



**I GO TO PREPARE
A PLACE FOR YOU
HOW AND WHEN?**



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Unless otherwise indicated, all scripture quotations are taken from the New King James Version (NKJV) of the Bible.

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“Let not your heart be troubled; you believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (John 14:1–3, NKJV)

These words of Jesus have been the subject of countless interpretations. Some imagine Christ leaving to construct magnificent buildings somewhere in the sky, as though heaven were a city of palaces waiting to be filled. Others believe He promised to prepare a place where He will take believers after the rapture, a kind of hidden chamber reserved for the faithful. Still others think He spoke of physical buildings on earth, to be given to believers after His return. But the question remains: what did Jesus truly mean?

A wise man once said, “The Bible doesn’t have any external material that explains it. The Bible explains itself.” This principle is foundational. Scripture interprets Scripture. The Word of God is not dependent on human imagination, philosophy, or external commentary to unlock its meaning. It is self-contained, Spirit-breathed, and consistent within itself. If we are to understand Jesus’ words, we must let the Bible speak for itself.

Isaiah 28:10 declares, ***“For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.”*** The Hebrew word for “precept” is **tsav**, meaning command or instruction. Isaiah shows us that God’s Word is layered, each line building upon another, so that the Bible itself provides the framework for understanding. This means we cannot isolate John 14:1–3 and invent our own meaning; we must let the rest of Scripture shed light on it. The principle of “line upon line” is God’s way of saying that truth is not found in fragments but in the harmony of the whole.

Peter echoes this in **2 Peter 1:20–21**: ***“Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”*** The Greek word for “interpretation” is **epilysis**, meaning release or unloosing. Peter insists that no prophecy is unlocked by private reasoning; it is the Spirit who gave it, and the Spirit who explains it. Thus, John 14:1–3 must be read in the Spirit’s light, not

through human speculation. To attempt to interpret it privately is to risk twisting the Word into human imagination.

The Bereans in **Acts 17:11** modelled this principle: ***“They received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”*** They did not depend on external writings or philosophies; they searched the Scriptures themselves. The word **“searched”** is the Greek **anakrino** which means to examine or judge carefully. This is how we must approach Jesus’ words—examining them against the whole counsel of God. The Bereans remind us that truth is not confirmed by popularity or tradition but by the witness of Scripture itself.

Paul affirms in **2 Timothy 3:16–17**: ***“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”*** Since Scripture is breathed out by God, it carries within itself the authority and clarity to explain itself. To look outside of it is to miss the breath of God. The Bible is not a book of human origin; it is divine in its essence, and therefore sufficient in its explanation.

This is why our worship must be rooted in true knowledge. Jesus said in **John 4:24**, ***“God is Spirit, and those who worship Him must worship in spirit and truth.”*** Truth (aletheia in Greek) is not subjective; it is revealed in God’s Word. Wrong interpretation leads to wrong knowledge, wrong knowledge leads to wrong belief, and wrong belief leads to wrong worship.

Paul exhorts in **2 Timothy 2:15**, ***“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”*** The Greek word **orthotomeo (dividing)** means to cut straight. To rightly divide is to handle the Word with precision, aligning each verse with the whole. Jesus Himself rebuked the Sadducees in **Matthew 22:29**: ***“You are mistaken, not knowing the Scriptures nor the power of God.”*** The Greek word **planao** for **“mistaken”** means to wander or be led astray. Misinterpretation leads to wandering, and wandering leads to worship that is not in truth.

The danger of misinterpretation is not merely intellectual—it is spiritual. When men misinterpret Scripture, they misrepresent God. When they misrepresent God, they

misdirect worship. And when worship is misdirected, it ceases to be worship at all. This is why Jesus' words in John 14:1–3 must be handled with reverence. They are not casual proclamations; they are eternal truths.

Consider also **Psalm 119:105**: *“Your word is a lamp to my feet and a light to my path.”* The word “light” signifies illumination, clarity, and guidance. Scripture is not darkness; it is light. It does not confuse; it clarifies. If we let the Word interpret itself, it will light our path and guide us into truth. But if we impose our own meaning, we extinguish the lamp and walk in shadows.

Jesus Himself modelled this principle when He resisted temptation in the wilderness. Each time Satan misquoted Scripture, Jesus responded with Scripture. He did not appeal to philosophy or tradition; He let the Word explain itself.

One of the most important disciplines in explaining any text of Scripture is contextual study. A verse cannot be lifted out of its setting and forced to stand alone, for meaning is always shaped by what comes before and what comes after. In interpretation, we must consider the pretext and the post text—the surrounding words, the flow of thought, and the larger argument of the writer. To ignore context is to risk distortion, but to honour context is to walk in truth.

It is vital to remember that the Bible was not originally written in chapters and verses. Every book was composed in a complete flow, as letters, prophecies, songs, or narratives. The divisions we see today were added much later for convenience, not for meaning. Historically, the chapter divisions were introduced in the 13th century by Stephen Langton, Archbishop of Canterbury, and the verse divisions were added in the 16th century by Robert Estienne, a French printer, to make referencing easier. Before these additions, the Scriptures were read as continuous texts, without breaks. This means that when Jesus spoke in John 14:1-3, His words were found in a particular context. To interpret His words correctly, we must read them in the stream of His whole discourse.

Although the Scriptures were written at different times by different authors, they all wrote under divine inspiration. Paul reminds us in **2 Timothy 3:16** that *“All Scripture is given by inspiration of God.”* The Greek word **theopneustos** means **“God-breathed.”** This breath of God united writers across centuries into one voice. Thus,

when the Scriptures are read together, they reveal one message: Christ. Moses wrote of Him, David sang of Him, Isaiah prophesied of Him, and the apostles testified of Him.

Jesus Himself confirmed this unity when He said in **John 5:39**, ***“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.”*** Luke 24:27 tells us that beginning at Moses and all the Prophets, Jesus expounded to His disciples in all the Scriptures the things concerning Himself. This shows us that the Bible is not a collection of disconnected writings but a single testimony pointing to one Person.

Therefore, by comparing Scripture to Scripture, we understand the message of the Bible. The Spirit who inspired them ensures their unity. This is why contextual study is essential: when we read a verse in its flow, and compare it with the rest of Scripture, we see Christ revealed.

This principle must guide us as we approach Jesus’ words, “I go to prepare a place for you.” We cannot isolate them but read them in the flow of His discourse, compare them with the rest of the Scriptures, and let the Bible unveil their meaning.

When we read the pretext of John 14, beginning from John 13:33 onwards, we see that Jesus was speaking in the shadow of His death. He told His disciples, ***“Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.”*** These words were not about a physical journey to another city or country; they were about His impending death. He was about to lay down His life, and in that moment, no one could accompany Him. The cross was His alone to bear.

Peter, confused, asked, ***“Lord, where are You going?”*** Jesus answered, ***“Where I am going you cannot follow Me now, but you shall follow Me afterward.”*** The “afterward” was not about catching up with Him on a road; it was about becoming partakers of His death and resurrection through faith. Jesus was saying, “I will die alone, but later you will share in My death by believing, and you will share in My resurrection by faith.”

Paul explains this mystery in **Romans 6:3–5**: ***“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore***

we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.” Here Paul shows that believers partake of Christ’s death and resurrection spiritually. Jesus died alone, but through faith, we are united with Him in that death and raised with Him in new life.

Galatians 2:20 echoes this truth: *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”* Paul speaks as one who has partaken of Christ’s death—not physically, but spiritually, through faith. This is what Jesus meant when He told Peter, “You cannot follow Me now, but you shall follow Me afterward.”

Colossians 2:12–13 adds, *“Buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses.”* Again, the language is clear: Christ’s death was His alone, but through faith, we are buried with Him and raised with Him.

Even Jesus Himself hinted at this in Matthew 20:22, when He asked James and John, *“Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”* The cup was His suffering, the baptism was His death. They could not drink it in that moment, but later, through faith and through their own witness, they would share in His sufferings and resurrection power.

Hebrews 2:9 confirms, *“But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”* He tasted death alone, but He tasted it on behalf of all. Through faith, we partake of what He accomplished.

Thus, when Jesus told Peter, “You cannot follow Me now, but you shall follow Me afterward,” He was pointing to the reality that His death was His alone, but afterward, through faith, they would share in it. They would not die His death physically, but they

would be united with Him spiritually, becoming partakers of His death and resurrection.

This conversation in John 13 leads us directly into John 14. The flow is continuous. Jesus was not changing subjects; He was unfolding the mystery of His departure and the promise of His return. He was preparing His disciples to understand that His death was necessary, His resurrection was certain, and their participation in both would come through faith.

Jesus said in **John 14:1**, ***“Let not your heart be troubled; you believe in God, believe also in Me.”*** Here He was not simply offering comfort; He was making a profound theological claim. To believe in Him is to believe in God, because He is the revelation of God. There is no way to know the Father apart from the Son. Later in verse 6 He makes it even clearer: ***“I am the way, the truth, and the life. No one comes to the Father except through Me.”*** The Greek word **hodos** for “way” means path or road. Jesus is not one of many paths; He is the only path. To claim knowledge of God without Christ is to walk a false road.

John 10:30 confirms this when Jesus said, ***“I and My Father are one.”*** The Greek word **hen** for “one” means unity, not similarity. He was declaring that to see Him is to see the Father. In **John 8:19**, Jesus told the Pharisees, ***“If you had known Me, you would have known My Father also.”*** This shows that knowledge of God is inseparable from knowledge of Christ. **1 John 2:23** adds, ***“Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.”*** Thus, anyone who claims to know God but rejects Christ is a liar, for the Father cannot be known apart from the Son.

This is the flow of the conversation: Jesus was teaching His disciples that believing in Him is believing in God, and that it is in Him alone that one encounters the Father. Only after establishing this truth does He speak of the “mansions” in His Father’s house.

In **John 14:2** He says, ***“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.”*** The word “house” here is the Greek **oikia**, which sometimes refers not to a physical building but to a household or family. Can a house contain mansions? No, for a mansion is itself a large house.

Jesus was not speaking of architectural structures but of the Father's household—the family of God.

This usage of **oikia** is consistent throughout Scripture.

In **Matthew 13:57** we read, ***“So they were offended at Him. But Jesus said to them, ‘A prophet is not without honor except in his own country and in his own house.’”*** Here **oikia** clearly refers to His household, His family circle, not a physical structure.

Acts 9:11 says, ***“So the Lord said to him, ‘Arise and go to the street called Straight, and inquire at the house (oikia) of Judas for one called Saul of Tarsus; for behold, he is praying.’”*** Again, **oikia** is used to describe the household of Judas, the place where Saul was staying, not merely a building but a family dwelling.

Philippians 4:22 adds, ***“All the saints greet you, but especially those who are of Caesar’s household (oikia).”*** Here Paul is not speaking of Caesar’s palace as a building but of the believers who were part of Caesar’s household.

So when Jesus says, “In My Father’s house are many mansions,” He is speaking of the Father’s household, the family of God. The word “mansions” is the Greek **monē**, meaning dwelling places. Thus the verse can be understood as, ***“In My Father’s household are many dwelling places.”*** These dwelling places are not physical mansions. They refer to believers in whom God dwells.

Paul explains this in **1 Corinthians 3:16**: ***“Do you not know that you are the temple of God and that the Spirit of God dwells in you?”*** Believers are the dwelling places of God. **Ephesians 2:22** adds, ***“In whom you also are being built together for a dwelling place of God in the Spirit.”*** In Christ, believers are built into the Father’s household as dwelling places of His Spirit.

Jesus continues in **John 14:3**, ***“And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.”*** The preparation is not about constructing buildings in heaven but about His death and resurrection, which would open the way for believers to become part of the Father’s

household. By going to the cross, He prepared the place. By rising from the dead, He secured it. And by sending the Spirit, He made believers the dwelling places of God.

In **John 14:3** Jesus said, ***“I will come again and receive you to Myself; that where I am, there you may be also.”*** His words here are not about a distant future event only, but about the union accomplished in His death and resurrection. His going was His coming. His going in death was to come to us in resurrection. To “receive us to Himself” is about union—identification with Him. In His resurrection, we are united with Him, to be where He is and to have what He has. This is not merely about location but about participation. His preparation of a place in the Father’s household for us happened in His death, burial, and resurrection, so that in rising He could receive us into Himself.

Paul explains this union in **Ephesians 2:5–6**: ***“Even when we were dead in trespasses, [God] made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus.”*** Notice the repeated phrase “together with Christ.” His resurrection is ours; His exaltation is ours. Where He is, we are. What He has, we have. His righteousness, His holiness, His perfection, and His authority are ours in Him.

Romans 8:17 adds, ***“And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”*** To be received to Him is to be joined as heirs with Him. His inheritance becomes ours. **Colossians 3:3–4** says, ***“For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.”*** This is identification: our life is hidden in Him, and His life is revealed in us.

So when Jesus said, “that where I am, there you may be also,” He was not speaking of a geographical relocation but of a union. In His resurrection, we are placed in Him, sharing His position before the Father. His righteousness is imputed to us (2 Corinthians 5:21), His holiness is imparted to us (Hebrews 10:10), His perfection is counted as ours (Hebrews 10:14), and His authority is given to us (Luke 10:19).

Then in **John 14:4–6**, Jesus told them, ***“And where I go you know, and the way you know.”*** He said this because all that He spoke concerned Himself. Thomas, confused, asked, ***“Lord, we do not know where You are going, and how can we know the***

way?” Jesus answered by saying: “I am the way, the truth, and the life. No one comes to the Father except through Me.”

Here Jesus is not listing three separate identities but describing Himself in fullness. The word “and” is the Greek **kai**, which sometimes carries a copulative force—linking elements together to show identity or description. With this force, John 14:6 can be read as, **“I am the way, the truth, which is the life.”** The focus is on Him being the Way. The phrase “the truth” describes the kind of Way He is—the true Way. And this true Way is the life, eternal life in the Father.

Thus Jesus is saying, **“I am the true Way to life, which is in the Father, and no one receives this life except through Me.”** This is not about a path to a place but about a Person who is the path to life.

John, in his epistles, expands this truth. In **1 John 5:11–12** he writes, **“And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.”** Eternal life is not found in a system, a law, or a philosophy; it is found in Christ alone. To have Him is to have life; to reject Him is to reject life.

In **1 John 1:2** he says, **“The life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us.”** The eternal life that was with the Father is Christ Himself, manifested in flesh. He is the true Way, and the true Way is the life.

Again in **1 John 5:20**: **“And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”** Here John identifies Christ as both the true God and eternal life.

So when Jesus said, “I am the way, the truth, and the life,” He was declaring Himself as the true Way to the Father, the Way that is truth, and the Way that is life. No one comes to the Father except through Him, because He alone is the revelation of God, the union with God, and the life of God given to man.

From verse 9 to 12, Jesus spoke plainly of His union with the Father. To Philip He said, ***“He who has seen Me has seen the Father.”*** To see Christ is to see the Father, because He is in the Father and the Father is in Him. In verse 10 He explained, ***“The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”*** His words and His works were not independent acts; they were the Father’s words and the Father’s works expressed through Him. In verse 11 He urged them, ***“Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.”*** The miracles were not merely signs of power; they were evidence of union.

Then in verse 12 He declared, ***“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.”*** Notice the connection: He had already said in verses 2 and 3 that He was going to the Father to prepare a place and to receive them unto Himself. His going was His coming. His departure in death was His return in resurrection, to dwell in them. Thus the believer would do His works because Christ, who has the Father in Him, would now dwell in the believer. Just as Jesus did the works because the Father was in Him, so the believer does the works because Christ is in him.

Jesus explained this union further in verse 20: ***“At that day you will know that I am in My Father, and you in Me, and I in you.”*** The believer is in Christ, Christ is in the believer, and Christ is in the Father. To be in Christ is to be in the Father, because the Father is in Christ. This is the place He prepared—the union of God and man in Himself.

In verse 21 He added, ***“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”*** The manifestation of Christ in the believer is not external but internal. He manifests Himself by dwelling within, making His presence known in the life of the one who believes.

But what then are the “greater works” He promised? Jesus raised the dead, healed the sick, and performed mighty miracles. Yet He said the believer would do greater works. They are the preaching of the Gospel for the salvation of men. This is the work Jesus could not do in His earthly ministry, because salvation comes through faith in His

death, burial, and resurrection. Since He had not yet died, He could not proclaim the completed reality of the Gospel.

Paul explains in **Romans 1:16**, *“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes.”* The Gospel is the greater work, because it brings eternal life to those who believe.

The writer of Hebrews confirms that the saints of old, though they believed, did not receive the indwelling of Christ because He had not yet died and risen. **Hebrews 11:39–40** says, *“And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.”* They were justified and kept for the resurrection to be made perfect. The “something better” is Christ dwelling in the believer.

Thus the greater works are the proclamation of the Gospel, the bringing of men into union with Christ through faith in His finished work. In the resurrection, Christ dwells in the believer, and because the Father is in Christ, the Father also dwells in the believer. This is the union: the Father in Christ, Christ in us, and we in Him.

In verse 16 Jesus shifted the conversation to the promise of another Helper. He said, *“And I will pray the Father, and He will give you another Helper, that He may abide with you forever.”* The Greek phrase here is **allos parakletos**. The word **allos** means “another of the same kind,” not “heteros,” which would mean another of a different kind. By using **allos**, Jesus was saying that the Helper would be of the same nature as Himself. The word **parakletos** means one who comes alongside, an advocate, a comforter, a counselor. Thus the Holy Spirit is not a different kind of presence but the same Christ dwelling in the believer in another mode—Spirit rather than flesh.

Verse 17 explains further: *“The Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”* At that moment, Jesus was with them physically, dwelling among them. But He promised that soon He would dwell in them by the Spirit. The Spirit of truth is Christ Himself in Spirit, abiding within the believer. The world cannot receive Him because it does not know Him, but the disciples knew Him

because they had walked with Him and believed Him. Soon they would know Him in a deeper way—by His indwelling presence.

In verse 18 He said, ***“I will not leave you orphans; I will come to you.”*** Notice carefully: He did not say, “The Spirit will come to you,” but, “I will come to you.” He identified Himself with the Spirit. His departure in the flesh was not abandonment but transformation. He would come to them as the Spirit. To be left as orphans would mean to be without His presence, but He assured them that His presence would continue, now within them.

Verse 19 adds, ***“A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.”*** His disappearance on the outside was His appearance on the inside. The world would no longer see Him physically, but the disciples would see Him spiritually, because He would live in them. His resurrection life would become their life. Paul echoes this in **Galatians 2:20: *“It is no longer I who live, but Christ lives in me.”*** The ascension of Jesus to the Father was not a departure from His disciples but an entrance into them. Going to the Father meant coming into the believer by the Spirit.

This is the mystery of union: the Father in Christ, Christ in the Spirit, and the Spirit in the believer. The Helper is Christ Himself in another kind—Spirit rather than flesh. His going was His coming. His absence in the body was His presence in the Spirit. His ascension was not away from us but into us.

Thus we can say that the ascension of Jesus to the Father was His entrance into the believer. The Spirit is the mode of His indwelling. The same Christ lives in the believer by the Spirit. This is why He said, “Because I live, you will live also.” His life is our life, His presence is our presence, and His Spirit is our union with the Father.

John 14:21: *“He who has My commandments and keeps them, it is he who loves Me.”* Many have misunderstood this to mean that Jesus was referring to the commandments of the Law of Moses. But the context shows otherwise. In verse 1 He had already said, ***“You believe in God, believe also in Me.”*** His commandment is faith—believing in Him. To keep His commandment is to believe in Him, and to believe in Him is to love Him.

This truth is confirmed in **John 6:28–29**. The people asked Him, ***“What shall we do, that we may work the works of God?”*** Jesus answered, ***“This is the work of God, that you believe in Him whom He sent.”*** The Greek word **ergon** for “work” means deed or action. Jesus redefined the work of God not as external observance but as faith in Himself. Thus His commandment is not law but belief.

Paul echoes this in **Galatians 3:2**: ***“This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”*** The answer is obvious: the Spirit is received by faith. Verse 5 continues, ***“Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?”*** The Spirit’s indwelling and the works of God in the believer come through faith, not through law. This perfectly supports Jesus’ words: His commandment is faith in Him, not law-keeping.

John 3:16 echoes this: ***“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”*** Eternal life is not given through law-keeping but through believing in Christ. To keep His commandment is to believe in Him, and to believe in Him is to receive life.

1 John 3:23 makes it explicit: ***“And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.”*** Here John defines the commandment as faith in Christ and love flowing from that faith.

Romans 10:9–10 adds, ***“That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”*** Righteousness comes not by keeping laws but by believing in Christ.

Thus when Jesus said in **John 14:21**, “He who has My commandments and keeps them, it is he who loves Me,” He was saying, “He who has heard my words and believes in Me is the one who loves Me.” And He promised that such a one would be loved by the Father, and that He Himself would manifest to him.

Judas (not Iscariot) asked, “Lord, how is it that You will manifest Yourself to us, and not to the world?” Jesus answered, “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 with him.” To keep His word is to believe His word. The Father and the Son make their home in the believer through faith.

Verse 24 confirms it: ***“He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.”*** To reject His word is to reject the Father. To believe His word is to receive both the Father and the Son.

Thus the commandment is faith in Christ. To keep His commandment is to believe in Him. To believe in Him is to love Him. And to love Him is to be indwelt by Him and the Father, through the Spirit who is received not by works of the law but by the hearing of faith.

CONCLUSION

Jesus' words in John 14 were not promises of mansions in the sky or houses on earth. He was not speaking of physical structures, for we are the dwelling places. In Christ the fullness of God dwells in us. We are the mansions in the Father's household, living temples in whom God dwells by His Spirit. His going was not to build houses but to prepare us as His habitation.

This is why He said in **John 16:7**, ***"It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you."*** His going was His coming. His departure was not a loss but gain. It was expedient—profitable—for us, because His going meant His coming into us by the Spirit. The disappearing of Jesus outwardly was His appearing inwardly. His ascension to the Father was His entrance into the believer.

So when He said, "I go to prepare a place for you... and I will come again and receive you to Myself, that where I am, there you may be also" (John 14:2–3), He was speaking of union. His preparation was His death, burial, and resurrection, through which He opened the way for us to be received into Himself. His coming again was His resurrection life entering us by the Spirit.

This union means that where He is, we are also. What He has, we have. What He can do, we can also do. His righteousness is ours, His holiness is ours, His authority is ours, His life is ours. Paul declares in **Ephesians 2:6**, ***"[God] raised us up together, and made us sit together in the heavenly places in Christ Jesus."*** We are seated with Him, united with Him, inseparable from Him.

When Jesus first came in the incarnation, He came for us. He entered our world, took on flesh, and lived among us. In His death and resurrection, He came into us. By the Spirit, He made His dwelling within the believer, so that His life became our life. But there is yet another coming—the one we often call the Second Coming, but technically it is the third. This will be His coming with us, or our appearing with Him.

Paul writes in **Colossians 3:4**, ***"When Christ who is our life appears, then you also will appear with Him in glory."*** This is not Christ appearing alone, but Christ

appearing with His body, the Church. His life is our life, and when He is revealed, we shall be revealed with Him.

Romans 8:19 calls this “the manifestation of the sons of God.” It is the unveiling of our true identity, when mortality will give way to immortality, when corruption will put on incorruption, and when we shall be changed in a moment. What has been hidden within will be revealed.

Thus the story of His comings is the story of union. In His first coming, He came for us. In His resurrection, He came into us. In His final appearing, we shall come with Him. This is inseparable union—Christ and the believer, joined forever. His going was His coming, His departure was His arrival, and His promise was fulfilled in union. And when He appears, we shall appear with Him, clothed in glory, manifesting the life that has always been ours in Him.

So the question, “I go to prepare a place for you. How and When?” is answered.

How? He prepared the place in us as the dwelling place of the fullness of God.
When? It is a present reality. He lives in us now.

His promise is fulfilled: “I will come again and receive you to Myself, that where I am, there you may be also.” And now, in Him, we are joined forever in a union that cannot be broken.

GLORY TO GOD

ABOUT US

Graceson Raymond Ministries International is led by Graceson Raymond, a profound teacher of the Word based in Ghana. Through Spirit-inspired teaching, devotional writing, and community outreach, the ministry is committed to unveiling Christ as the true revelation of God and nurturing believers into maturity.

Our Mission

To proclaim Christ-centered truth with clarity and power, equipping believers to walk in inseparable union with Him and to live out the reality of His life in every sphere of influence.

Our Vision

To spread revelation knowledge across nations, transforming lives through the light of God's Word, and raising a generation of believers who manifest the fullness of Christ in character, wisdom, and power.

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