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## SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* [Romans 10:9,10](#) *"For, "Everyone who calls on the name of the Lord will be saved."* [Romans 10:13](#) *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* [Romans 5:1](#)

## John 14

### A. Trust in Christ. v.1

"*Let not your heart be troubled: ye believe in God, believe also in me.*" - John 14:1 - μη ταρασσεσθω υμων η καρδια πιστευετε εις τον θεον και εις εμε πιστευετε.

John 14:1 begins at the leaving off of the thought of John 13:33,36, "*Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.*", "*Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*"

This statement unconsciously created a state of insecurity in their souls. Remember Christ had become for them their peace, their stability of soul and everything else they needed as they walked with him and were in his calming presence, but now he was going to leave them. Christ was their security, but now that he was going to leave them, they began to feel insecure and their souls were in turmoil. So he gives them a command and the doctrine to go along with it to comfort their souls.

1. "*Let not your heart be troubled:*" - *me tarassestho humon he kardia*. He begins with the present passive imperative of *tarasso* combined with *mē* telling us we have a prohibitive command, which has to do with an action in progress. Their hearts are already being troubled and Christ commands them to stop letting that happen.

It's found in the passive voice telling us that something has acted upon their souls from the outside, something that they had seen or heard, that caused them to be fearful, upset, even frightened. As so often is the case we work hard in applying ourselves to believing the promises of God to remain in his peace, until something we see or hear comes along and there we are again all stressed out.

The word *tarasso* meant to stir up, to disturb, to confuse, to be frightened, to be terrified, unsettled, to be troubled, to throw into disorder, to take something that is calm and settled down and throw it into disorder. This is what people who stir up strife do. A calm air is agitated by a violent wind; a calm sea is now tossing and turning; a mother gets her house all cleaned, quiet and organized until the children come home from school. It's an agitation of the soul we refer to as stress today.

Here we go back to John 13:33 where the Lord told them he was going away and that they couldn't come with him. This news caused an immediate reaction of agitation in their souls; they were now all being stressed out. And, as we know, stress leads to fear in the soul. We saw this in John 14:27, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*"

This news really bothered them, in fact it threw their souls into turmoil. The one they loved and trusted, the one who took care of them, is now going away and leaving them behind in a world all alone with people who hate them with no one to love them, look out for them, or take care of them. The disciples were not only going to lose the object of their love, but also the object of their security. When you have loss of security, then you now have insecurity, then fear comes into the soul. Who would love them as he did? who would watch out and care for them as he did? What are they going to do now?

Most believers today do not fully understand this, maybe they can understand a little of it. Today you can lose someone you love, but there are other people, organizations, churches, big government, etc., to come in and help fill the gap. But what if the sole object of your love and security is going away and leave you behind? You can see how easy it would be for stress to enter the picture.

2. "*Ye believe in God, believe also in me.*" - *pisteuete eis ton theon kai eis eme pisteuete*. Here we have either a present active indicative of *pisteuo*, or a present active imperative. The spelling is exactly the same in each word for to **believe** and has been the debate of most scholars as to which it is.

Christ can see what is going on in their hearts; he knows that they are afraid of being left alone in the world without him, (which is one of the reasons why he kept telling them about the Holy Spirit that he was going to send to them), so he's giving them some information that is going to comfort them and he's telling them what they have to do.

If we take both words in the indicative mood, we would have, "*you trust in God, you also trust in me*". If we take them both in the imperative mood, we would have the two commands of to "*trust in God and trust also in me*".

If we take the first one as the indicative mood and the second as an imperative mood a command to trust in him, we would have you **are** trusting in God, trust **also** in me! If we take a double imperative we have the command to trust in God and him, but the present imperative is a command to keep on doing what you're already doing. You are already trusting in God and in me, so keep doing it.

If we take the indicative and imperative mood idea, as many translations have it, then it takes in a long background on how these men were believers in the true God of Israel, as there were many others, then one day Israel's God, *Yahweh*, sends the Messiah to them, who was his only begotten Son. So they were already trusting in the God of Israel, so now he's saying trust in me, for *Yahweh* has sent me to you. As per John 6.

If we take the imperative and imperative idea, as so many translations also have it, the double imperative, then we have the double command of to trust God and to trust in Christ, which would be fine because of the present tense grammatical use of trusting in that it's a command to continue on in an action that you were already doing. So it would be a command to keep on trusting in God and to keep on trusting in me!

Perhaps the verb *pisteuo* will shed some light on this. The word *pisteuo* does mean to believe, as so many translations have it, but when we combine it with eis plus the accusative of direct object, which is the Father and the Son in this case, then it becomes the word **trust!** **Belief** is where you think that an object will hold you up if you place your weight on it, **trust** is when you place your weight on it.

The first clause in the passage says, *Let not your heart be troubled*: and in the present passive imperative it tells us that we have control over this! Stress does not have to rule over us; stress does not have to even be a part of our lives! Christ would never command us to do what we couldn't do anyway and he has given us the cure for stress in the verse and that is to believe! We are to believe what Christ says and put our faith and trust in him and his Father!

## B. Our home in heaven. v.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." - John 14:2 - εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν 'υμιν πορευομαι 'ετοιμασαι τοπον 'υμιν.

1. "In my Father's house are many mansions:" - *en te oikia tou patros mou monai pollai eisin*. **House** is the dative singular *oikia*; **many mansions** are both the nominative plural *monai pollai*. And **are** is the present active indicative of *eimi*.

We have the singular *oikia* used here, which tells us that under Attic Law *oikos* was used to denote a man's entire estate, while *oikia*, which is what we have here, was only used to denote the house. The word for mansions or rooms is *monē* and it was used, first of all, of a traveler on a journey who came to an Inn and was given a room so that he might rest. So we have these ideas in it: a journey, a room, a place to rest.

We have this idea today, and it was even more important back then, that one had been on a long trip that was extremely wearying and then we see a room available at some motel where we can get in off the streets and highways, be in comfort and security and just rest. And so it is with the room that Christ has prepared for us in his Father's house. We have been on a long and tiring journey on life's highway and at the end of our journey on earth we have a room waiting for us in heaven! The reservation has already been made and the cost for the room has already been paid by the Lord!

That idea is certainly there in the word *monē*, but there is also another idea found in it and that is a father's house that he has on his estate. In those days the children and grandchildren would all live in the father's "house". We like to think of a house with a large building with many bedrooms, but a house back then was more a rectangular thing where the individual family members would have their own space, sort of like apartments, but a common meeting area. Many of them would have an inner courtyard with benches, water coming through and other things of interest.

We have a picture of **the Father's house** in the Book of Revelations, which staggers the mind. Revelation 21:2, "*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" Revelation 21:10-27, "*And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had **twelve gates**, and at the gates **twelve angels**, and names written thereon, which are the names of the **twelve tribes** of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had **twelve foundations**, and in them the names of the **twelve apostles** of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the **city** was **pure gold**, like unto clear glass. And the **foundations** of the wall of the city were garnished with all manner of **precious stones**. The first foundation was jasper; the second, sapphire;*

*the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the **twelve gates** were **twelve pearls**; every several gate was of one pearl: and the **street** of the city was **pure gold**, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are **written in the Lamb's book of life**."*

Now the city is laid out as a square, but some have surmised that because the height is equal to the length and the breadth of the city that the shape of it is a **cube**. Others have come up with the idea that the city is a **square**, but that there are many buildings in it with spires that reach up for miles. While still others say that the city is in the shape of a **pyramid**.

Some have a problem with the **pyramid** shape because this is what the occult uses all over the world, but where do they get the pyramid idea from? They get it from their master the devil and that might because he saw the New Jerusalem as pyramid shape in heaven and he's trying to copy the Lord! I don't know about the many buildings with **spires** reaching up into the sky, but it's still a possibility. And the **cube** shape would also be a distinct possibility where God's people could live in the outer walls as the oriental father's children would live in the outer perimeters of his house. **Ancient cities** had walls surrounding the city, but the city proper was on the inside of the walls where you found areas of commerce, housing for the people, areas for government and finally the temples where the people worshipped.

From Abraham to us today we are all on a journey of faith; faith in Christ, faith in his Father, faith in the promises and Word of God, faith in his promise to protect and provide for us, faith, in that, one day we will arrive at our eternal home in the heavens. Hebrews 11:8-10, "**By faith** Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and **he went out**, not knowing whither he went. **By faith** he **sojourned** in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For **he looked for a city which hath foundations**, whose builder and maker is God."

By faith Abraham left Ur of the Chaldees, then later Haran, and he went down into the land of promise. By faith he sojourned in the land that God had given him; he owned the land, but lived on it as if he was a stranger passing through. The word **sojourn** is *paroikeo* and it meant to dwell among a foreign people in a foreign land, to live alongside people who are not of your race, a neighbor next to you who came from a different country.

Why? Because he was looking for the city that had foundations! Why is that important? We note that he did not settle down permanently in one area on the land that God had given him. All during that time he was living in a tent, something portable, transportable and he lived as one passing through. He could have built an house with a foundation, but he didn't because he was looking forward to the city that God had built for him and us to live eternally - the New Jerusalem! He didn't even own a piece of property to bury his wife; he had to buy it from someone else.

The word used for **looking** is *ekdechomai*. It can be translated as looking, but it has the idea of looking forward for something to happen, or waiting for something to happen, but with the idea of eagerness of mind. It would be like the family who has worked hard all year long to go on vacation to some place, or to go to church camp, so they are eagerly looking forward to it.

It is found in the imperfect tense, which describes a continuous action in the past that had a beginning and an ending. It tells us that the beginning of this action of waiting, or looking forward to the city of God, began when God told him what he had in store for Abram in the future. The continuous action would look at all the many years of his life after he heard about what God for him and Sarah and their children. And the ending of the continuous action would look at when Abram died.

The middle voice tells us that Abram was personally benefited in his spiritual life by the exercising of his faith concerning the promise that God had made to him about the eternal city. He could have settled down, like so many people, and gone after money, security, property, housing, furniture, things, or the glory of this world. But instead, he lived the life of faith; he really lived the life of faith! And his faith even impacted his lifestyle. Many Christians mouth the words of faith, but live lives like the people of the world around them. This Abram did not do.

And it's interesting that Abram was looking toward the city with foundations. What's interesting that his mind focused on that aspect of it. Why would foundations be so important to him? Well he had lived in a tent most, if not all, of his life, and foundations spoke of something permanent. And the permanence of the buildings he had seen with their foundations was not the type of permanence he was looking for. He wanted something that was eternal!

Abraham was waiting for the city whose builder and maker was God; a city with those wonderful foundations, a city designed by God, built by God, and built by God for the sake of all the righteous people from this planet who have believed on Jesus Christ as their Savior to live in eternally! He wasn't interested in a city built by some ruler in honor of himself.

The "Father's House" in the oriental idea using the word *monē* for rooms or mansions is where all the family: children, grandchildren, parents, kids, in-laws all lived under the same roof as the father, but each one having their own apartment, or private space in which they dwelt. Priam, King of Troy, in Homer's Iliad, described his palace. Fifty chambers, *monē*, were built for his sons and their wives and 12 chambers were built for this daughters and their husbands, each having their own spacious rooms. In this vast oriental palace there was an abode for the sovereign, his son, who was the legal heir to the throne, and for the sons and daughters of the king.

And this is the idea behind what the Lord said when he told the disciples he was going back to heaven to prepare a place for them. John 14:2, "*In my Father's house, (his celestial palace on Mt. Zion in heaven,) the New Jerusalem*), are many ***mansions*** (*monē*): *if it were not so, I would have told you. I go to prepare a place for you.*"

2. "*If it were not so, I would have told you.*" - *eisin ei de me eipon an humin*. You could also translate this as, *if not*, and *otherwise*. Jesus spoke of his city in heaven and the dwelling-places for us there as comfortably and confidently as one speaks of his own home.

3. "I go to prepare a place for you." - *poreuomai hetoimasai topon humin*. To **go** is the present middle indicative of *poreuomai* and **prepare** is the orist active infinitive of *hetoimazo*. We have a **futuristic future**, which is used to show an action that is yet future, but shown as being in the present to denote the certainty of it. The orist tense is an **epistolary orist**, which denotes an action that is present or future from to the one speaking, but the past to those who will read it.

Christ said that he was going back home to heaven and the infinitive mood of *hetoimazo* tells us the purpose for this action and that is to prepare a place for us. *Poreuomai* meant to go from one place to another having a specific purpose in mind. If used of a businessman, he was going from one town to the next for the purpose of business. Here we have Christ going on a **journey from the earth back to heaven for the purpose of once he gets there he is going to prepare a place for us**.

*Hetoimazo* meant to prepare something, to make ready, as in preparing a room for company who have been traveling and are going to say with you awhile. We do not have the temporary idea in view here, but one that is permanent. If we had the idea of an oriental father, whose son got married and is bringing his bride back to live on the father's estate, we would see the idea that all the father's staff and the son himself are doing everything they could to prepare a place for the son and his wife to live. And so it is with Christ and his Church, everything is being prepared, made ready, for when we get there!

Christ is personally preparing a separate "room", a dwelling-place in his Father's house for each one of us to live in eternally. He has decided, designed and built each dwelling-place to fit us perfectly. Our likes, our tastes, our personalities and what we will be doing in his kingdom will all be carefully reflected in our rooms - none will be the same. God is not only the architect and builder of the City, but the interior decorator as well.

Now if we take the 1,500 square miles as the encompassing land mass, then we have an area totaling 2,250,000 square miles. And if we take the idea of **celestial palaces** reaching miles up into the sky having 10,000's of people in each one of them, we see that we could easily fit billions of people into the land mass of the New City. This would be along the lines of the ancient cities having an external wall with all the inhabitants living within the walls, but each in their own home. You could also have palatial skyscrapers reaching a hundred miles up into the sky and still have a thousand miles to go.

If we take the **cubic form** of the New City, as some believe, then you can have the same thing, or you can have the people living in the external walls of the city, which would give them a dwelling-place that could be 400 wide, 100 feet tall and 216 feet deep! Their fronts would look out over the inner of the city at the Father and the Son, and the back would look out over the universe! Either way is fine with me, but I kind of like the celestial palaces reaching 100's of miles up into the sky.

A **place** is *topos*, which denoted a region, locality, or a room in a place that one occupies. *Hetoimazo* didn't mean to build them a place, but to **prepare** one. The New Jerusalem has always existed from a time we do not know, but has never been inhabited by people. Now Christ has gone back to this city to make it ready for us, but not us only, but the OT people of God as well. This is brought out by the 12 gates of pearl and the reference to Abraham waiting for this City. The word combination of *poreuomai* and *hetoimazo* was a common figure of speech in those days, (to go there and prepare a place), for sending someone ahead of the main group to prepare whatever it is that they were going to do; a picnic, a banquet, camping, etc.. Christ is going ahead of the main group to prepare a place for us.

These "rooms" will not be cubbyhole apartments, as we see today, but palatial in size and grandeur and beautifully appointed. They will be designed and appointed fitting our positions in God's celestial hierarchy and with the most beautiful of things. In addition to that, they will house our awards, our rewards, personal gifts to us from God and the wealth he promised us for eternity. Matthew 6:19,20, "*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves **treasures in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*"

If our dwelling-places were in the **walls** of the city, and if the walls are 144 cubits thick, and depending on what standard of cubit is being used, 18", 20", or 22" inch cubit, then that would make the walls 216 feet - 288 feet deep. And if each room was 100 feet tall, the equivalent of a 10 story building, and 400 feet wide and 216 feet deep, then you could put 1,567,160,000 "rooms" on each wall with a total of over 6 billions "rooms"! So we can see that the New Jerusalem is not only beautiful beyond belief, but staggeringly spacious.

So whether we have a cube forming the city of Jerusalem with the people of God living in the walls of the city, or if we have the wall surrounding the city with all that palaces inside of it, (and remember, these palaces could go a hundred miles into the sky), with the believers living in them, either way we have something that is incomprehensible!

In keeping with the story about Priam, the king of Troy, the palace he lived in was a grand and beautiful place and in it there was the dwelling-place of the king himself, and a dwelling-place for his son, who was the rightful heir to the throne, and dwelling places for all the other sons and daughters and their spouses as well. And surrounding all that there was, then, the wall. So it's quite possible that the Oriental motif is how we can look at the New Jerusalem.

### C. Christ is coming back to earth. v.3

*"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* - John 14:3 - και εαν πορευθω και 'ετοιμασω 'υμιν τοπον παλιν ερχομαι και παραληψομαι 'υμας προς εμαυτον 'ινα 'οπου εμι εγω και 'υμεις ητε.

1. "*And if I go and prepare a place for you,*" - *kai ean poreutho kai hetoimazo humin topon*. To **go** is the orist active subjunctive of *poreuomai* and **prepare** is the orist active subjunctive of *hetoimazo*. *Ean* plus the subjunctive mood introduces a third class condition of if something is true and it is. Where we have the condition stated in the protasis and the fulfillment in the apodasis. If I go away for the purpose of preparing a place for you, and I am going to be doing both, then I will come back for you. He sets the condition and personally fulfills it.

After all, if he is able to go to heaven, and he's doing that for the purpose of preparing a place for us there, then why wouldn't he come back? He has shown the desire, the will and the ability to carry out what he said he would do. If he has already shown his commitment towards us by coming from heaven to earth to die on the cross to pay the penalty for our sins, then why in the world wouldn't he come back and finish the rest of all that he has planned for us? If he has done the most for us in his death on the cross, then why wouldn't he make a place for us to live in eternally?