

IN MY FATHER'S HOUSE

John 14:1-6

Message 9

Text: John 6:43-58

Word Count: 4089

INTRO: We have been looking at the words of John 14:6 where Jesus said, "I am the way, the truth and the life." Next message will be the last one. It will cover these words, "No man comes to the Father but by Me." So, to catch us up briefly, let me take us back to the beginning of John 14:1-6. We began our passage by explaining that John 14:1-6 takes place the night before Jesus' death. He has had the last supper with His disciples, the Passover meal. Judas had already departed into the blackness of night, and Jesus is giving His disciples last minute information. He knows He is about to give His life, but His disciples do not know it.

So He said, "Let not your heart be troubled. You believe in God, believe also in Me." He knows that in just a few short hours they will have great difficulty believing in Him, because the One they thought was their Messiah and would shortly set up His kingdom is about to be apprehended and killed. May I remind you that it is in the darkness of night, or the darkness of trials that it is hard to trust God. So Jesus said to His disciples, "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 to prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know."

Well, this is information that is totally foreign to them. That Jesus would be leaving, this is most disconcerting and disturbing. They had no idea that between where they were and when their expectations of a kingdom on earth would happen would be over 2000 years! But Jesus is giving them information here that they do not understand yet, but they will when the need comes for them to understand. It is obvious from the book of Acts that not too far down the way after Jesus ascended, they did begin to understand.

You see, between where they were and to where the kingdom would be set up, the Lord would take out from among the Gentiles a people for His name. Today, that age is quickly coming to a close. We stand now, just a very brief time

away from the time when He will come for His own, the subject of this passage, and then He will pour out His wrath on this sinful world, after which He will set up His kingdom, the one they expected.

And so, Thomas said, "Lord, we do not know where You are going, and how can we know the way?" And Jesus said to him in our verse, "I am the way, the truth, and the life. No one comes to the Father but by Me."

Well, we have looked at the fact that Jesus is the way to God and that He is the truth revealing God. And now we want to consider the words that He is the life.

3. I Am The Life (6c) **from God the Father**

As usual, our first task is to define the word 'life'. Jesus said, "I am the life." Defining the word life is a mega task but this is how I define it, "Life is continual, successive, active, existence which is caused by two or more elements working together in union in order to maintain that state of living existence."

So life is maintained by two or more elements working in union in order to keep this existence continuous and active. Let me illustrate this from an electric motor. It is considered alive when it is running and dead when it is shut down. To keep running, this motor must have electricity and the hardware of the motor. When the motor is running and the electricity is cut off, it dies. The electricity and the material parts of the motor must work in union in order to keep it, what we call, *alive*. When it dies its existence is no longer successive and active.

Now, there are two words in the NT language that we translate with the one English word 'life'. These are *zwee*, from which we get the word *zoology*, and *bios*, from which we get the word *biology*. When Jesus said, "I am the life", the word for life is *zwee*.

So, to get an understanding of the word *zwee* in our text let us first consider the word 'bios'. Turn to Luke 8 (read Luke 8:14). The pleasures of

life, refer to the pleasures of our present physical, bios, life. Bishop Trench calls this life, 'life extensive' as it goes on moment by moment. It is continuous or successive. Now in order to keep our physical life going, our bios life, two major elements must work in union. These are body and spirit. Like the electric motor, the body is the material part, and the spirit is that which keeps it going. When one is removed from the other, death ensues. So James 2:26 says that the body without the spirit is dead.

Now there are several major things that can cause the spirit to separate from the body, causing death. First, God can remove the spirit and death follows. Ecclesiastes 8:8 says, "No one has power over the spirit to retain the spirit, and no one has power in the day of death." Sometimes death happens because God has removed the spirit, the spark of life.

The second way the spirit can be separated from the body is by causing the body to be harmed in such a way that it can no longer function physically. As we know, that can happen in a multitude of ways such as a serious accident or lack of the essentials of life such as food and water etc... This is bios life and death.

But the word we are most interested in is the word used when Jesus said, "I am the life." This word is *zwee* in the original NT. I define this life as *the continuous, successive, active spiritual existence caused by the interactive union between God and man through prayer and intake of spiritual truth in the non-physical spiritual realm, giving man the capacity to communicate with his Creator and to obey Him.*

After God had created Adam, He said to Adam that the day he ate of the tree of the knowledge of good and evil, he would die. Well, the day came that Adam did eat, and that day Adam and Eve died, not physically, but spiritually. You see, *zwee* life is that spiritual life man has as long

as he operates in union with God. Sin causes this union to cease.

From Bishop Trench, in his book, *Synonyms of the NT*, I understand that the two words, *bios* and *zwee*, are used differently in the NT than in classical Greek. About that change of meaning Trench says, "How shall we explain this?" And he goes on to say, "A little reflection will supply the answer. Revealed religion, and it alone, puts death and sin in closest connection, declares them the necessary correlatives one of the other (Gen. i.-iii.; Rom. V. 12), and as an involved consequence, in like manner, life and holiness. It is God's word alone which proclaims that, wherever there is death, it is there because sin was there first; wherever there is no death, that is, life, this is there, because sin has never been there or having once been, is now cast out and expelled. In revealed religion, which thus makes death to have come into the world through sin, and only through sin, life is the correlative of holiness. Whatever truly lives, does so because sin has never found place in it, or, having found place for a time, has since been overcome and expelled. So soon as ever this is felt and understood *zwee* at once assumes the profoundest moral significance; it becomes the fittest expression for the very highest blessedness" (94-95).

So, what he is saying is that as sin is related to death, so holiness is related to life, *zwee* life or spiritual life. *Zwee* life then is when I am operating in union with God and that can only be when there is holiness. So God said to Adam that the day he ate of the tree of the knowledge of good and evil, he would die. There, death is the consequence of sin. Well, Adam did eat, but he did not die physically. He died spiritually. He lost this *zwee* life, though he still had *bios* life. That is, he was spiritually separated from God. It was the loss of *zwee* life. The holiness factor had been affected in Adam. He was no longer operating in union with God, *zwee* life. He was spiritually dead.

Now, having lost zween life, as long as he had bios, or physical life it was possible to restore the spiritual life. God provided a means to restore it. It is this restoration of zween life that is provided in salvation. In order to restore that life, Adam had to repent of his sin and trust God's provision of clothing which came by the sacrifice of an animal. This sacrifice, and shedding of blood to provide clothing for Adam pointed forward to Christ who would die on man's behalf in order to restore his zween life. So, John 3:16 says, "For God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life." That word for life is zween.

So, basically, from all of this, eternal life, or ainiwios zween is the restoration of a sinner to a holy life. Bishop Trench says just after the quote I gave earlier, "Christ affirming of Himself... (by saying) 'I am the life'... (was saying) that He was absolutely holy." So this eternal life, many say, is a quality of life. It does not refer to quantity of life, life extensive, but quality of life, that is, a holy life. If I say I am a Christian; I have eternal life and I am living in known sin without concern, I am a liar. I do not have that quality of life. So John 17:3 says, "This is life (zween) eternal, that they may know You, the only true God and Jesus Christ whom You sent."

And so, in our text Jesus said, "I am the way" and I think what finishes that is, "I am the way to God." Then He said, "I am the truth", and what finishes that, as I see it is, "I am the truth about God." What He was saying was, "When you see Me, you see God." And last He said, "I am the life", and what finishes that, as I see it is, "I am the life which is from God." And that life is a holy life. It is a godly life. It is life intensive, according to Bishop Trench.

So John 14:6 concludes that without this life, no one can come to the Lord. And Hebrews 12:14 says, "Follow...holiness without which no one will see the Lord." Without this life no one can come to

God and without holiness no one can see Him. Now you see, in order to get to God one must have this zwee life. And to get this life, as I understand Scripture, man MUST meet two requirements, of which neither qualifies as a work. First, he must repent from sin. Second he must put his faith in Jesus Christ. These two make up the doctrine of conversion and without conversion there is no life, no zwee life.

You see, in order to become a Christian and have this life we must repent of our sins. Sin is the basic problem. And then, through Christ, we must live a holy life for a holy life is eternal life or zwee life. Boyce B. Blackwelder, a Greek scholar says of the phrase 'eternal life' that it is 'the God kind of life'. Now let me tell you basically what a holy life is. It is basically a life of separation, separation from that which is wrong, separation from sin. Justification is justification from the penalty of sin. Sanctification is the process of becoming holy, the process of being separated from sin. Holiness of life is what we call eternal life. Living in sin is the exact opposite. So Scripture says, "Without holiness no one will see the Lord."

May I ask you this morning, do you find yourself being separated more and more from things that you now understand are not right? Is your life a life in which you are seeing more and more things as wrong, based on what you are learning from Scripture? Or are you finding, "Oh, this or that is not so bad. I was taught it was wrong, but its not so bad." What is amazing is that so called Christians are coming to the conclusion that more and more things are not sin, so much so that now many are at the point where they are questioning if homosexuality is sin and some are even adopting it as acceptable Christian behavior.

The understanding of the connection between holiness and eternal life helps us understand such Scriptures as this, "Nevertheless the solid foundation of God stands, having this seal: 'The Lord knows those who are His,' and, 'Let everyone who names the name of Christ depart from

iniquity'" (2 Tim. 2:19). Those who name the name of Christ and claim to have this life that we call 'eternal life' are those who have a life that is holy, they have a life that is the quality of life experienced in the age to come. If you are a believer and dabbling in sin, I challenge you to check to make sure you are a believer. And if you are, today is the time to depart from any iniquity in our lives.

Holiness of life is not optional for a believer. I hear people say this quite often, "What is wrong with this? Or, "What is wrong with that?" Or, "Prove to me this is wrong. Show me in the Bible where it says this is wrong." Now I know it is important to base our lives on the Word of God and it is important to have evidence from Scripture. But generally those kinds of questions show me that this person does not really want to know, and generally I do not spend much time trying to prove such things. Mostly, people who speak like that are not even ready to listen yet.

In my last years at Bible school, Ted Rendall was the president. And he said that when he was a boy growing up, when it was wash day he would sometimes ask his mom, "Mom, is this shirt dirty?" And she would say, "Ted, if it's doubtful, it's dirty."

You see, Jesus said He was the life. It is this godly, holy, other agly life, if I may coin that phrase, He is talking about. It is this life we must have if we will go to the Father. Our verse says, "I am the way, the truth, and the life. No man comes to the Father but by Me." If we do not come by this one way, we will never go to be with His Father. If we do not recognize Him as the truth that reveals God the Father, we will never go to be with the Father. If we do not have this life, this holiness, this godliness of life, this quality of life that He is, we will not see His Father. So, the Bible says, "Follow after holiness without which no one will see the Lord." "Let everyone who names the name of Christ", that is the Christ who is the life, "depart from iniquity."

Now, as I understand the word *life*, it requires that two or more agencies must work in harmony so as to give continuous, successive, active spiritual existence. To have life in the spiritual sense, *zwee* life, as I understand it, God and man operate together in harmony. God's part, as I see it, is to provide us with the Holy Spirit. Without the Holy Spirit, we die spiritually. We receive the Holy Spirit the moment we are born again. If anyone does not have the Holy Spirit, he does not belong to God (Rom. 8:9).

Let me illustrate how this spiritual life works from physical life. To maintain physical life God must continually keep our spirit intact with the body. But from man's part, we must continually take in food, water and air. If we do not take in these basics, very quickly the body begins to deteriorate. As we know, we can only be without air for a very short time. We can go longer without food and water, but that time is limited as well. When we do not take care of the body so as to provide those basics for any length of time, the spirit is forced from the body and death follows.

Spiritual life too, must be maintained. God will always do His part by giving us His Holy Spirit. But man also has a responsibility to uphold and this responsibility is to take in spiritual food, for man shall not live by bread alone, but by every word that proceeds out of the mouth of God. So the intake of God's Word is critical, but we must also keep in contact by prayer. In this way we remain spiritually alive. We can only live spiritually for so long if we do not have spiritual food. May I ask you, how is your hunger for the Word of God?

But there is a second aspect I want to mention. In our physical lives, our bodies can only handle a certain amount of poison. Take alcohol for example. At .08 blood alcohol content the police say one is too drunk to drive. At .30 death can

occur from alcohol poisoning. At .60 most are dead.

Well, in our spiritual lives we can only handle so much poison as well. That is wrong living. Wrong living is to our spiritual lives what poison is to our physical lives. Listen to 1 Timothy 5:5-6, "Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. But she who lives in pleasure is dead while she lives."

Go with me now to Romans 8 (read 12-13), "Therefore brethren, we are debtors -- not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live."

Here is a great warning to Christians, brethren according to the text. About 35 years ago I took a correspondence course from Prairie Bible Institute on Romans, written by one of my heroes, LEM. And he quoted Dr. John Murray, of whom he said, that he was a great Calvinist and that he was one "who dares to comment". And he quoted him like this, "Here is an inevitable and invariable sequence, a sequence which God Himself does not and cannot violate. To make life the issue of life after the flesh would be an inherent contradiction. God saves from the flesh, but not in it. Paul is speaking here to believers and to them he says, 'If ye live after the flesh, ye shall die.' The death referred to must be understood in its broadest scope and does not stop short of death in its ultimate manifestation, eternal separation from God" (The Epistle to the Romans, Vol. 1 by John Murray).

Well, as a new believer, I wrote in and asked how a believer could experience eternal separation from God if a believer could not be lost. And the answer came like this, "He does not say (as you misinterpret him as saying) that 'if a Christian sins he is lost.' He simply says that 'if ye live after the flesh you will die' -- not viewed as dead, but on the road that leads to death. And

what else could he say about the verse and still be true to the passage? Even William Newell, another ardent Calvinist, says that of course the word 'die' in this verse means eternal death just as 6:16, 21, 23. Mr. Newell goes on to say: 'Here is one of the great red lights by which God keeps His elect out of fatal paths.'

What is the warning here for those of us who name the name of Christ and claim to have this life that is required in order to see the Father? The warning is to let every one who names the name of Christ depart from iniquity by repentance and confession. Failure to heed this warning is fatal to spiritual health and life.

CONCL: So, let us conclude. Jesus said, "I am the life." The life He was talking about here is that life Adam and Eve lost when they sinned, and that life that is available to us through Jesus Christ. It is this life we must have if we want to arrive at Jesus Father's house when we die or when the Lord comes to take us home.

This life is received from the Lord the moment we repent of our sins and receive Him as Lord and Savior. This life is the ongoing communion between God and man. When that communion stops, we are in danger of death. Furthermore, that ongoing communion is greatly hindered and sometimes stopped by a sinful lifestyle. This life requires holiness. Sin is poison to this life. The continued interaction between God and man through the reading of the Word of God and prayer is what maintains this life.

Last Saturday we spent over many hours in Bible sessions in Dallas Texas. One of the speakers was Gary Frazier. He spoke about the salvation of Israel but he stressed personal salvation. And at the close he said something that I wrote down. It was a test for each of us to check to see if we were truly born again. Let me give it to you and let me ask you, are you sure you are on the way to glory? See how you answer these questions.

Number 1: Do you have a passion to be more like Christ? Do you hunger and thirst for righteousness? Do you seek day by day to be more like Him? I have been blessed by a good number of folk here who have said, "I come under conviction so much in church. Sometimes I wonder about my spiritual

state." I am blessed by those who say that. I know then the messages are getting through and God is at work. What I am troubled about is those who can sit slouched in church and walk out feeling like they are great Christians. Do you have a passion to be more like Christ. That is what life zwee creates in us.

Number 2: Do you love God's Word? May I ask you, do you have a healthy appetite for God's Word? May I ask you, do you have to work with yourself to read some of God's Word each day? May I ask you, do these questions make you feel like you are on the road to death or life?

Number 3: Do you find yourself engaging in an ongoing conversation with the Lord? Do you live with the Lord in your mind. You want to please Him. You say, "Lord, I want to be like You. Guide me in this matter. Guide me in that matter. Don't let me go wrong here Lord. Grant me Your wisdom for this or for that. I constantly need You Lord." Does that describe you?

Maybe you want to check this morning to see which road you are on. Maybe you need to go to the Lord this morning and repent and ask Him to restore that healthy, vibrant zwee life that hungers for Him above all else.