

Congregational handout; outline sermon text on following pages

Sermon Notes & References

The Builder Promised a House!

John 14:1-11

December 11, 2016

A. Introduction

1. Need a New House?

2. Four things to Exchange

B. Exchange Worry for Faith

14:1

C. Exchange Earth for Heaven

14:2-4

D. Exchange Ignorance for Knowing

13:5-7

E. Exchange Blindness for Sight

14:8-11

F. Conclusion

A. Introduction

I. Need a New House?

- a. The title for this message was prompted when I thought of what Gord and Beth Struve have been experiencing in their move to Guelph
 - (A) this move started many months ago, and thinking about it for a long time before that as they considered moving closer to some of their family
 - (B) at last the decision was made and everything planned
 - (C) their house in Newmarket would be sold and a new house would be built by this fall in Guelph more suited to their situation and limitations
 - (D) oh, there would be a period between leaving the old house – that happened in the early summer – and moving into the new with an intermediate resting-place of two
 - (E) well maybe the new house would be ready on such and such a date – and then a few weeks ago, the closing date was delayed further
 - (F) maybe by today their long wait is over
- b. The apostle Peter had something to say about his having a new house: “[And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.](#)” (2 Peter 1:13-14)
 - (A) this though of stepping out of this old house of ours – our physical body on earth – into our spiritual, heavenly home is a pleasant theme for the believer, particularly as the body grows old!
 - (B) this was the theme of a song written in 1954 by Stuart Hamblen, This Ole House:
 - This ole house is a-gettin' shaky
 - This ole house is a-gettin' old
 - This ole house lets in the rain
 - This ole house lets in the cold
 - Oh his knees are-a gettin' chilly
 - But he feel no fear or pain
 - 'Cause he sees an angel peekin'
 - Through a broken window-pane
 - Chorus
 - Ain't a-gonna need this house no longer
 - Ain't a-gonna need this house no more
 - Ain't got time to fix the shingles
 - Ain't got time to fix the floor
 - Ain't got time to oil the hinges
 - Nor to mend the window-pane

Ain't a-gonna need this house no longer
He's a-gettin' ready to meet the saints

- c. and, as Jesus was headed to the cross
 - (A) in this very night in which He was betrayed and arrested
 - (B) which things He was revealing to His disciples
 - (C) and they were troubled at His words
 - (D) Jesus gave them some assurances & encouragements
 - (E) as well some charges to change them

2. Make Four Exchanges

- a. Trust instead of anxiety
- b. Heaven-centric rather than earthly viewpoint
- c. Knowledge in place of ignorance
- d. Spiritual perception over

B. Exchange Worry for Faith 14:1

1. "Let not your heart be troubled; believe in God, believe also in Me."

- a. discard your worry by laying hold of faith
- b. in the previous verse, 13:38, Jesus' words had been addressed to Peter and dealt with Peter's coming denial or repudiation of Jesus
- c. before that, Jesus had said that one among the disciples was going to betray Him; one of them was a traitor
- d. after 3½ years spent as disciples in the school of Jesus Christ, how very worrying to the disciples were these statements; what uncertainties they raised in their minds

2. Jesus words are now addressed to these worried disciples as a group

a. "Let not your heart be troubled"

- (A) this is a form of command, and it is spoken in the present tense
- (B) Jesus, knowing what is in man, knows they are troubled
- (C) small wonder, for Jesus Himself was experiencing the same

(1) "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour." (John 12:27 NAS)

(2) and a few minutes ago, 'When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me."' (John 13:21 NAS)

(D) That command, being in the present tense is addressing a presently true situation, so that along with a negative, it is the same as saying, "Stop

being troubled!”

(E) that’s easy to say ... but how?

b. then comes two statements concerning trust

(A) of trust in God; of trust in Jesus Christ

(B) the statements can each be understood as stating a fact, or as stating a command; either, ‘You believe,’ or ‘Believe!’

(C) the two words, both being in the plural – You all – are in exactly the same form, and so either meaning is possible for each

(D) but the most suitable translations are

(1) as the NKJV: **You believe in God, believe also in Me.**

(2) as the NASB: **Believe in God, believe also in me.**

(3) and there is really no basis to choose one over the other

(E) again, these words, being in the present tense are addressing a presently true situation: these disciples are already believers: they believe in God; they believe in Jesus Christ

(1) and the command is that their trouble and anxiety is not to change this trust, but rather increase and strengthen it

(2) “Keep on believing in God; Keep on, also, believing in me!”

(3) if we were to put this in negative terms, the commands would be “Don’t stop believing in God, ... nor stop believing in me”

c. Anc that is a message to each one of us present this morning

(A) no matter the questions that unsettle our minds

(B) no matter the events that trouble our souls

(C) do not let this affect the faith which you have in God, but rather keep on believing – at all costs – in Jesus Christ!

C. Exchange Earth for Heaven 14:2-4

1. “In My Father’s house are many dwelling places; if it were not so, I would have told you; for 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. And you know the way where I am going.”’

a. never forget lose sight of the heavenly perspective in your concern for the present life

b. Paul wrote: “If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.” (Colossians 3:1 NAS)

c. In the midst of His own tribulation and their concern about it, Jesus points them beyond this transient time to the eternal realm

d. these words of Jesus reflected Isaiah’s (64:4) promise, which Paul expresses, ‘But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."’ (1 Corinthians 2:9 NKJV)

2. A house and it contains many mansions

a. now even though we know that word ‘mansions’ in the AV had quite a different meaning in 1611 than it does today – and indeed was a carryover from the Latin Vulgate mansiones, a word which meant the same as the original Greek – a dwelling place; a place to rest

- b. nevertheless it expresses the liberality with which our Creator God does His work, not only on our behalf but in general
 - (A) “The heavens declare the glory of God; and the firmament sheweth his handywork.” (Psalms 19:1 AV)
 - (B) The colours of the rainbow, of butterflies, of flowers; God spends His riches in a prodigal fashion in His creation
 - (C) and there is no stinting in what he has prepared for us
 - (D) for the God who spoke worlds into existence in a matter of days has spent the last two millennia preparing this place for us!
- c. but let us for a moment leave that picture of glory and check out where the emphasis is on this place that Jesus has gone to prepare
 - (A) is the eventual emphasis on the place? No, except to tell us that it will be ready there when we arrive (unlike Gord & Beth!)
 - (B) but the emphasis is on the fact that Jesus will be there
 - (C) what will make heaven heaven is the presence of Jesus our Saviour
 - (D) and IF I GO – and He has gone – then I WILL COME AGAIN
 - (E) the emphasis is not on the place but on the Person
 - (F) how many promises are embedded in these verses
 - (G) the Person who will come again will receive us to Himself
 - (1) actually this expresses much more than that; here is a case where the total is more than the sum of the parts, where the truth is more than the words can express
 - (2) Professor A. T. Robertson expresses it this way: “and I shall take you along to my own home”⁻⁽²⁾.
 - (3) or it can be stated, “and I shall come and personally accompany you back to that which my own”

- 3. home! What a wealth of pleasant meaning should lie behind that word for each one of us!
 - a. home, the place we grew up and then left, and then spent our lives and our efforts in making one of our own
 - b. home, speaking of an innate desire of every heart for the security, the love, the relationship it involves
 - c. heaven, as our eternal home, where we forever dwell in fellowship with our heavenly Father, Creator God
 - d. may that be our life focus to which all else is subordinated

D. Exchange Ignorance for Knowing 14:5-7

- 1. ‘Thomas *said to Him, “Lord, we do not know where You are going, how do we know the way?” Jesus *said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”’
 - a. the knowledge that really matters is not that of facts – answers to the questions, What? Why? & How?
 - b. but of Who? ... of the Person – “that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;” (Philippians 3:10 NAS)

- 2. Thomas is concerned with knowing facts

- a. he picks up his questions from where Peter had left his
 - (A) “Lord, where are you going?” (13:36)
 - (B) “Lord, why can I not follow you right now?” (13:37)
 - (C) Thomas’ question is really not all that much different, is it?
- b. Jesus’ promise that He will come again, seem far too nebulous, too far away, to be real in Thomas’ mind
 - (A) how often the same is true with us!
 - (B) how much we want to imagine details instead of resting squarely upon the promise; the fact that Jesus said it & He can be trusted
 - (C) how much sheer speculation is cloaked as prophetic preaching!
- 3. Jesus’ answer goes beyond all that we could ask or think
 - a. how often we quote this verse without dwelling upon the magnitude of what Jesus is claiming with these words!
 - b. Thomas à Kempis (1380-1471) had this comment to make upon this verse – taste in full his words: “Follow thou me. I am the way and the truth and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou must follow; the truth which thou must believe; the life for which thou must hope. I am the inviolable way; the infallible truth; the never-ending life. I am the straightest way; the sovereign truth; life true, life blessed, life uncreated. If thou remain in my way thou shalt know the truth, and the truth shall make thee free, and thou shalt lay hold on eternal life.”^{3}.
 - c. and apart from Him, there is no heavenly, eternal Home for us
 - (A) only through Jesus can we come to our Heavenly Father
 - (B) “And there is salvation in no one else; for there is no other name (than Jesus) under heaven that has been given among men, by which we must be saved.” (Acts 4:12 NAS)
 - (C) Jesus alone provides this access: it is through Him exclusively
 - (D) this is unpopular in today’s pluralistic religious thought
 - (E) but if the only way that God could satisfactorily bring mankind to Himself was to enter the world through the Incarnation – if this necessitated the birth of the Baby in Bethlehem – why should it be thought strange in return that the only way that man can come to God is through that self-same Jesus
 - d. knowledge for knowledge’s sake can be very intriguing – it appeals to our pride – so we ask, “How can we know?”, but Jesus’ answer is, “Just come and know me!”

E. Exchange Blindness for Sight 14:8-11

- I. ‘Philip *said to Him, “Lord, show us the Father, and it is enough for us.” Jesus *said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.”’
 - a. how often Jesus pointed out the OT, especially Isaiah’s, indictment of the Jewish nation as being spiritually blind – unable to see God’s truth in front

of their very noses

- b. how many of His miracles were to restore physical sight – and the message was lost on His enemies who could only see their own narrow perception of the Law of Moses
- c. and this was to be found even among His own disciples – until the day of Pentecost when the Holy Spirit entered, opening spiritual eyes

2. Why is it so important to know Jesus Christ

- a. because “No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained [Him.]” (1:18 NAS)
- b. when you see Jesus, you see God in Him – He reveals God
- c. the God who made us for Himself; the God who made heaven that it would be our eternal home in fellowship with Himself
- d. Philip did not yet see – though he had seen Jesus as the Christ for 3½ years from when he had first met Him (1:43-45)
- e. but Philip would see – but for the moment, let Philip continue to believe that this Jesus the Christ and God the Father are mutually abiding the one in the other
- f. and if that is still too difficult, let Philip believe in the signs he saw
- g. for the time is soon coming when God would fully open his spiritual eyes with the coming of the Holy Spirit – on which subject, Lord willing, we shall speak further next Lord’s day.

F. Conclusion – our closing hymn

1. © 2016 by Garth Hutchinson, Faith Fellowship Baptist Church of Aurora (Ontario): may be distributed or quoted freely, only let this be done to the glory “of the great God and our Saviour, Jesus Christ” (Titus ii.13). Except as noted otherwise, quotations are from the New American Standard version, used by permission. Various other English versions of the Holy Bible may be used in this sermon. Explanatory additions to the Bible text are shown in (*braces*). Version identifiers are:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

- Bruce – *The Gospel & Epistles of John*, by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
- EBC – *The Expositor’s Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, MI:
 - John*, by Merrill C. Tenney
- NICNT – *The New International Commentary on the New Testament*
 - The Gospel according to John*, by Leon Morris
- NTC – *New Testament Commentary*, by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
- RWP – *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson

2. RWP, *in loc.*

3. Bruce, *in loc.*