

(John) Teachings for Thomas

by Willie Mullan

Willie Mullan explores the profound teachings of Jesus in John 14, emphasizing His role as the way to God and the importance of understanding His messages to different audiences.

Duration: 1:05:52

Scripture: Matthew 6:33, John 1:35-39, John 13:33-34, John 14:4-18

Topics: "Thomas"

Description

In this sermon, the preacher emphasizes the role of the Holy Spirit as the spirit of truth. He explains that the world cannot receive the spirit because it belongs to God and the world does not know Him. The preacher highlights the characteristics of the Holy Spirit, such as purity, advocacy, intimacy, and eternity. He then discusses the words of consolation, explanation, and revelation spoken by Jesus, emphasizing that Jesus is the way, the truth, and the life. The preacher concludes by addressing doubts about the truth and encourages listeners to trust in Christ as the ultimate truth.

Transcript

Now, we're at John's Gospel, chapter 14, and we're going through from verse 4 this evening right down to the end of verse 18. From verse 4 right down to the end of verse 18. And in these verses, I've noticed some things this evening that I want to underline for you.

There are, first of all, some teachings for Thomas. You remember, while our Lord was outlining certain things, I've noticed that Thomas interrupted the discourse of the Lord and said, Lord, we know not whither thou goest, and how can we know the way? Since then, we have found teachings. And while the Lord was still speaking, in verse 8, Philip interrupted the teaching of the Lord and said, Lord, shew us the fervor, and it sufficeth us.

And then there follows, in verses 9 and 10 and 11, some points for Philip. And then when we come to verse 12, we're into the depth of the chapter for this evening. Something that has always been a problem, a verse that has been forever debated, a verse that many arguments have arrayed round, so that we need to take what time with us this evening, and I've called it Sum X for Apostles.

Then when we come to verse 15, if ye love me, keep my commandments. And I've called this a behest for believers. And then we come to 16, 17, 18, and we find a comforter for Christians.

Now, these are the things that we want to outline for you this evening. Some teachings for Thomas, some points for Philip, Sum X for Apostles, a behest from the beloved to believers, and a comforter for Christians. I would say to you young students here this evening, when you're reading through the Gospels, will you please try to keep these differentiations in your mind, that sometimes the Lord is talking to individuals, and Judas, and many more, and don't forget to mark when he talks to him.

Sometimes he's talking to apostles, gifts to the church, and if you try to apply to yourself something that he said to the apostles, you'll be in the midst of something that will be very difficult to work out. Keep that in your mind. Sometimes he's talking to individuals, sometimes he's talking to apostles, then sometimes he's talking to believers.

And you and I come in there, you know. And if you keep that in the back of your head when you're going through the book, it will tease about for you some difficulties that people have been playing with down through the years, as I think you'll see tonight. Now, we're starting at John 14, verse 4. Let's try to get the proper connection as we start.

Do you remember last week in the upper room, in chapter 13, that the Lord Jesus said this to the apostles? Little children, verse 33. Chapter 13, verse 33. Little children, yet a little while I am with you, ye shall seek me.

And as I said unto the Jews, whether I go ye cannot come, so now I say to you. You know, this sailors are blue on their hearts. Can you see them standing round them in the upper room? Can you see Peter, who left all to follow him? And John and Matthew, and there they're all round them.

And very tenderly he's saying, my dear little children, is what the Greek would mean. My dear little children, I'm leaving you. And as I said to the Jews, whether I go ye cannot come, so now I say to you, I'm leaving you.

Such disappointment and sorrow filled their hearts. And therefore he began John 14 with this word of consolation. Let not your heart be troubled.

I can see him looking into their eyes. Let not your heart be troubled. Don't you believe in God whom you can't see? Well, believe in me when you can't see me.

And I think the little word also is a wonderful word there, isn't it? You see the first verse? Let not your heart be troubled. You believe in God, believe also. Where's the oneness now, you fellows? What do you talk about this oneness? Well, he's saying, you believe in God, believe also.

Only, it was a word of consolation. Then it was followed by a word of explanation, you remember it. In my father's house are many mansions.

He's explaining something. If it were not so, I would have told you. I go to prepare a place for you.

He's explaining why he's going away and where he's going to. The word of consolation followed by the word of explanation, and the word of explanation followed by the word of revelation. The third verse, he said, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there you may be also.

And we went into all that last week. Then comes the word of conclusion. And whether I go ye know, and the way ye know.

Now, when he was just discoursing with this word of consolation, and this word of explanation, and this word of revelation, and bringing it to a conclusion, you know, Thomas butted in, didn't he? He just butted in. And here's what he said. That's why Thomas said unto him, Lord, we know not whereof thou goest, and how can we know the way? You see, Thomas wasn't getting the truth that the Lord was putting over.

You see, I believe this, that Thomas was so materialistic minded, and so rationalistic, and so arrogant, that he thought when the Lord's talking about the Father's house, that he's going away up into Galilee to some palace. We don't know where you're going, and there are a whole lot of God's people very much like Thomas, you know. They sit and listen to the word of the Lord, and they don't get the truth at all.

He says, we don't know where you're going, and how can we know the way? But the Lord answered them, and they thought a wonderful thing. For Thomas, now you watch him, the lovely, here's what he said, verse 6, Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me. Listen, if he had known me, he should have known the Father also, he would have known who he was talking about.

You see, he's beginning to let Thomas see that I'm talking about a spiritual thing, Thomas. And what a wonderful teaching we have here. You see, when sin entered, you remember the day it entered, the day that Adam fell, and he was the representative man of the human race.

And the day that sin entered, you remember he covered himself with fig leaves, he knew he wasn't prepared to meet God anymore. And when the voice of the Lord God was heard in the garden at the cool of the day, he ran and hid himself. He got as far away from God as he could.

He put man at a distance from God. And when we were born into this world, whether you like it or not, or whether you're sprinkled or not, you were born at a distance from God by nature, child of wrath. Being born at a distance from God, you need a way back to God from the dark past of Christ is the answer.

I am the way. It's wonderful. But he didn't only say, I am the way, he said, I am the truth.

You see, when we were born into this world, we were not only born at a distance from God, we were not only born afar off. Let's face this, we were born in the darkness from God. And we don't only need reconciliation, that's what brings us nigh.

We need illumination. Our minds are darkened. We don't know what's right.

We can't bring that for ourselves. We hear so many people talking, they're always asking, what's the truth? Here's the answer. Christ.

And there's some people come to you and you say, what's the way? And to stand back and say, there are so many religions in the world, and there are so many preachers, and there are so many interpretations. How can you be sure? What's the truth? I'll tell you again. Christ.

And some people come and say, you know, if I really step out in Christ, and if I really believe that this is the truth, what about tomorrow? How will I get on tomorrow? I'll tell you the answer again. Christ. He's the life.

You see, here's the whole truth. When we were born into this world, we were born at a distance. And we needed a way back to God.

God listened to the issue. When we were born into this world, we were born in the kingdom of darkness, and we needed illumination. We needed truth.

But when we were born into this world, we were born not only at a distance, and in the dark. We were dead. Sinners that come to the meeting are dead.

And all the university academic standards that man had would never reach the dead. And yet they're going to substitute education for God's gift and power. You'll never see them finish.

Only God, you know, can give them life and light and liberty and put them on the lane that leads back. What a mighty truth was here for Thomas. Thomas is beginning to see something.

Oh, he was talking about the Father's house. He was talking about the glory. He was talking about eternal life.

He's the way. He's the truth. He's the life.

He said something behind it that you need to mark. He said, Thomas, I am the way, the truth, and the life. He said, No, man.

Cometh unto thee, Father, but by me. You see, I think that when he touched on the way, the truth, the life, he was touching on the deep, diled, desperate need of every life. A life that needs a way back to God.

A life that needs right. A life that needs life. He was touching on the necessity of man.

But when he said, No, man. Cometh unto thee, Father, but by me. He couldn't say that within himself.

Wonderful Jesus. Absolutely sufficient to meet the deep, dire, desperate need of every soul of Adam's race, let alone his own. Oh, you can see the necessity of man.

You can see the sufficiency of Christ. We'll just get this wee bit in. You know, you need a way back to God.

And you need life, light where you're born in the dark. And you need life, you need regeneration as well as illumination and reconciliation. And you know, Christ's the answer.

But if you miss Christ, you'll never get to the Father's house. Don't ever dare for one moment to substitute hope and strength for Christ. You'll never reach it.

Don't dare to substitute Christianity for Christianity. For Father's house. Friends, let me tell you again in the plainest possible terms.

The answer to your need. I don't know who you are. I don't know where you are.

I don't know what you are. But I don't care that you're as far away as the devil can take you or you're as dark as hell can make you. I can tell you the answer.

The answer is Christ. He came for you, sir. And He went to the cross.

And He made the one sacrifice for sins forever. And He triumphed over the grave. And He crushed the serpent's head.

And He rose triumphant from the dead to be your personal Savior. And He can bring you back to God. And He can give you life.

He can give you peace and pardon and power. And everything you've ever wanted for eternity, you'll find it in Christ. What a Savior to proclaim.

You know, Thomas didn't know him at all. Is that it? Well, he wasn't paying enough attention. Well, it's like all the rest of the believers.

He's only listening with one ear half-signed. So here's what the Lord said to Thomas. Verse 5, 6. Jesus says unto him, I am the way, the truth, and the life.

Yes, no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also. And from henceforth ye know Him and have seen Him.

You see, if Thomas had been paying attention down through the years, why, as the blessed Lord Jesus lived and moved and worked and preached and taught, why, all the time he was revealing the Father. No man had seen God at any time but the only begotten Son had declared Him. Thomas wasn't listening.

He was always thinking about a kingdom on earth with the Jews reigning over everything. And he never had got into the heights of the teachings of the blessed Lord. Poor Thomas, poor you, my friend.

Now, while the Lord's teaching Thomas, now Philip butts in. Just listen to him after all this teaching. And Philip butted in in verse 8. And Philip said, saith unto him, Lord, show us the Father and it shall price us up.

You know, he was wanting to live by sight now. He didn't want to live by faith any longer. Then they see, you know, there's a whole lot of folk who talk like that.

They think that sight is better than faith. Poor fools that they are. The things that are seen are only temporal.

But the things that are not seen are eternal. And here's Philip with his hands out. Lord, show us the Father and it shall price us up.

Now, what's the point for Philip? Jesus said unto him, verse 9, Have I been so long time with you? That's a lovely wee word, isn't it? You know, I think I pointed out when we began John's Gospel that Philip was the first of the apostles called into full-time service with the Lord Jesus. Are you sure about that? Let me make you sure again, just so you see. We'll go to John 1, John's Gospel, and we're at chapter 1. And you'll remember John the Baptist was doing a lot of preaching in those days.

And at verse 35 it reads like this. John 1, 35. Again the next day after, John stood and two of his disciples, two of John's own disciples with him, and looking upon Jesus as he walked, he said, Behold the Lamb of God.

And the two disciples heard him speak and they followed Jesus. And Jesus turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi, which is to say being interpreted, Master,

where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt and abode with him that day, for it was about the tenth hour.

And one of the two which heard John speak and followed him was Andrew. That's quite clear, isn't it? The one was Andrew. And you know what he did after he had stayed with the Lord? He went away and sought his own brother Peter and he brought him to Christ.

I wonder how long you've been with the Lord. You've had a whole lot of days with him, haven't you? You ever seek your brother? Because I believe that if you don't seek your brethren in the flesh for Christ, you're not spending your time properly with the Lord. I think if you really sit in the Lord's presence, the first thing it will do for you, it will send you out to get your own for Christ.

And if it hasn't done that for you, you don't know anything about spending time in the Lord's presence. Now, one of them was Andrew and he went and got Peter. Lovely to get Peter, you know.

If we had a lot more Andrews in the church, we might have had a lot more Peter. So he went and got Peter. Now, I want you to remember where this theme is.

It's in John 1 and it's beside John the Baptist down at Bethlehem where John was baptizing. And he brought his own brother Peter to the Lord, didn't he? Now, here's a problem for you students. Peter was introduced to the Lord at Bethlehem, beyond Jordan.

And yet in Matthew's gospel, chapter 4, you'll find that the Lord Jesus is calling Peter to follow Him away up at Galilee where He's mending the nets. There's no confusion at all. It's as simple as ABC.

On this particular day, Andrew introduced Peter to Christ. That was only his introduction. But sometime later up at Galilee, he was called into full-time service.

Follow me. Well, I could take you to where I was introduced to Christ. Standing in Radbunde, the Holy Ghost, brought me to the Savior.

And it was years later when I was called into full-time service. So, there's no problem. Now, one of the boys was Andrew and the other one, of course, was John.

He hid himself in Macbeth. But I want you to notice this. Look at this.

Watch verse 43. The day following. That's the day after Andrew and John spent the day with Him.

The day following. Jesus would go forth into Galilee and find a pillar. Aha.

And step onto Him. Now, talk to me. Follow me.

He's into full-time service. And he was the first one of the eleven in. I think they miss that when they read the Gospel because they don't know how to read.

This is the first man called into full-time service. I know Peter was introduced. I know that John brought James.

Andrew and John brought their brother. But they only had an introduction. And some days later, at Galilee, at the lake, fifty miles from this, the Lord called Peter and James into full-time service.

But here, here is Philip being called. Follow me. Now, I want you to notice how he started off.

This is the first one called. Now, watch what happens to him. Verse 45.

Philip findeth Nathanael. Well, he's on the job pretty early, isn't he? And said unto him, now watch this how much he had taken in. We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

You see the blunder he made? You know, he went out preaching. And he's like a lot of the young preachers, and I must have been in the number. When they go out preaching, they don't know the half of the truth that they're sent to preach, of course.

And they just open their mouth too wide and go on too long. If he'd shut up a bit sooner, it would be all right. Now, watch where he made the mistake at the end of the message.

He said, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth. And if he'd shut up, he'd be all right. He said, the son of Joseph, who told him he was the son of Joseph.

Now, he just made a mistake, that's all. He's not to be forever blamed for it, you know, who hasn't made mistakes? You see, in his preaching, he made a great mistake. He went on too long, said too much.

You young fellows learn from that. He wasn't the son of Joseph. He had no right to put that in such a message.

He made a blunder. Now, come to chapter 12, and watch him again. It is worth watching.

John 12 and verse 20, and there were certain Greeks among them that came up to worship at the feast. The same came, therefore, to Philip, which was of the satyr of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, when somebody wants to find the Lord, do you need to go round for your brother? Well, that came with practice now.

Like a lot of the boys in this place, they'd love everybody else to do the Lord's work for them. You know, we have a lot of fine preachers here. In fact, I would go as far as to say this, we have several that are perhaps greater preachers and better expositors than I am.

I've no quibbles in saying that. But if I were leaving this place for six months, you couldn't put one of them in this pulpit, because they wouldn't do it. So I get somebody else.

I told one of them the other day you would let the devil preach before you would preach. What do you think the Lord gifted you for? To warm a seat all the days of your life? To get Andrew to do your work? Is that the way you work for God? Don't let Andrew do it. You need a real shaking.

I'll have to put the brake on, or I'll rub you out. Yes, this is him. You saw him preaching, didn't you? Now you see him at practice.

And when you come to John 14, it looks almost like prayer, doesn't it? You see him there in verse 8? Philip says unto him, Lord, show us the power, and it suffices us. It's a request, isn't it? But in preaching, he went off the rails. In practice and in prayer, it's all the same.

No matter where you find this fellow, he's making a fool of himself. And yet, wonder of wonder of wonder, the Lord called him first. Enter the car.

No wonder he took a boy like me when he took Philip. And so he butts in here, and this is what he said. Now watch these points now.

Verse 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hast seen me hath seen the Father. You see, friends, this is a lovely little touch here. He's just showing to Philip that all down through these days that I've been with you, Philip, I've been revealing the Father to men.

You know, you really can't know the Father only through the Son. Why, the Son came to declare the Father. And it was the Father's love, and the Father's grace, and the Father's goodness, and the Father's mercy, and the Father's wisdom, and the Father's power, and the Father's anger that was being revealed all the time.

It was a revelation of the Father. But he went further. He said this.

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. Ah, he was not only the revelation of the Father, he was the habitation of the Father.

The Father dwells in him. Oh, what a wonderful thing for believers to get the hold of. That as the Lord Jesus walked down here, yes, a man among men.

Every word, and every movement, and every work, they came through Him from the Father. And you don't need to ever thank me for any Bible reading, or any work. It's God that does the work.

The Lord. And if it's not the Lord that's famer without, I'm simple enough to always remember that I'm the biggest dope in this crowd. I never get any other idea.

And if it wasn't God, I would be the stupidest character in the meeting. God. And you're the habitation of the Holy Ghost.

And if you're simple enough to let Him work, He'll do wonders through you. But don't be trying to do it for Him, for you'll be no use at it. But He said something more to Philip, didn't He? He said, Verse 11, Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake.

The Lord Jesus was the revelation of the Father. The Lord Jesus was the habitation of the Father. And all the works that He did was a demonstration of the power.

That's the way you need to live. You need to live until the world can see Christ in you. You need to have Christ in your heart.

Dwelling in you. And the works that's accomplished, you need to let the people know it's Christ and not I. Lovely points for Philip to ponder, and for you too. Now we come to the text of the chapter.

In fact, I would make bold to say that one of the tightest passages in John's Gospel is before you now. I want you to look at it closely. Now, verse 12 begins, Verily, verily, and of course that would intimate to you and me that He's turning away both from Thomas and from Philip.

He's talking to all the apostles, I say. 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.

Let's take the bit first, the works that I do shall he do. Never mind about the greater works for a moment. Now, there is no getting out of this.

I read, I suppose, between last week and this week, about twenty commentaries, and the whole bundle of them put together wouldn't be worth fourpence. That's what I think about them. Because they're all trying to get a gift way out of, facing up to, the works that I do.

No getting out of it. If you're an honest man, you won't get out of it. He's saying, He that believeth on me, the works that I do, shall he do also.

What works was he doing? He was raising the dead. He was opening the eyes of the blind. He was cleansing the leper.

He was filling the song. That's what he was talking about. Works that I do, shall he do.

Now, if you're going to take the text on its broadest basis, He that believeth on me, if you're going to make it every believer in this meeting, then the whole bundle of us have failed. Is that simple? It ought to be easy for anybody's logic if he wasn't saying any such thing. Because the best of spiritual believers down through the ages didn't do any such thing.

Let me beg of you to see it like this. He's talking to eleven apostles. Watch this.

It's a parallel passage. I want you to just notice one word before I turn from it. Verse twelve.

Verily, verily, I say unto you, He that believeth, that's where the stress is, the apostle that believeth. You say, sure, all apostles believe. Ah, not on your life, not all the time.

Oh, you see, you'd better watch this, or I'll watch myself. Come to Mark, chapter sixteen for a moment, and you'll get a parallel passage and a more difficult one. And put the two of them together and you'll get light.

We're at Mark sixteen. And let's get down it easy now. Verse fourteen.

Mark sixteen, fourteen. This is after the resurrection. It's the resurrected Christ that's here.

Afterward, he appeared unto the eleven as they sat at me. You have no trouble about who he's talking to now, have you? The eleven, as they sat at me, and upbraided them with their ombrery. Eleven apostles sitting in ombrery, yes! I am telling you.

Our books tell it. Dr. Scroggies wrote a pamphlet some years ago entitled, Unbelieving Believers. My, it was a good one.

And I would venture to say this, there are more unbelieving believers in the country tonight than there ever was before. Unbelieving believers. Don't believe the half of the things that God says, you know.

If they did, they would be up for prayer meeting, I assure you. My, if you believe that Jesus could come tonight, and I do, my, you would pray for your loved one. But he upbraided them for their unbelief.

And hardly the part, because they believed not them which had seen him after he was risen. Oh, these were apostles, all right, but they didn't believe. And he said unto them, Through ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be done.

And these signs shall follow them that believe. In my name shall I cast out devils at once. They shall speak with new tongues, that's two.

They shall dig up serpents, that's three. And if they drink any deadly thing, it shall not hurt them, that's four. They shall lay hands on the sick, and they shall recover, that's five.

And he said this, These signs shall follow them that believe. I'm going to ask you bluntly, Do all these signs follow every believer in Christ? And I expect honesty from you. He never was talking about all believers.

These are the signs of an apostle. And he's looking into the eyes of the leavened unbelieving apostle. And he's saying, Listen, go you into the world, and I have given you fellow special gifts.

And the man among you, or the man among you, that really believes, you see, you must have faith exercised with your gifts, or you'll be no good to God. I think that's where a lot of people fail. They say, well, God gifted me to preach the gospel.

And then they forget to trust God. They seem to think the gift will do the whole thing. Well, without faith it's impossible.

And whatsoever's not of faith, you see. And do these fellows have great gifts, gifts that could do these wonders, that could do these signs, unless they exercised constant faith, they would never do it. Therefore the passage is quite simple.

It's believing apostles in the two pressures. That's wonderful, isn't it? Because the day that Peter came to the beautiful gate of the temple as an apostle of the church and saw the man lying there, my with faith in an unseen Christ, he took a man by the hand and said, in the name of Jesus Christ of Nazareth, rise up and walk. The sign followed, all right.

And the great apostle Paul made this boast once. I brought the signs of an apostle among you. These are the signs of an apostle.

Isn't any bother for me in my faith? And you are a beggar fool if you try to rub it into all the believers because you are the one that's failing. Go back to John 14. There isn't any trouble with it whatsoever.

Now, let's get down to it. He's talking to the 11, verse 12. Verily, verily, I say unto you, he that believeth in me, when you fellows who are gifted of the apostles of the church, really trust me.

The works that I do, shall you do also. And you know what did happen, didn't it? It was through the acts of the apostles. And you'll find these fellows exercising faith, and the signs of an apostle were brought by them.

And then he went further. He said, I'm greater works than these. Oh boy, that's going some height.

Greater works. Well, when a man raises a man from the dead and comes the storm and gives sight to the blind at rest and laid him out at the beautiful gate of the temple and many other wonderful miracles, what greater things can he do? Ah, those are just physical and material things. But you know, to bring 3,000 souls out of darkness and distance and death into the light and liberty of the children of God and give them spiritual life for all eternity is a far greater thing.

My, even I, poor simple creature that I am, I have seen thousands of men's eyes being opened spiritually. I was there when it happened. I have seen end of the birth of thousands of Christians.

I have seen drunkards made sober. I have seen harlots made pure. I have seen the vilest brought near to God.

These are great things. But when an apostle exercised faith, oh, they were even greater, greater, greater. But watch this wee bit now.

Are you paying attention? Verse 12, Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also on greater works than these shall he do because I go to the Father. And, that and connects this bit with the love bit and don't ever get it away from it. And whatsoever ye shall ask in my name, that will I do.

You see, he's teaching the apostles this. You are the apostles and you need to exercise faith that great things and greater things might be done and you'll have to learn from this report to ask because I'll not be here. I'll be with a power.

You're right. You need to believe. You need to ask before you can do the work.

For apostles, and there's no trouble with the expanding of the passage when you see it like that. It's not applicable to every believer at all. That's why I told you young fellows starting at the beginning to watch your Bible because there are times when he just talks to individuals.

There are times when he talks to the apostles. But there are times when he talks to the believers. And now he turns around and he's looking at them as believers now.

Verse 15. If ye love me, keep my commandments. Oh, what a lovely behest from the beloved for believers.

You know, friends, I don't want you to get the hold of this. Oh, I'd love you to get this with all my heart. Time's almost beating me but I'll dare to do it.

You remember when Peter went to the house of Cornelius? Remember how he got there? Cornelius had a vision and a man in white told him to send for Peter and bring him down. And you remember Peter didn't want to go to the house of the Gentiles. Oh, no.

He was a Jew and he didn't want to go. And then you remember how God revealed to him that he had to go when God commanded him to go. Now let's go to Acts 10.

Do you see what happened when he went? Acts of the Apostles, chapter 10. Cornelius met him in verse 30 just as he came in the door and said this to him. Four days ago I was fasting until this hour and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius, thy prayer is heard and thine arms are hard in remembrance in the sight of God.

Turn therefore to Joppa and call Heather Simon whose surname is Peter. He is lodged in the house of one Simon the Tanner by the seaside and when he cometh shall speak unto thee. Immediately therefore I said to thee and thou hast well done that thou art come.

Now therefore we are all here present before God to hear all things that are commanded thee of God. Here to hear the commands of God. Are you? So Peter started preaching.

Then Peter opened his mouth and said of a truth I perceive that God has no respecter of persons and if you follow it on down you'll find he preached the gospel told them about Christ and at the end of the message like this in verse 43 to him, that is to the Christ he was preaching to them to him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sin. Now here's what took place. While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

The word heard is in a special sense there. If you went into the next chapter you would see it. It actually means they heard and believed.

Now these are Gentiles hearing the gospel for the first time. The Christ who is able to give remission of sins and the moment they heard they believed. And watch this.

The moment that Gentiles believed the Holy Ghost fell upon them without any time. Isn't that great? Some fellas tell you you've got to wait for the Holy Ghost. Don't they? Well these fellas haven't got any time to wait.

And these fellas are Gentiles just like you. And the boys who try to teach you otherwise usually take you to Acts 10 and they show you Samaritans are when you're not a Samaritan. And it was an apostle who had become and lay his hands on the Samaritans.

Well you'll neither find an apostle in this country and very few Samaritans. And sometimes when that doesn't please them they take you to Acts 19 and there you have followers of John the Baptist. Well you're not a follower.

Here's how Gentiles saved and got the Holy Ghost. They heard the preacher, they received the Christ and the Holy Spirit entered. It was born of God.

Don't you try to change it because you're only changing God's Word. Now here's what happened now. Verse 44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the words.

And they of the circumcision, that's the Jews, which believed, they were believers too, were astonished as many as came with Peter because that on the Gentiles' altar was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that he should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized.

That was one of the commands of God. And it still is, you know. It's a command in this book for every believer.

And I want you to get this wee bit. Don't ever obey it. Don't ever obey it because some real energetic creature comes along.

Don't do wrong. Don't let me persuade you. No, don't obey it because your father's curse obeyed it.

Not at all. Obey it because you love Christ. If you love me.

I wouldn't want you to come to be baptized because I come to love you. Or I wouldn't want you to come to be baptized because the Baptist baptized. I would want you to come because you love Christ.

And if you don't come for that, please don't come. It's His command. The only motive in here and the only principle that should be working when you obey the command is love to the one who gives it.

If you love me, keep my command. I believe that all the folks that come to get baptized will come because they love the Savior. And we have policemen and we have businessmen and we have nurses.

Oh, I couldn't go over all the professions that are coming to get baptized on Thursday. But I believe they're coming because they love the Lord. And there's nothing to be ashamed in here of loving the Lord and obeying Him.

Lovely little behest, isn't it? Let's get back to John 14 and then comes that last touch of tonight. That's the comforter for the Christians. The Lord Jesus is talking to them and He said verse 16, And I will pray the Father and He shall give you another comforter.

I want you to hang on to the word another. You see, I believe that when He was here with them, you know, He was the one who comforted them. Right down through all the days when the enemies gathered round and men went to throw stones and the devil drew near and the rule of the lion was heard, you know, the Master was always there to comfort them.

He never got excited when the enemy came and He could comfort His disciples. Well, He's going to send them another. You see, the word another just means this.

I'm going to send you a comforter identically like me, another person. You can't have one person as a comforter and then say another person. I'm losing personality, can you? The word another is one of the words in the Bible that teaches the personality of the Holy Ghost.

Because He's another comforter, He's another one. And the Lord Jesus was the other one. So that you've seen the personality and then I want you to notice this.

The Lord Jesus uses the word comforter, another comforter. And actually the Greek word is advocate. Actually the idea is another person just like me He called alongside you, always there beside you to help you.

You see, in the word another you see the personality and in the word comforter you see the advocacy. You know, the believer is to advocate. He has one with the Father in heaven and He has one right inside on earth.

Oh, we're well looked after, you know. But look again. In the word another you see the personality and in the word advocacy you see the, in the word comforter, you see the advocacy.

And here's what He said, He shall give you another comforter that He may abide with you. Or do you see the intimacy there? Abiding with you. Why, that intimacy.

Oh, wouldn't it be lovely if the Lord Jesus came to live with us. Well, the Holy Ghost is living with you. The Holy Ghost is living with you.

Know ye not that your bodies are the temple of the Holy Ghost which is in you? Oh, he's abiding with you. What would I do without the Holy Ghost? I come to some of these passages and they don't know A from B, you know, and they just hold up their hands and say Lord, here I am, stupid as ever. But you know, try to drive it into this thick skull, Lord.

For you should hear me talking to the Lord out there. It's my own language, you know. Perhaps I act a bit polite in here, but it doesn't make a matter what I do out there.

Ah, look, let's get down to this. In the word another you see the personality. In the word comforter you see the advocacy.

In the word abide you see the intimacy. In the word forever you see the eternity. Oh, bless God.

This real person who will be my helper will live with me forever. Oh, what a wonderful story this is. And then the Lord went on.

You know how wonderful he is. Even the spirit of truth. You see, if the word another brings in the personality and if the word comforter touches the advocacy and if the word abide touches the intimacy and if the word forever touches the eternity then the spirit of truth touches his responsibility.

He's the one who inspired the book. Inspiration came from him where illumination comes from him. Oh, that's why so many of these commentaries, my, you can see where they've gone wrong if you take time.

Never forget that. Oh, young man and young woman, I'm talking dead serious to you. Give the Holy Ghost time, son.

Give him time. Just sit down and you know, if you were only a plain pipe, a channel even, he could pour things through you. Sit down and know that you're nothing and that he's everything and he can lead you into all truth.

That's his responsibility. That's why he's called the spirit of truth. And then again, you can see this, can't you? Even the spirit of truth whom the world cannot receive because it sees him not, neither knows him.

You know, you can see the purity of the spirit, can't you? Oh, he won't abide in the world's name. Oh, no. He wouldn't make a temple.

You can see the personality in the word another. You can see the advocacy in the word comforter. You can see the intimacy in the word abide.

You can see the eternity in the word forever. You can see the responsibility in the spirit of truth. You can see the purity because he won't abide in the world's name.

And my dear friends, I want you to notice this. For he dwelleth with you and shall be in you. I want you to notice the reality here.

Sometimes this staggers me. The Holy Ghost in me. Sometimes, sometimes it staggers me.

If it wasn't in God's word, I wouldn't believe it. But I believe it. What a wonderful comforter.

You'll go over those teachings, won't you? Sir Thomas, and those points. And you'll always remember those acts for the apostles. Do not forget the behest for believers.

And you'll remember the comforter. Let's bow together. Dear Lord, we thank you for this great discourse in the upper room.

We thank you, Lord, for gathering thy people around thee and teaching them the way thou didst. And yet, Lord, here we have a repeat of it again. Thou hast gathered us round thy Word.

And we believe that thou hast broken it for us this evening. And we have fared on the finest of the week. And we pray now for every believer that thou wilt, Lord Jesus, build them up in their defiance and send them forth and inspire them and help us to do things because we love thee.

Thank thee for the Holy Ghost. Thank thee that we're indwelled tonight by the Spirit of Truth. We thank thee that we have a comforter.

We thank thee that he'll be with us forever. O God, if there's some soul here and they're not on the way and they haven't got any light and they most certainly up to now have never tasted light with a capital L, help them to see tonight, Lord, thou art the answer to their every need. Draw them to thyself.

Part us all in thy fear and with thy blessing through Jesus Christ, our Lord. Amen.

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