again (πάλιν ἔρχομαι). The present tense; *I come*, so Rev. Not to be limited to the Lord's second and glorious coming at the last day, nor to any *special* coming, such as Pentecost, though these are all included in the expression; rather to be taken of His *continual* coming and presence by the Holy Spirit. "Christ is, in fact, from the moment of His resurrection, ever coming into the world and to the Church, and to men as the risen Lord" (Westcott).

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 2, pp. 239–240). New York: Charles Scribner's Sons.

Indeed, in the view of some commentators, the language in vv. 2–3 is purposely ambiguous in order simultaneously to refer to more than one coming

(so, for instance, Westcott, 2. 168; Lagrange, pp. 373–374; Strachan, p. 280; Barrett, p. 457).

Carson, D. A. (1991). *The Gospel according to John* (p. 488). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

I disagree that this is ambiguous language and I disagree that as Vincent says, it could refer to the continual coming of the Holy Spirit.

] REASONS.

1. The words that chosen speak of a second coming in time and place.

I am coming again or back
palin: back (of place), again (of time), further

Original Word: πάλιν

Part of Speech: Adverb

Transliteration: palin

Phonetic Spelling: (pal'-in)

Definition: back (of place), again (of time), further

Usage: again, back, once more, further, on the other hand

πάλιν ἔρχομαι. The present tense expresses the certainty of the future return: “I am coming back.” This is an explicit announcement of the Parousia, or Second Advent

Bernard, J. H. (1929). *A critical and exegetical commentary on the Gospel according to St. John*. (A. H. McNeile, Ed.) (p. 535). New York: C. Scribner' Sons.

2. The Use of the term

paralambanó: to receive from

3 And if I go and prepare a place for you, I will come again and receive you to Myself;

Original Word: παραλαμβάνω

Part of Speech: Verb

Transliteration: paralambanó

Phonetic Spelling: (par-al-am-ban'-o)

Definition: to receive from

Usage: I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me.

3880 paralambánō (from 3844 /pará, "from close-alongside" and 2983 /lambánō, "aggressively take") – to take (receive) by showing strong personal initiative.

3. The Use of pros

παραληψομαι υμας προς εμαυτον

3 And if I go and prepare a place for you, I will come again and receive you **to Myself**;

prós (a preposition) – properly, motion towards to "interface with" (literally, moving toward a goal or destination).

We are received along of and towards Him

4. The purpose of the coming again/back

3 And if

I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε

this could be literally stated as

in order that where I eternally exist, also you may continually exist.

This has nothing to do with the coming of the Holy Spirit.

Jesus' Return (in Greek and in theology, his *Parousia*, a word that means, literally, "presence"—*par(a)* = "beside," and *ousia* = "to be," thus *parousia* = "to be beside"; the word *parousia* was used in the first century to designate the coming, arrival, or presence of a dignitary)

Bruner, F. D. (2012). *The Gospel of John: A Commentary* (pp. 810–811). Grand Rapids, MI; Cambridge, U.K.: Eerdmans.

Matthew 24:29–31 (NKJV)

²⁹ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the

sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

Matthew 24:36–42 (NKJV)

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only.
³⁷ But as the days of Noah *were*, so also will the coming of the Son of Man be. ³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ Then two *men* will be in the field: one will be taken and the other left.
⁴¹ Two *women will be* grinding at the mill: one will be taken and the other left. ⁴² Watch therefore, for you do not know what hour your Lord is coming.

1 Thessalonians 4:15–18 (NKJV)

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of

the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

2 Thessalonians 1:7–10 (NKJV)

⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, ¹⁰ when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

I. The Foundation of Christ

II. The Future With Christ

III. The Fencing by Christ

⁴ And where I go you know, and the way you know.”

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

4 και οπου εγω υπαγω οιδατε και την οδον οιδατε

5 Λεγει αυτω Θωμας Κυριε ουκ οιδαμεν που υπαγεις και πως δυναμεθα την οδον ειδεναι

6 Λεγει αυτω ο Ιησους Εγω ειμι η οδος και η αληθεια και η ζωη ουδεις ερχεται προς τον πατερα ει μη δι εμου

Newberry, T., & Berry, G. R. (2004). [*The interlinear literal translation of the Greek New Testament*](#) (Jn 14:4–6). Bellingham, WA: Logos Bible Software.

4 And where I go you know, and the way you know.”

5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

Since He had already told them that He was returning to the Father (e.g., 7:33; 13:1, 3), Jesus expected the disciples to **know the way where He was going**. But by this time their minds were so rattled (cf. the discussion of v. 1 above) that they were not sure of anything. **Thomas** vocalized their perplexity when he **said to Him, “Lord, we do not know where You are going, how do we know the way?”** (cf. Peter’s similar question in 13:36). By now they understood that Jesus was going to die. But their knowledge stopped at death; they had no firsthand experience of what lay beyond the grave. Furthermore, Jesus Himself had told them that at this time they could not go where He was going (13:33, 36). If they did not know where the Lord was going, how could they know the way to get there?

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 102). Chicago, IL: Moody Publishers.

6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

6 Λεγει αυτω ο Ιησους **Εγω ειμι η** οδος και η αληθεια και η ζωη **ουδεις** ερχεται **προς** τον πατερα ει μη δι εμου

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:4-6). Bellingham, WA: Logos Bible Software.

Jesus’ reply, “I am the way, and the truth, and the life; no one comes to the Father but through Me,” is the sixth “I AM” statement in John’s gospel

John 6:35 (NKJV)

³⁵ And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

John 8:12 (NKJV)

¹² Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

John 10:7 (NKJV)

⁷ Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

John 10:11 (NKJV)

¹¹ “I am the good shepherd. The good shepherd gives His life for the sheep.

John 11:25 (NKJV)

²⁵ Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

The Seventh is

John 15:1 (NKJV)

15 “I am the true vine, and My Father is the vinedresser.

Jesus alone is the **way** to God (10:7–9; Acts 4:12) because He alone is the **truth** (John 1:14, 17; 18:37; Rev. 3:7; 19:11) about God and He alone possesses the **life** of God (John 1:4; 5:26; 11:25; 1 John 1:1; 5:20). The purpose of this gospel is to make those things known, so they are repeated throughout the book so as to lead people to faith and salvation (20:31).

The Bible teaches that God may be approached exclusively through His only-begotten Son. Jesus alone is the “door of the sheep” (10:7); all others are “thieves and robbers” (v. 8), and it is only the one who “enters through [Him who] will be saved” (v. 9). The way of salvation is a narrow path entered through a small, narrow gate, and few find it (Matt. 7:13–14; cf. Luke 13:24). “There is salvation in no one else,” Peter boldly affirmed, “for there is no other

name under heaven that has been given among men by which we must be saved” (Acts 4:12). Thus, it is “he who believes in the Son [who] has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36), and “no man can lay a foundation other than the one which is laid, which is Jesus Christ” (1 Cor. 3:11), because “there is one God, and one mediator also between God and men, the man Christ Jesus” (1 Tim. 2:5).

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 102-103). Chicago, IL: Moody Publishers.

Pope John Paul II said, "That all who live a just life will be saved, even if they do not believe in Jesus Christ and the Roman Catholic Church." The Pope went on to say, quote: "The gospel teaches us that those who live in accordance with the Beatitudes, poor in spirit, the pure in heart, those who bear lovingly the sufferings of life, will enter God's Kingdom," end quote. The Pope is taking an inclusive view of salvation.

That is why Catholic apologist Peter Kreeft who wrote the book *Ecumenical Jihad* can say that there are Buddhists and there are Hindus and there are Confucianists and there are Muslims and there are atheists and there orthodox Jews all in heaven because Christ is not the issue, the gospel is not the

issue, the Bible is not the issue...sincerity and goodness is the issue. A

Pluralism And The Exclusivity Of Christianity

Christianity is no stranger to religiously pluralistic environments. The disciples first proclaimed the Good News throughout the religiously mixed Mediterranean world with its many gods and temples, Greek philosophies, and emperor worship. Today's religious pluralism, however, offers an appealing approach to liberal democratic Western societies by claiming that all religions are equally capable of salvation or liberation, with none being superior to another. In many ways, avoidance of conflict is more important than truth.

Isn't it arrogant to proclaim Jesus as God's unique revelation in the face of other religious truth claims? As feminist theologian Rosemary Radford Ruether declared:

“The idea that Christianity, or even the biblical faiths, have a monopoly on religious truth is an outrageous and absurd religious chauvinism.”

At the popular culture level, Oprah Winfrey once said on her show:

“There a millions of ways to be a human being and many paths to what you call ‘God’. There couldn’t possibly be just one way.”

There was an interview that was held between Robert Schuller and Dr. Billy Graham on the Hour of Power. I have the transcript of that conversation.

The conversation went like this.

Dr. Schuller said, "Tell me, what is the future of Christianity?"

Dr. Graham said, "I think there's the body of Christ which comes from all the Christian groups around the world, or outside the Christian groups. I think everybody that loves Christ or knows Christ, whether they're conscious of it or not, they're members of the body of Christ. And I don't think we're going to see a great sweeping revival that will turn the whole world to Christ at any time." In other words, what he is saying is there are people in the body of Christ who have never heard of Christ so we don't need to expect that they're all going to come to Christ. They're going to come another way.

Further he says, "God's purpose for this age is to call out a people for His name and that's what God is doing today. He's calling people out of the world for His name whether they come from the Muslim world or the Buddhist world or the Christian world or the non-believing world, they are members of the body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have and they turn to the only light they have and I think they're saved and they're going to be with us in heaven."

Dr. Schuller responded, "What I hear you saying is that it's possible for Jesus Christ to come into a human heart and soul and life even if they've been born in darkness and never heard and never had exposure to the Bible. Is that a correct interpretation of what you're saying."

Dr. Graham: "Yes it is because I believe that. I've met people in various parts of the world in tribal situations, they have never seen a Bible or heard about a Bible, have never heard of Jesus but they've believed in their hearts that there is a God and they've tried to live a life that was quite apart from the surrounding community in which they lived."

Dr. Schuller: "This is fantastic. I'm so thrilled to hear you say that. There is a wideness in God's mercy."

Dr. Graham: "There is, there certainly is."

Clark Pinnoch(?) when I was a student in seminary, he wrote a book called Set Forth Your Case which was really a fine Christian apologetic, a Christian evidentialism book. He was, you know, a great champion for the Christian faith. He has since wandered far away and apostatized from that to the point where he now is probably the leading proponent of this Wider Mercy view. And I'll quote, he says this, "When we approach the man of faith other than our own...somebody in another religion...it will be in a spirit of expectancy to find out how God has been speaking to him and what new understanding of the grace and love of God we may ourselves discover in this encounter. Our first task in approaching another people, another culture, another religion is to take off our shoes, the place we are approaching is holy. Else we find ourselves treading on men's dreams. More, we may forget that God was here before our arrival."

Now that redefines missions pretty significantly. Instead of going into a tribe and saying...These

people are lost, these people are doomed, in darkness.

Greg Stier, founder of Dare 2 Share Ministries,

It's a belief held by many Christians today who do not have a firm grasp of what they believe, many Christian leaders say. Most people view the Gospel as a message that proclaims "all roads lead to God as long as you're sincere," Stier noted in an e-mail interview with The Christian Post.

"Most of them know that Jesus died on the cross but also believe that God will accept you if you are sincere and seek to do good deeds,"

"One Way" seemed an unshakable belief that all evangelicals held in common.

That is no longer the case. The evangelical movement of today is no longer unified on this issue.

Some who call themselves evangelicals are openly insisting that faith alone in Jesus is not the only way to heaven. They are now convinced that people of all faiths will be in heaven. Others are simply cowardly, embarrassed, or hesitant to affirm the exclusivity of the gospel in an era when inclusivity, pluralism, and tolerance are deemed supreme virtues by the secular world.

postmodernism. To the postmodernist, reality is whatever the individual imagines it to be. That means what is "true" is determined subjectively by each person, and there is no such thing as objective, authoritative truth that governs or applies to humanity universally. The postmodernist naturally believes it is pointless to argue whether opinion A is superior to opinion B. After all, if reality is merely a construct of the human mind, one person's perspective of truth is ultimately just as good as another's. "Truth" becomes nothing more than a personal opinion, usually best kept to oneself.

That is the one essential, non-negotiable demand postmodernism makes of everyone: We are not supposed to think we know any objective truth.

Postmodernism's influence has clearly infected the church already. Evangelicals are toning down their message so that the gospel's stark truth-claims don't

sound so jarring to the postmodern ear. Many shy away from stating unequivocally that the Bible is truth and all other religious systems and worldviews are false. Some who call themselves Christians have gone even further, purposefully denying the exclusivity of Christ and openly questioning His claim that He is the only way to God.

6 Jesus said to him, **“I am the way, the truth, and the life. No one comes to the Father except through Me.**

1 Peter 3:18

18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

1 John 2:23 ²³ Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

2 John 9-11

9 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father

and the Son. ¹⁰ If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; ¹¹ for he who greets him shares in his evil deeds.

Acts 4:12

¹² Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Paul Washer

"The true gospel is radically exclusive. Jesus is not a way; He is the way, and all other ways are no way at all. If Christianity would only move one small step toward a more tolerant ecumenicalism and exchange the definite article the for the indefinite article a, the scandal would be over, and the world and Christianity could become friends. However, whenever this occurs, Christianity ceases to be Christianity, Christ is denied, and the world is without a Savior." ~, "The Gospel's Power and Message" (Grand Rapids: Reformation Heritage Books, 2012), 51.

