

away from the music, the band actually decided that they would go on one final tour together. Fifteen shows across ten different cities. And all the normal logistics followed after they made that announcement. The dates were announced, the cities were listed, tickets were released. But when the tour began, it became very, very clear that people were not just attending a normal concert. People were coming to see something they knew they'd never be able to see again. And even Gord, Gord was different in his approach to these final shows. Every moment, every lyric seemed to carry with it a deeper weight and meaning than it had before. And on the very final night of the tour, the show was in Kingston, Ontario, which was Gord's hometown. And as you can see here in this picture, the place was absolutely packed with fans. But this moment actually went far beyond just all of these people gathered here for the live show. There were literally millions of millions of people across Canada that tuned in. The streets were filled with people watching this final show. Bars were packed with people. Even the prime minister was in attendance for this final show. And when Gord stepped out on the stage, Gord stepped out on the stage. It was as though he could feel the moment slipping away. He lingered between songs, stretching out the moments as long as he could. There were times that he just broke down in tears. His voice would falter only to have the crowd sing back to him and fill that place with their voices. The band received three final encores that evening. They didn't want it to end. And the weight of it all, when he started the final song, began to settle in. Because everybody knew in that moment that this was not just a final performance. This was goodbye. Have you ever felt that? I feel a little bit of it right now.

[9 : 35] You feel the heaviness, right? Have you ever felt the heaviness of goodbye? The feeling that this is our final moment? For some of you, it wasn't like attending a final concert. Some of you, it was that heaviness that you felt as you watched your child drive off to college. The sadness that you felt when you took your very best friend to the airport knowing that she was moving to another state. Some of you, it was that moment beside the bedside of your best friend knowing that tomorrow you would wake up alone for the first time in 60 years. The heartbreak you felt after the breakup knowing that your life would have to move on without them. Have you experienced the heaviness of goodbye? Three of you. Okay, good. All right. Well, for the rest of you, let's, can we be honest? Let's be honest. All of us have this in common.

I hate goodbyes. I hate goodbyes. And why is it that we hate goodbyes? Have I just totally saddened all of you so much? Like, I think, like, am I the only one in the room, like, past the Kleenex, right? Now, come on. Like, you know the feeling, right? You know the feeling of goodbye. Why do you hate that feeling? Why is it so heavy? This is a human emotion that we all know, and it's this. It's sad to no longer be in the presence of someone you love. Amen? That's why that moment is so heavy. That's why we don't like goodbyes is because there's a sadness that comes with knowing that, what if this is the last time I'm in their presence, either forever or for a really long time? Well, if you have ever known that feeling, and all of us have in some way, if you can tap into that emotion, then you'll know exactly the emotion of John 14, the heaviness of what's taking place here in John 14. Because here in this passage, Jesus has just informed his disciples that after all of this time together, after all of the miracles that we've experienced together, after all of the teaching that Jesus has given them day after day, he's leaving. He's going away. In fact, it mentions this a few times in the passage. He says, I will not leave you as orphans. And then later on in verse 28, you heard me say to you, everybody say it with me, I am going away. Now, as you can imagine, the disciples are deeply troubled by this. Wouldn't you be? I mean, if you were one of Jesus's disciples in this moment, and you have given your life, I mean, your life to follow him. You gave up your jobs. You dropped your nets and followed him. You've lost family members and friends because of this whole Jesus movement.

You've given it your all, and now he's just going to leave. In fact, the disciples are so troubled by this. They're so bothered by this, what seems to be goodbye, that Jesus has to tell them on multiple occasions to not be troubled. Look at verse one. Let not your hearts be troubled. Believe in God. Have faith. Believe also in me. And then later on in verse 27, peace I leave with you. My peace I give to you.

Not as the world gives, do I give it to you. Let not your hearts be troubled. Neither let them be afraid. And then in verse 28 as well. Is there another verse? Maybe not. No, it's just verse 27. So this begs the question, like, what gives Jesus the audacity to say, don't be troubled? Of course I'm going to be troubled. The one that I just gave my life to is leaving. Like, my natural response is

to be sad and troubled and afraid. And as crazy as it sounds.

[14:28] Do you ever notice how Jesus does tend to say some things that you're just like, how does that make sense? Like, I don't understand what you mean. As crazy as it is for the disciples in this moment, Jesus actually tells them, my leaving you is like the best news. Like, I got really, really happy news for you. I'm leaving. I'm out of here. You're like, how could this possibly be good news? Well, look at verse three. And if I go and prepare a place for you, everybody say it with me, I will come again and will take you to myself that where I am, you will be also. And then verse 18, I will not leave you as orphans, but what am I going to do? I will, I'll come to you.

And then in verse 28, you've heard me say that I'm going away. Yeah. Thank you for filling that in. And I will. So I'm, I'm going away and I'm coming. And if you loved me, you would have rejoiced in this.

Like, come on, put yourself in the place of the disciples. This does not make any sense at all. It's very, very confusing. Jesus is essentially saying, I'm leaving, I'm going away. And that's like the best news that you could possibly hear is so much so that your heart shouldn't be troubled by this reality at all. And the reason why it shouldn't be troubled is because I'm coming.

So which is it? Are you leaving or are you coming? And Jesus is like, yeah, exactly. You got it. I'm leaving and I'm coming now. Now, come on. Most of us, this, this, this is what we've been taught. Most of us assume that what Jesus means here by his coming back is his second coming, right? Isn't that what most people would assume? Yeah. Jesus is referring when he comes a second time. But that of course is not the context here at all. By the way, I'm not suggesting that there isn't a second coming. Of course there is. This is not what this is about. In John 14, Jesus is not talking about his second coming at all. You need to pay very close attention to the language that Jesus is using. Jesus is saying, notice it on the screen, I'm leaving and by my leaving, I'm returning. So what, what does he mean by this in terms of the context of John 14? I'm glad you asked that. Look at verse 16, John 14, verse 16. Now I will ask the father and he will give you another helper to be with you forever.

Even the spirit of truth, whom the world cannot receive because it neither sees him nor knows him. You know him for he dwells with you and will be in you. Now watch, I will not leave you as orphans, say it, I will come to you. And then look again later in verse 25. These things I've spoken to you while I'm still with you, the helper, the Holy Spirit, whom the father will send in my name, will teach you all things and bring to your remembrance all that he has said to you. So Jesus says two things in this passage that go together. Are you tracking with me? Are you still with me? The two things that go together is I'm leaving and the spirit will come be with you and I'm going away, but I'm coming to you. Or is it starting to connect, right? What Jesus is saying.

[18:44] Jesus sees the sending of the Holy Spirit and his coming as the same thing. Jesus sees the coming of the Holy Spirit, the sending of the Spirit and his promise to return to him as the exact same thing. And that's why his leaving is not a bad thing. Your hearts shouldn't be troubled because I'm leaving and I'm coming. And I'm coming in the sense that the father is sending to you the Spirit. Notice this on the screen. Jesus knows that if the kingdom of God is going to spread, it is actually better. It is better. It's good news that Jesus no longer be with them in person, but he be in them by his Spirit. Does everybody see that? Jesus is saying, listen, listen, I'm about to accomplish what I came to accomplish. And after that, it is far better for you that I not be with you in flesh, but I be in you in Spirit. That literally the Holy Spirit coming is my coming to be with you.

So let not your hearts be troubled because even though I'm leaving, I'm coming. Does everybody got that? All right. Now we should pause for just a moment. And because I think part of what gets, I mean, some of you may still be kind of confused. Like, I mean, I get what Jesus is saying, but like, how is that like even possible? And part of our confusion, both in our culture as well as in churches, is that we don't really have a biblical understanding of what we mean or certainly what Jesus means when he says Spirit. I mean, is that not a word that gets thrown around a lot? I mean, you'll have people that will talk about, you know, I'm a spiritual person, you know, because I meditate and I meditate to like this impersonal force and, and they call themselves spiritual and, and they, they seek an impersonal spirit. Some will think about the spirit in terms of like some type of a ghost. In fact, even some translations, sadly, will use the word Holy Ghost, right? The King James Version would be, the one I'm referencing to, if you didn't know that. Another thing is people will think about, the spirit is what makes you kind of run around the room and, and like act all hysterical and, and make white people dance, you know, right? So, or whatever, in some crazy way. And we know we

can't dance. For others, for others, it's the eternal third hypostasis of the imminent Trinity, consubstantial to the Father and Son, neither generated nor begotten by the personal nexus of divine love and communion. Have you ever met those type? They believe in the Trinity, the Father, Son, and Holy Scripture, right? That was a good joke. Whatever. All right. So, you have all these different understandings of what, like a very theological understanding or more of a meditation type understanding. And here's the deal. Here's the deal. I do not care what you think about the Spirit. I care what Jesus means by the Spirit. Can I get an amen? I don't, I don't care what churches believe or teach about who the Holy Spirit is. Here's what I want to know. When Jesus references the Holy Spirit, what does He mean? What's going on in His mind when He says the Holy Spirit will be sent to you? Because Jesus here, Jesus has been immersed in the Hebrew Scriptures. His mind has been saturated with the Old Testament. So, when He speaks of the Spirit, He's speaking of the Spirit in a very specific way.

And if we're going to understand John 14 at all, you got to know the backstory of which Jesus is drawing from when He talks about the Spirit. And that specific way of talking about the Spirit is on the very, very first page of your Bible. Genesis chapter 1. Notice this here. In the beginning, this is really important, okay? If you've zoned out, you got to get this. This is big. In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the... So, like, literally, you're two verses in, and you're introduced to the Spirit. Do you see that? The Spirit of God was hovering over the face of the waters, and God said, God spoke. Let there be light, and there was light. Okay. Who is the creator of all things? God. That's right. That wasn't a trick question, right? God. He's the creator of all things. How did He do that? So, what's happening in Genesis is you've got this chaotic wasteland. It's void and without form. It's a... Listen, listen. It's a place with no life. It's dark and void and empty. There's no life in it. And then what does God do? He speaks. He speaks. Okay? So, let's try this. I need everybody to... This is the audience participation part of the sermon. I need everybody to participate. Take your hand, either one, and put it in front of your mouth. Okay? And say, amen. I at least wanted to get one amen out of everybody before the sermon was... See, you can say it, right? You tricked you, right?

[25 : 11] All right. So, do it again. Do it again. Hand in front of your mouth and say, amen. Amen. All right. Did you feel that? What did you feel hit your hand? Your breath, right? Your breath. Some of you now realize how bad your breath is, right? So, you're like, okay, breath, man, right? So, yeah. Yeah, you felt your breath. You felt your breath. Do you see anything in your hand? No, you don't see, but you felt a very real thing. Hit the palm of your hand. It was your breath. The Hebrew word for breath, and some of you probably already know this, but it doesn't matter. It's important. The Hebrew word for breath is ruach.

Ruach. Ruach. You'll really feel it if you say ruach, right? You've got to almost like spit when you say that, okay? You can feel your breath. Well, that's what breath is. That's what spirit is. It's ruach. So, God, in the very beginning, first sentence of your Bible, God created by his ruach. Do you see that?

God created what essentially life in this wasteland, in this void place by his spirit. So, from the very, very beginning of the Bible, the spirit was seen as, listen, God's very personal presence that brings life. The personal presence of God. Not an impersonal force. The personal presence of God that brings life into the world. God spoke into a dark and chaotic environment, and life happened. Does everybody see that? Now, this was true in creation. The psalmist, this is so important. The psalmist, in reflecting on Genesis 1, writes this. This is Psalm 33.

By the... Come on now. Come on. Like, you really got to pay attention. You got to... By the word of the Lord, the heavens were made. God spoke his word, and it was. By the... Say the Hebrew word so you sound smart.

[27 : 44] Ruach. You're so intelligent, y'all. By the ruach, by the very breath, by the spirit of his mouth, all their host. Let all the earth fear the Lord, and all the inhabitants of the world stand in awe. For he spoke, and with his speaking came his ruach, his very spirit. He commanded, and it stood firm.

All of creation was created by God through speaking, and from speaking his spirit. And that's not just true for creation. It's also true for you. Look at chapter 2 of Genesis, Genesis 2-7.

Then the Lord God formed the man of dust from the ground, and did what? Breathe. Ruach. Into his nostrils, the ruach of life, the very breath of life.

And the man became a what? A living creature. Okay? So the very thing that gives us life is the very spirit of God, his very breath.

[29 : 02] You know this. You know this. Okay? It's starting to get nicer weather. If you go to a park, and you're walking along the park, and you look over at a bench, and you see a man laying there, and he's like just, he looks like he's completely out of it, and you're concerned, so you decide you'll walk up and see if he's okay, what's the very first thing that you check?

That's right, his wallet. No, I'm just kidding. That's a joke. That's a joke. That's a joke. I'm sorry. Sorry. No, the first thing you check is, is he breathing? That's right.

In other words, the very first thing you check to see if he's alive is his ruach. Because, listen, ruach is life. If there's ruach, there's life.

If there's not ruach, there's not life. It's invisible, but it's very, very real. It's their personal presence. It's their very life. It's what sustains you and keeps you alive. Has everybody got that? So, I don't care what anybody else says about the Spirit.

[30 : 17] I care about what did Jesus mean when he refers to the Spirit, and that's what he would have meant because that's the view of the Spirit in the Old Testament.

From page one. Now, from the opening pages of your Bible, the Holy Spirit is seen as the essence of who God is.

His personal presence that brings life into the world. Now, here's where I hope you were paying attention because this is very important. Did you notice in Genesis, in Psalm 33, notice this on the screen, God's Word and God's breath are connected.

Are you starting to see? We're going to plug it into John 14 in a minute. God's speaking and his ruach are connected. They're different, but they're connected.

They're all of the same essence. You have, in fact, by the way, if you want to see the Trinity in Genesis 1, there it is. God the Father, God the Word, and God the Spirit.

[31 : 33] Amen? Right there in Genesis 1. So, when Jesus, this is the important part, come on. Now, when Jesus speaks of the Holy Spirit, He is not talking about a ghost.

He is not talking about an impersonal spirit. He's not talking about what makes you run around the room and act hysterical. He's talking about God's personal presence that brings life into the world that is directly connected to His Word.

Preach, preacher. Now, take all of that background and come back to John 14 and it makes total sense.

Verse 16. I will ask the Father and He will give you another helper to be with you forever. And who's the helper? The Spirit, the ruach of truth.

Whom the world cannot receive because it neither sees Him nor knows Him. You know Him. For He dwells with you and will be in you. I will not leave you as orphans.

[32 : 42] I, Jesus, will come to you. Do you see it? When Jesus says, I'm going away, but that's really good news.

In fact, your heart shouldn't be troubled at all. If you had any idea, you'd rejoice. You'd be thrilled I'm leaving because it means I'm coming.

How? By the Spirit. Because the Word and the Spirit are connected. They're the very essence of one another.

So I'm leaving, but I'm coming. And I'm coming by the sending of the Spirit. And for this reason, you shouldn't be troubled.

You should actually have peace in your heart. Because do you know what this means? Listen, disciples. Remember, what are they all, like, troubled by that Jesus is leaving them?

[33 : 51] And here's why Jesus is saying, here's why you should have peace in your heart. Because when the Spirit comes, I'll always be with you.

Did you feel that? I will always be with you. Let me take this a step further in showing us in John 14. Jesus is essentially saying, listen, listen, disciples. For the past few years, God's presence, His personal presence, has dwelt with you in the flesh.

Are you tracking with me? Y'all can talk to me, right? God's personal presence has dwelt with you in the flesh. In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word became flesh and tabernacled among us, dwelt among us. God's very personal presence has dwelt with you in the flesh. In fact, notice what happens in this exchange in John 14.

[34 : 53] Philip says to Him, Lord, show us the Father, and it'll be enough. And Jesus says, Philip, come on, man.

Like, how long have I been with you, and you still don't know me? Whoever has seen me has seen the Father.

I'm the personal presence of the Father in the flesh. So how can you even say, show us the Father? Do you not believe that I am in the Father, and the Father is in me?

In other words, listen, like, you've seen God's personal presence in the flesh as you've seen me. Does everybody see that? Let me show you one.

This is the part I referenced earlier that most of us have been taught the wrong way about this passage. Look at what Jesus says at the very beginning of this chapter in John 14, verse 1.

[35 : 57] Let not your hearts be troubled. Believe in God. Believe also in me. Say this next phrase with me. In my Father's house are many rooms.

If it weren't so, well, then I would have told you that I go to prepare a place for you. And if I go and prepare a place for you, I'll come again. And I'll take you to myself that where I am, you may also be.

Be honest. Show of hands. How many of you were taught that that's about heaven? Yeah. In my Father's house are many rooms.

Once again, to pick on the King James Version, the King James Version are many mansions. So you'll have like Southern Gospel songs about mansions in glory.

Are you with me? Like that's what, some of you still think that's what this verse means. Until tonight. Alright? At least I hope so. So, this is not at all, Jesus is not talking about heaven there at all when he says I go to prepare a place for you.

[37 : 02] Because he says in my Father's house. Okay? What is his Father's house?

It's not heaven. It's the temple. It's the temple. Go back a few chapters in John chapter 2 in verse 15. Exact same phrase here.

Making a whip of cords, he drove them all out of the temple with sheep and oxen. And he poured out the coins of the money changers and overturned their tables and told those who sold pigeons to take these things away.

And do not make... Come on. So, what's the Father's house? The temple. It's clearly the temple. Literally two verses later, two verses later in verse 18, watch what happens.

The Jews said to Jesus, what sign do you show us for these things? And Jesus answered, destroy this temple. And in how many days?

[38 : 10] Three days, I'll raise it up. The Jews said, it has taken us 46 years to build this temple and you will raise it up in three days. And then John just kind of whispers in the reader's ear, hey, psst, psst, psst.

Jesus was speaking about the temple of his body. He's the temple. Through the... from the death, through the resurrection, Jesus is the dwelling place of God.

Are you with me? So, the dwelling place, the Father's house is the temple, but now the Father's house is Jesus because he's the temple that'll be raised on the third day.

Now, take that and plug it into John 14, verse 2. In my Father's... Not heaven. It's not talking about heaven at all. In my Father's house are many places of dwelling.

And if it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I'll come again and take you to myself. Why? That where I am, you may also be.

[39 : 26] Look at verse 23. Jesus answered and said, If anyone loves me, he will keep my word and my Father will love him and we will come to him and make our home.

Come on now. The Father's house with him. Jesus even prays this in the high priestly prayer of John 17.

Do not ask for these things only, but for those who believe in me through your word, that they may all be one just as you, Father, are in me and I am in you that they also may be in us.

Can I put all that together? Are you confused yet? Listen, listen. It's really not that complicated. In the Old Testament, the dwelling place of God, the Father's house, was the temple.

But in Jesus, God became flesh and dwelt among us. He is the dwelling place of God. But now Jesus is going away through his death and resurrection and he is preparing a new kind of dwelling.

[40 : 49] a new dwelling place. A new way of God, come on now, a new way of God dwelling with man.

Namely, his Holy Spirit in you. Right? Are you with me?

Am I the only one like mind blown, mind blown, like, that's amazing. That's amazing. That this very personal presence of God that brought life into creation, that brought life into our very bodies, is now dwelling in us.

And what that means is that as the Father is in Jesus and Jesus is in the Father, that they are both in us because of the Spirit. You should be a lot more excited than your faces are showing, right?

No wonder Jesus is saying your heart shouldn't be troubled at all. Like, your heart should not be troubled. You should not be afraid.

[42 : 07] You should have peace because I'm leaving but I'm coming. and God's dwelling place will be with you.

It is exactly why the Apostle Paul says this in 1 Corinthians 3 verse 16, Do you not know that you are God's temple and God's ruach dwells in you?

Amen? Amen. Now what in the world does this mean for us? That was a lot of teaching. Are you good? Are we alright?

Okay. What does it mean for us? What's the application of all of this? So let me just kind of come down with some simple things and we'll close. Here's what this meant for the disciples and here's what this means for us as it relates to the Holy Spirit and how the Holy Spirit relates to our daily life. Number one, you have God's presence. You have God's presence. If you are a follower of Jesus, as you go through your day, God is always with you.

[43 : 33] There is not one single moment of your day that God's personal presence is not with you. Here's the thing, but here's the pushback somewhere, I don't always feel it.

Yeah, and you know what else you don't always feel? Your own ruach. When is the last time you woke up in the morning and said, I'm breathing!

Oh my goodness! What a miracle! I can't believe! Look at, I actually have breath! you don't pay any attention to that and yet it's with you all the time.

And what I'm saying is just as real to you as your own is the very ruach of God. The issue is not that He's not with you, it's that you don't pay attention.

You take for granted the ruach of God that is with you and in you every day. And maybe if you'd stop and start paying attention to your own ruach and how incredible it is, then you'd begin to become more aware of God's ruach and how incredible He is to be with you all the time.

[44 : 58] So don't give me this, I don't feel it. Well, that's your problem. Stop and have a little more awareness of God in your life.

When's the last time you walked outside and were like, oh my goodness, look at those trees moving. That's just, that's amazing. Like, what's causing that? What's causing it?

Ruach. It's around you all the time and He, that is the Spirit, is with you all the time. Open your eyes.

Secondly, is you have God's peace. You have God's peace. The context of John 14, as I set the whole thing up, was troubled hearts.

The disciples are bothered. They're deeply disturbed at this situation that they're in. Look at verse 27 again. Peace I leave with you.

[45 : 59] My peace I give you. Not that the world gives, do I give it to you. Let not your hearts be troubled, neither let them be afraid. Let's be honest tonight.

There are times when life feels like the dark, chaotic reality of Genesis 1 verse 2. Amen? I mean, it's just chaos, can even be darkness, disorder, disorder, and our hearts are very troubled by that.

Come on, come on, come on. If somebody comes up to you and they're having an all-out panic attack, what do you tell them to, what's the first thing you tell them to do?

Breathe. Did you say call your mom? Maybe that's an option, but yeah, the first thing is what?

Ruach! Breathe.

Because breathing can help bring some peace in your chaos. So your life is chaotic. Ruach!

[47 : 09] Stop. Amen. You're learning Hebrew at church. Listen, that dude's going to impress some people in his social network, right?

Ruach! But listen, in the same way that you would tell somebody who's panicking to breathe, we need in the chaos of our life to spiritually breathe.

To stop and be aware and dwell in the very personal presence that's with us every day. And we'll have peace. peace. We'll have peace. Okay? Now you're just saying it to be smart. Alright, so we have God's presence, we have God's peace.

Thirdly, we have God's power. You have God's power. By power here I mean strength or ability. One of the things that most, I won't say all of us, but many of us cannot stand to ask for is a thing called help.

[48 : 17] I mean it's like goes against everything that we are. We don't like asking for help because it's an admission that you don't have the strength or the ability to do it yourself.

Well, I got news for you and me. You're a complete mess. You really are. I love you, but you're a total mess. You're a total mess and you can't do life on your own.

You cannot do life on your own. And not only can you not do life on your own, here's another thing I know you can't do on your own and that's obey God. I mean try doing that on your own strength.

You can't. So what does Jesus say that the very personal presence of God will do for us in our life? Look at verse 15. If you love me, keep my commandments.

And by the way, since I know that you can't do that on your own, I'll ask the Father and He'll give you a helper to be with you forever. In other words, the Spirit, He is the very power and strength and ability to do life and most importantly obey God.

[49 : 34] And without Him, read your Old Testament, there's no way you could possibly do that. But because of His Spirit, we have the power to obey what Jesus has commanded us to do.

Amen? This is very practical. And lastly, is that you have God's perspective. You have God's perspective. In addition, Jesus says that it's through the Spirit that we learn, we understand, we view life in the way that Jesus has taught us to view life.

I take this from verse 25. These things I've spoken to you while I was with you. But the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things and bring to your remembrance all that I have said to you.

Have you ever had that? I hope you had one tonight. When you had the light bulb go off and you learned something. You began to understand. Do you know what that was?

That was the Spirit. It was the Holy Spirit. We call it illumination. Where the Spirit gives you insight and allows you to see what otherwise you couldn't see.

[50 : 54] Amen? Paul says this, and then I'm done. Paul says this in 1 Corinthians 2 verse 10. These things God has revealed to us through the Spirit. For the Spirit searches everything even the depths of God.

Who knows a person's thought except the Spirit of that person which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the Spirit of the world but the Spirit who is from God.

That we might understand the things freely given us by God. God. So let me wrap it up.

Jesus is saying I'm going away and that's the best news you've heard. Because I'm leaving but what that means is I'm coming. The Father will send the Spirit and I will be with you by the Spirit. The very personal presence of God all the way back in Genesis 1 will come and dwell with you and in you. And this means that you will have Jesus' presence with you all the time.

[52 : 08] That you will have his very peace. That you'll have his power. By the way, by the way, by the way, I didn't say this on the power. Who is the only person that ever obeyed all of God's commandments?

Jesus. And he's in you. His very Spirit is in you giving you the ability and the power to do what only he can do.

And the perspective, the understanding we need concerning the things of God. So no wonder, no wonder Jesus said that his leaving was actually good news.

Because in his leaving, he's coming through the Holy Spirit. That through the cross and through the empty tomb, Jesus prepared a new place of dwelling.

let that settle. It's not heaven. It's you. Jesus prepared a new place of dwelling where he will always be.

[53 : 15] And that means that as hard as it is to lose people in this life, when it comes to Jesus, we will never have to say goodbye.

God's people said amen. Let's pray together. Lord, thank you for what you taught us tonight in John 14.

And I pray that like with the disciples that this would give us peace, that it would give us really perspective about life.

as we go about our day and we don't even pay attention to these things, give us more of an intentionality to see the signs that you are with us, that your spirit is in us.

And Lord, we come now into a time when we reflect on the very work of redemption that allowed this reality to even be a possibility.

[54 : 23] Because in order for us to be a dwelling place where you would come and dwell by your spirit, Jesus addressed and offered himself up for our sin.

And so we think tonight on the cross and reflect on what Jesus has done for us. Not just in the forgiveness of our sins, but how because of that we receive your very life and your very presence forever.

Forever. And we pray it in Jesus' name. Amen. Amen.