

John 14, 23-31.

Today is the Sunday called Pentecost. <sup>which</sup> Pentecost means the outpouring of the H G. We celebrate this on the Sunday in special commemoration of the visible outpouring of the H G upon the disc of X in Jerusalem. At his ascension X had told his disc that they would receive special power from on high, in order that they might perform the work ascribed to them. And thus it also occurred. For when the day of Pentecost was come, the Apostles were all gathered at one place. Suddenly there came a sound from heaven as of a mighty rushing wind. And this supernatural manifestation continued even within the hall, for it seemed to have filled all the house in which they were sitting. But immediately something else occurred. Cloven, or forked tongues appeared above the disc, that were like fire in their appearance and brightness. This flame descended upon each of the disc. And now the real and most important miracle of Pentecost took place, they were all filled with the H G. So on the day of Pentecost the H G visibly descended and filled the hearts of the disc. And this visible outpouring of the Spirit upon them is the proof thereof that their hearts were the Lord's dwelling place.

And what was the result of this outpouring of the H G upon the disc? Not only was their faith strengthened and confirmed as never before, but the greatest feature of this imparting of the H S consisted in the power of miracles. They now began to speak in other languages and dialects, which they had not learned, probably never even heard before. And having received power to speak various languages they began to testify of X and preach the Gos. And we are told that on that day about 3000 souls asked the important question, "What must we do to be saved? And on one occasion Peter answered them, "Repent and be baptized every one of you in the name of J X for the remission of sins, and we shall receive the gift of the H G." And the 3000 souls obeyed the command of Peter and repented of their sins and were baptized. Thus on the day of Pentecost about 3000 souls were added to the Kingdom of God; and the L made their hearts his dwelling place.

As on that day the H G thru the A and Sac made his dwelling place in the hearts of the 3000 converted souls, thus he still does today thru his means of grace and will continue to do so until the end of times. The L J still uses the A and Sac as means thru which he turns us to X and makes our heart the dwelling place of the L.

Now the important question arises, has the H G made your heart his dwelling place? Has he entered your heart thru his means of grace, the A and Sac? Now we may know whether the L has entered our heart, and whether our heart too is his dwelling place, we would learn this morning. Let us... consider, question,

**HOW CAN WE KNOW WHETHER THE H G HAS COME INTO OUR HEART?**

1. If we love G and keep his W.
2. If we experience the peace of G in our heart.

If we would ask the question, how can a person know whether the H G has come upon him and made his heart his dwelling place, we would receive different answers from different persons. One will say, such have rec'd the H S and their heart has become the dwelling place of G who are born of xtian parents. Others will say that to the former must be added that he must be baptized and confirmed. Still others will add that one must at least be a member of some xtian church and occasionally hear the W of G and partake of the Sacrament, and try to live an outward xtian life.

Now it is true, my fr, that when one does not heed H's warning of hearing the W of G and keeping it, and does not lead a xtian life, it cannot be said of such that he has received the H G and that his heart is the Spirit's dwelling place. But there are many <sup>that have to be found</sup> with whom the above mentioned things are to be found and yet they have not received the H Spirit into their heart. The first answer to the question whether we may know whether our heart is the dwelling place of the L, we find in the first verse of our text where we read, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings."

While the L at other times ascribes all things to our faith, yet he here <sup>do</sup> does not say, if any one believe in me, but he says, "if a man love me." But this love alone does not suffice, for he then adds, that such who love him then also keep his W, saying,

"If any man love me he will keep my words." Then he continues to say, "And the Father will love him, and we will come unto him and make our abode with him." So acc to the words of J not such have received the H G and permit the spirit to dwell in their heart who only know J or who speak of him only as a good example and great leader and teacher, but such have the H ~ within their heart, who truly love X and out of the great love toward him keep his commandments and live in accordance with them. Truly, only ~~of~~ such of whom it can be said that they love G above all things have true faith and have the H Spirit within their heart.

It is very important that we remember well the words of X in our text when he says, "If a man love me he will keep my words." There are many people today who say that they love X, if one asks them, however, whether they love him who gave himself for them, in order that they might live eternally, they will almost always ans yes. But in reality they do not love X. They confess him only with X their lips, but not with their heart. There are even such within the xtian realm. And how do we know this? If a person professes X and says that he loves him, how dare we say that this is untrue? If, we do not condemn him, nor doubt that he loves X, of ourselves, it is -- himself who does this, for he says emphatically in our text, "If a man love me he will keep my words." he that loveth me not, keepeth not my sayings." ~o whether we keep the word and command of X or not, is the deciding figure to prove our love toward our G. he that loves G, lives X for G and his neighbor, giving thanks for his L at all times for the manifold blessings which he has received thru X J.

That our love toward G becomes evident from our obedience toward our heavenly Father may be shown ~~of~~ from an example out of daily life. If you would visit with a friend and would notice that the children are entirely disobedient to their parents, would you believe him if he then said to you, that his children loved him? No, but to the contrary, you would believe and say that if the children truly loved their parents, they who are gifts of G, they would willingly and gladly obey them, and do acc to their good will. And so it is with our heavenly Father and his children. If you hear of a person speak of his love toward his G, and say, of his thankfulness toward X for having delivered him from the bonds of sin, and hear him speak of his sincerity in xtianity and you notice how little he gives heed to the words of his Master J X, how he even despises the preaching of the Gospel, you may be assured that such a person is no true xtian, or is such who is still being ruled by Satan, he who does not hear the W of G and accept it in true faith, he who does not serve his L out of thankfulness and love for the great blessings received from him, and still maintains that he loves G, is deceiving himself and speaking a falsehood, for J says in our text, "If any man love me, he will keep my words."

However a person who truly loves his Sav, who has suffered and died for his sins, accepts this work of redemption in true faith, serves G with gladness and willingness of the heart. We have many examples in Scr of such who served their L willingly and in love. So for ex the Ap Peter. On one occasion he and his fellow disc had been fishing during the entire night, yet without success. but when J told him to cast out the nets, he replied, "L, at thy W I will let down the net." Again, when Paul was converted on the way to Damascus, he said unto the L, "Lord, what wilt thou have me to do?" And the centurion, who had true faith in his L said to X, "Speak the word only and my servant shall be healed." And think of Abraham of the O T. He received the command of G to go forth and sacrifice his only son, and Abr offers no words of dissatisfaction, but in obedience goes forth to comply with the Lord's will. *Not try to compromise!*

So m fr, whoever has rec'd the H G into his heart will not say, -it is not so important that I do everything which the L asks of me in his word, but a true child and believer of G will say, speak, dear L, for thy servant heareth and is willing to do all that is asked even tho he cannot understand why and wherefore. Yes the words of X are true when he says in our text "If any man love me, he will keep my words." And if you truly love your Sav, then he will make your heart his dwelling place. Then you will also experience comfort and quietness within your soul, for he will continually remind you of the blessings

which you receive thru faith in X

## 11.

The L J continues to say in our text, v 25-27. Only he has the peace of G in his soul, who has rec'd the H Spirit into his heart and whose heart has become the dwelling place of the H G. And as long as a person has not a peaceful soul and conscience, he will not be truly happy and contented, altho he may be blessed bountifully with temporal gifts. Whoever has not the peace of G in his soul must also fear death. He may be likened unto a condemned criminal, who, with fear and trembling awaits the coming of his executor..

But how different it is with such who have received the H G., and in whose heart the H G has made his dwelling place. He has the peace of G in his soul. He knows that he has a gracious and loving heavenly Father thru J X., that he has forgiveness of all his sins, and that he will therefore not be eternally lost, but will inherit eternal life. The H G who dwells in his heart is continually reminding him of the command and promises of G. So if a child of G is despised, mocked and ridiculed in this world because of his Xtianity, the H G will comfort him with the words of Scr. "In the world ye shall have tribulation but be of good cheer, I have overcome the world." And again, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad. For great is your reward in heaven." And if a Xtian becomes frightened over the greatness of his sins, and if he is heavily weighed down under the heavy burden of his shortcomings, the H G will comfort him with, "Be of good cheer, thy sins are forgiven thee." And even in the hour of death the H G will comfort us and say, "This is the will of him that sent me, that every one that seeth the Son and believeth on him, ~~may~~ have everlasting life, and I will raise him up on the last day."

It is thru the Gos that the H G who dwells in the heart of every true Xtian strengthens our faith and gives us the peace of G, the peace of which J speaks when he says in our text, "Peace I leave with you, my peace I give unto you." And this is a peace which the world with all its pleasures, riches and honors cannot give. It is the peace of G which surpasses all understanding, which lifts us out of our spiritual depression and makes us happy and contented in the L., so that we will be able to rejoice with the Psalmist Ps 73, 26-28.

That is the condition of those who have faith and whose hearts are the dwelling place of the L. We Xtians may rest assured that we have found grace in the sight of the L, and that he will grant us his peace thru the Gospel. Whoever therefore commits himself to the L and trusts in him, will receive comfort and peace from G thru the Gos. And this peace no one will be able to remove from us. O let us then examine ourselves. Do you love X and keep his H W? Do you believe in him and serve him willingly and joyfully and with thankfulness of the heart for all that he has done for you in body and soul? O blessed are you if you love G above all things, for then you will also have the peace of G within your heart. To this end help us heavenly F, thru the Spirit, for J's sake.

AMEN!