

IN MY FATHER'S HOUSE
John 14:1-6
Message 1

INTRO: I want to give a number of messages on a passage that has been in my mind often in the last 15-20 years. Then also, for quite some time I have wanted to preach on John 14:6 where Jesus said, "I am the way, the truth, and the life. No man comes to the Father but by me!" And as I thought of this, I thought maybe I should cover verses 1-6, and that is now the plan. I am calling these messages, "In My Father's House."

My daughter, I won't tell you which one or I have to buy her lunch, but the one that does the CD and DVD covers and all the copying requested of me to not do any more long series. I think she is getting tired. But I do not know how short I can cut this series. I have even been tempted to simply doing one short series on Jesus' Father's house and one on verse 6. But that didn't sit well with me either. So, I just might run the risk of getting in trouble again.

As you know, there are four Gospels and John's is the fourth. And John's Gospel is unlike the other three with regard to one major point. You are familiar with the detailed harmony I have done of the four Gospels. If you will take the time to just flip through those pages where they are set out side by side you will very quickly discover this an outstanding feature of John's Gospel. If you will look at it in the four columns set out side by side you will see it graphically illustrated. At most points, when the other three Gospels deal with a matter, John is silent. When the others are silent, John fills in the blanks. So, in the first three Gospels you will find many duplications of the same events. In John, you will find very little duplication.

Matthew, Mark and Luke are called the 'synoptic' Gospels. That means they are seen together. Most of the harmonizing is done in those three Gospels because they view the life of Christ together. Most scholars of the Gospels will agree that Matthew wrote specifically for the Jews. Mark wrote to the Romans, and Luke to the Greeks. John, however, wrote his Gospel later than the other three and he wrote specifically to the Church. That is an important observation to our messages in chapter 14. John's Gospel

has 19,190 words and only 474 have been duplicated, the rest is information not contained in the other three.

Now, the starting point of Mark's Gospel is about 30 years after the birth of Christ. Matthew's Gospel traces Jesus' genealogy back, 2000 years, to Abraham. That is 2000 years earlier than Mark's Gospel. Luke's Gospel traces Jesus' genealogy back to Adam, that is 2000 years earlier than Matthew's Gospel. John's Gospel goes back to before the beginning of creation.

I have not studied the Gospels enough to verify this, but I have been told that when you learn Greek, John's Gospel uses language that is the simplest to learn Greek from. But if you want to stretch your intellect to the farthest extent, you must also go to John's Gospel.

In light of whom John wrote this Gospel to, namely the Church, when you look at the prophecies contained in the other three Gospels, John 14:1-6 is very interesting. You see, John's Gospel contains very little prophecy, and no extended portions like the other three Gospels. And yet, John 14:1-4, brief as it is, is a most profound prophecy. And it is directed very specifically, I believe, to the Church. We will see this later.

Now let me place John 14:1-6 in its chronological location in the life of Christ. As you understand, I believe Jesus was crucified on Wednesday, not Friday as is usually believed. In 2010 I did a message called, "It Wasn't Good, and It Wasn't Friday." You can get that from sermonaudio.com. It is called, "Good Friday Service." As I count the days, one week earlier, Jesus arrived in Jericho, where Zacharius was saved. The next day, Thursday, Jesus came to Bethany. Here He commemorated Shabbat, the Sabbath meal, at Simon the Leper's house. Then for several days He went to Jerusalem during the day and taught, and then He went back to Bethany for night.

Now you understand that in Jewish reckoning, the day begins at Sundown and ends the next day at sundown. And in John 14, where we are only just over half way through John's Gospel, and yet we have arrived at the day of His crucifixion. So you can see how much time John's Gospel spends on the last short time of the life of Christ. And the time of day, when we get to John 14 is after sundown. So from here to the next sundown will be one day. So here,

we are within less than 24 hours from His death and burial in Joseph of Arimathea's tomb. At John 14:1, the other three Gospels fall silent. And they will not say one word until John 18:2. In that time, John's Gospel will have recorded 2800 words. I would guess that only an hour or two have passed in that time. Almost 7% of the words contained in John's entire Gospel are given to this very brief time! We want to give our attention to only 118 of the first words of this section of NT Scripture.

Now for the last while of Jesus' life, He has been trying to prepare His disciples for His death. If I have it right, about 12 times it is recorded that He told them He must die, but they did not seem to catch it. Jesus had realized for some time now that the Jews would reject Him and He knew it would mean death for Him. He had noticed their efforts to trap Him, and understood what was happening. And in our passage, He has just moments ago commemorated the Passover with the disciples and He knew there already that Judas would betray Him. And the words are recorded of what had happened just moments earlier. It says Judas went out, and it was dark. And Jesus told him, "What you do, do quickly." And so, to get the drift of the context of John 14:1-6, let us read 13:31-38 (read).

Now in 13:33 Jesus uses a very endearing term for the disciples. He says to them, "Little children..." This is the only time He calls them that as recorded in the Gospels. He is not belittling them. First of all He shows how deeply He is feeling for them at this time. And from where He is, knowing what they will experience that very night, and how in His extremity they will all forsake Him, He feels for them, and very deeply so. There is a sense in which they are like little children. They have no idea of what is happening right at that very moment. But Jesus knows. He knows where Judas is.

And then He says, "...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.'" In John 7:33-34 He had said this to the Jews (read). And in a sense, in John 13:33, Jesus is saying 'Goodbye' to them. In a very short time they will deny Him and be scattered like sheep without a shepherd. And Peter, having no idea of what he himself will do yet this very night says to Jesus, "Lord, where are You going?" Can't you just see the pity and compassion in Jesus' eyes as He looks at this little

child in understanding? And Peter says, "Lord, why can't we follow You?" And if we were to listen in on the synoptic Gospels we would hear Peter swear, "Lord, though everybody else will deny You, I will never do that!"

And there is something very interesting in what Jesus then says to Peter. He says, "Where I am going you cannot follow Me now..." Jesus knew what this burly fisherman will do this very night. He will tell him a little of that in just a moment. So Jesus said, "You cannot follow Me NOW." And then He said, "...but you shall follow Me afterward." Well, Peter is still Peter. He said, "Lord, why cannot I follow You now? I will lay down my life for You!" He is saying, "There is no place You can go I will not follow and that includes death." And he was right. He could, but would he? And Jesus said, "Will you lay down your life for My sake?" He is saying, "I know you could, but would you?" And then Jesus said plainly, "Most assuredly, there is no question about it Peter, I am telling you that this night the rooster will not crow until you have denied Me three times." You could have stood with me, but you will not. "Peter, trouble is in the air, and you will fail Me now. So you cannot follow now. But you will not fail Me later, and you will follow Me later, even in death!

You see, dark, ominous clouds of death are lowering over Jerusalem. It is a dark night. Sin is at work. Betrayal is at hand. In an hour or two Jesus will be sweating as it were drops of blood. And in a few more hours, when night is at its darkest, Satan, indwelling Judas, will come and betray Him with a kiss. And it is in that context we read once more John 14:1-6 (read).

And we are going to look at these 6 verses like this: In verses 1-3, the comfort; in verse 5, the concern; and in verse 6 the consolation.