



Text: John 14:1-14<sup>1</sup>

Series: Life in His Name – The Message of John’s Gospel

Title: Part 30 – Like Son, Like Father

Date: June 19, 2011 (Fathers’ Day)

Place: First Baptist Church, Olds, AB

**<sup>1</sup> “Let not your hearts be troubled. Believe in God; believe also in me.”**

- The context of this teaching of Jesus is some “trouble” that he perceives to have afflicted the “hearts” of his disciples.

- “trouble” = “stirred up” “to cause **acute emotional distress** or turbulence” (Louw/Nida)

What was the cause of the trouble in the hearts of Jesus’ disciples?

Jn 13:21ff

**Jesus was “troubled in his spirit”** about **the betrayal of Judas** & spoke to the disciples about it – they wondered who it might be?

Jn 13:33

“Little children, yet a little while I am with you.” -- **Jesus is leaving them!!!**

**“Where I am going you cannot come.”** – they will be separated from him – for how long? Why? How? When?

Jn 13:36-38

Peter: **“Lord, where are you going?”** (v.36)

Jesus answered: **“Where I am going you cannot follow me now, but you will follow afterward.”** (v.36)

Peter: **“Lord, why can I not follow you now? I will lay down my life for you.”** (v.37)

Jesus answered: **“Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.”** (v.38)

**The trouble:** separation from Jesus / unable to go where he is going / troubled times ahead (betrayal / denial / separation)

**The antidote:** belief in God & in Jesus.

- “Let not your hearts be troubled” is a **command**, although given with a compassionate purpose: **sometimes we need to take our troubled hearts in**

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<sup>1</sup> Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission, All rights reserved.



**hand and apply Jesus' antidote** (which is also a command): Believe OR Trust in God / Believe OR Trust also in me

Frederick Buechner, the Christian writer, tells of a troubled time in his life and a license plate that he calls a "holy relic."

One day he was parked on a road, not far from his home in Vermont, worrying about his anorexic, teenage daughter. Suddenly, out of nowhere it seemed, a car came down the highway with a license plate bearing the letters: **T-R-U-S-T**.

"Of all the entries in the lexicon of words that I needed most to hear," he wrote, "it was the word **trust**."

Some months later, as he sat in his living room, talking to his daughter about his worries over her anorexia, a knock came at the door. It was **the trust officer** at the local bank. He had heard Buechner sharing that story and wanted him to have his license plate which he had chosen for obvious reasons.

That license plate is Buechner's "holy relic" – it reminds him to trust when he's troubled.

### **The antidote to a troubled heart is trust in God**

- Jesus tells them truth about the Father so that they can trust him and regain their peace
- NOT JUST...

    "Believe."

    OR "Believe in your dreams"

    OR "Believe in yourself."

### **Faith needs adequate grounding**

The effectiveness and strength of faith are bound up with the greatness and dependability of the God in whom the faith rests. "**Have faith in God**" means "**hold God's faithfulness**" ' (Hudson Taylor).<sup>2</sup>

**When our hearts are in turmoil, what truth do we need to hold onto about God that will restore our peace?**

***The Son tells us that we have a home waiting for us ... the Father's house***

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<sup>2</sup> Milne, B. (1993). *The message of John : Here is your king! : With study guide*. The Bible speaks today (209–210). Leicester, England; Downers Grove, Ill.: Inter-Varsity Press.



**<sup>2</sup> In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup> And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. <sup>4</sup> And you know the way to where I am going." <sup>5</sup> Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" <sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me." *John 14:2-6***

Jesus was leaving. But he reassures the disciples by painting a picture of what awaits them "In my Father's house..."

### **The Father's house is a place where we're finally "at home" – "my Father's house"**

Cf. Ps 23:6 "Surely goodness and mercy shall follow me all the day of my life, and I shall dwell in the house of the LORD **forever.**"

- This world is full of separations – children grow up and move out; friends move away; loved ones die

Cf Ruth's family reunion next weekend

- her grandmother had a son that she had had to leave behind in Scotland when she emigrated to Canada – he grew up without his mother; she had to make a life without her son

- we're going to meet the children of that son next Saturday

- every family has a story of separations / losses / broken chains of relationship

- But the Father's house is a place of final, forever "home" where there are no more separations

### **The Father's house is a place where there is plenty of room for everyone – "many rooms"**

- "many rooms" means room for all of the Father's children BUT NOT so that we can have our own "private space"

The word translated 'rooms' (*monai*) is rare. It ... occurs only twice in the NT, both in the Fourth Gospel (2, 23). In **14:23** Jesus says, '**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 (*monēn*) with him.**' The text speaks of the Father and the Son making their 'home' with believers, i.e. making themselves present with them. When we unpack the metaphor of 14:2, then, we should think not so much



of 'rooms' in God's house (much less 'mansions' as the av has) but of **the privilege of abiding in God's presence.**<sup>3</sup>

**The Father's house is a place that is already prepared for us -- "I go to prepare a place for you."**

- How did Jesus "go to prepare a place" for us? Jesus is not busy in heaven sweeping rooms for our arrival, the preparation has already been made.
- His "going" was by means of **the Cross, the resurrection, the ascension...** he opened heaven for us (cf. 1:51)

**The Father's house is a place where we fully belong – "I go to prepare a place for you."**

Kent Hughes wrote:

"The idea is, he is preparing *permanent* dwelling places for us. When life falls in, when troubles assail us, as they indeed will, we can find comfort and rest for our troubled hearts in the fact that there is an eternal home prepared for us. The psychology of this is impeccable. Paul Tournier, in his book *A Place for You*, says:

*If as a child you have not known a secure home, it is very likely as you go through life regardless of your abode or wherever you are, you will not feel at home. But on the other hand, if as a child you have been secure and at home, wherever you go will be home.*<sup>4</sup>

**The Father's house is a place where we will be with Jesus – "I will come again and take you to myself that where I am you may be also."**

"to myself" (cf. Colin Kruse) – idiomatic of "to my home" cf. Luke 24:12 (NRSV)

I read the story of a grandmother who had volunteered to look after her two grandsons, Nathan & Joshua, so that her son, Brian, and daughter-in-law, Becky, could get away for a few days to celebrate their 15<sup>th</sup> wedding anniversary.

*Grandma and the two boys, aged seven and five, were looking forward to our vacation, too: pool splashing, Happy Meals, park Olympics, and snuggle time. The mom and dad slipped away in the early morning after kisses and hugs. Grandma and the boys spent the day playing games, watching videos, and drawing pictures.*

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<sup>3</sup> Kruse, C. G. (2003). *Vol. 4: John: An introduction and commentary*. Tyndale New Testament Commentaries (292). Downers Grove, IL: InterVarsity Press.

<sup>4</sup> Hughes, R. K. (1999). *John : That you may believe*. Preaching the Word (337–338). Wheaton, Ill.: Crossway Books.



*At last, it was time for bed—bath time was over and the three of us were ready to sleep. Then, the phone rang. It was Brian and Becky, and the boys jumped up to chat. As each one took a turn talking with their mom and dad, the tears began to flow. Soon, they were both inconsolable. The whole situation had become too much. The boys were tired, their mom and dad were soooooo far away, and, as much as they love me, they wanted them.*

*When we finally got back to the bedroom, I tried to quiet them as best I could. Josh eventually fell asleep with his mouth wide open, still crying. Nate, being older, couldn't stop thinking about his parents. He was like a record stuck in one spot, and he was wearing a groove so deep that I had no idea how to help him. Through the wailing, his shaking arms reached out to me, and his little voice spoke some very profound words: **"Grandma, I'm homesick, and I am home. How can that be?"***

*We only had one night of tears. It was Nathan's idea that his mom and dad should call during the day, when he wasn't tired and it wasn't bed time. Thankfully, it worked. Still, when Brian and Becky returned five days later, the boys were ecstatic. Their faces were filled with smiles, and they couldn't get close enough to each parent. **At last, home was home.**<sup>5</sup>*

What makes the Father's house our "home" is that God is there!

I love what Kent Hughes wrote about thinking deeply about the reality of our home with Jesus...

*Jesus has prepared a wonderful home for me and for you, and that brings us comfort in this troubled world. Some people say this is escapism, that we are being so heavenly minded that we are no earthly good. I do not think so. We may be **so pious that we are no earthly good**. We may be **so religious that we are no earthly good**. We may be **so impractical that we are no earthly good**. But I do not believe we can be so heavenly minded that we are no earthly good. The reality of our heavenly abode helps us guard our troubled hearts. Is our heavenly home real to us?<sup>6</sup>*

### ***How do we get home? How do we come to the Father?***

***The promise of the Son is that he will bring those who believe in him home to the Father***

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<sup>5</sup> Pat Bailey, Batavia, Illinois; TheChancel.com | posted 1/29/2007 Copyright © 2011 by the author or Christianity Today International/ PreachingToday.com.

<sup>6</sup> Hughes, R. K. (1999). *John : That you may believe*. Preaching the Word (338). Wheaton, Ill.: Crossway Books.



“And **you know the way** to where I am going.” (v.4)

- Thomas: “Lord, we do not know where you are going. How can we know the way?” (v.5)

**v.6 “I am the way and the truth and the life. No one comes to the Father except through me.”**

- They know Jesus -- that’s **all they needed to know!** But that is **what they needed to know.**

NB. The exclusiveness of Jesus’ claim – **there is no other way to the Father!**

Rick Warren said...

*There are two ways the Bible says you can get to heaven. Plan A is to earn it. That's the performance plan. And to earn it you only have to do this: never sin and always do what's right for the entire time that you live. Just be perfect.*

*Since none of us qualify for Plan A, God came up with Plan B, which is this: You trust Jesus Christ when he says, "I am the way, the truth and the life." He was the only perfect person who ever lived, because he was God. He came so we could know what God is like. And by trusting and establishing a relationship with him, you get in on his goodness.*

*My friend Ron Dunn took his young son to a carnival one time for his birthday. His son picked six boys to go with him, so Ron bought a roll of tickets. Every line he'd come up to, he'd pull off seven tickets and give them to all the kids. When they got to the Ferris wheel, all of a sudden there was this eighth little kid with his hand out.*

*Ron said, "Who are you?"*

*The kid said, "I'm Johnny."*

*Ron said, "Who are you, Johnny?"*

*Johnny said, "I'm your son's new friend. And he said you would give me a ticket."*

*Ron asked me, "Do you think I gave him one? Absolutely."<sup>7</sup>*

The Son tells us that if we believe his promise of life in the Father’s house, the Father will welcome us home. Will the Father welcome us in? “Absolutely!”

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<sup>7</sup> Rick Warren, "What Difference Does Easter Make?" Leadershipjournal.net (4-10-06) | posted 3/15/2010  
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## **How do we know the Father? What is He like?**

### ***The Son Assures Us that We know the One Who Is Waiting There for us ... the Father is just like the Son***

<sup>7</sup> “If you had known me, you would have known my Father also. From now on you do know him and have seen him.” <sup>8</sup> Philip said to him, “Lord, show us the Father, and it is enough for us.” <sup>9</sup> Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? <sup>10</sup> 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 authority, but the Father who dwells in me does his works. <sup>11</sup> Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.”

v.8 Philip: “Lord, show us the Father, and that is enough for us.”

Linda Dupree, a teacher in a small town in Louisiana, wrote...

*As the only English teacher in a small rural school, I had the mixed pleasure of teaching my own three sons. They begged me not to call on them in class, use them as examples, or tell any family stories—to which I agreed. On the first day of class, they each invariably would choose a seat in the far corner and refused to make eye contact. I left them alone. But making it to the high school English class was a rite of passage for the rest of the students, who were eager to participate in Mrs. Dupree's class. I watched as my children began to see me through the eyes of others. One day my oldest asked me in puzzlement, "Mama, do they know who you are?" I'm sure he was referring to the fact that I was "just" a mother. To which I responded, "**Son, do you know who I am?**"<sup>8</sup>*

**v.9 “Have I been with you so long, and you still do not know me, Philip?”**

Philip asks for direct access, as it were, an immediate display of God himself. He thus joins the queue of human beings through the ages who have rightly understood that **there can be no higher experience, no greater good, than seeing God as he is**, in unimaginable splendour and transcendent glory. We have been **made in his image**, and however much we have defaced that image, we still yearn for ... the vision of God.<sup>9</sup>

The disciples did not grasp that in Jesus they were seeing the Father – **do we?**

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<sup>8</sup> Linda H. Dupree, Goldonna, Louisiana Copyright © 2011 by the author or Christianity Today International/ PreachingToday.com.

<sup>9</sup> Carson, D. A. (1991). *The Gospel according to John* (494). Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans.



- What is our view of our “Father in heaven”?
  - remote?
  - harsh?
  - demanding?
  - threatening?
  - impassive?
  - majestic and unapproachable?
  
- Do we see Jesus as “the more approachable” member of the Trinity?
  - Do we think that Jesus understands us better than the Father?
  - Do we see Jesus as more caring than the Father?
  
- If the Father in our mind is in any way a contrast to Jesus, we have the wrong idea about the Father

**“Whoever has seen me has seen the Father.” (v.9)**

- “see” with eyes that truly perceive

“The **words** that I say to you I do not speak on my own authority, but **the Father who dwells in me** does his **works**.” (v.10)

When we hear **Jesus teaching**, we’re hearing the **words of the Father**

**Jesus said...**

**“No one can come to me unless the Father who sent me draws him.” John 6:44**

**But then Jesus said...**

**“And I, when I am lifted up from the earth, will draw all people to myself.” John 12:32**

When we see **Jesus working**, we’re watching **the works of the Father**

When Jesus fed the multitude in the wilderness with miraculous bread and fish, it was the Father who gave them “bread from heaven” (John 6:32)

When Jesus raised Lazarus from the dead, it was the Father who gave Lazarus life. (John 11:41-42)

Their work and their identity is intertwined. **They are both at work together ... their work is intimately, inseparably woven into One whole.**

Jesus said... **“I and the Father are one.” John 10:30**



***The Son reveals the character of the Father in word and deed to those who know him ... do we know him?***

- **How do we come to the Father? The Son brings us to the Father's home**
- **How do we know the Father? The Son reveals the Father's character**

***How do we relate to our Father?  
How do we honour the Father?***

***The Son will accomplish works that glorify the Father in response to our prayer***

**<sup>12</sup> “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. <sup>13</sup> Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it.”**

“**greater works** than these will he do” (v.12)

**Works of greater spectacle than Jesus?**

- tough to beat the raising of Lazarus who had been dead for four days or giving sight to a man born blind!

Since Jesus' *things* included spectacular healing and nature miracles, even the raising of the dead, we find ourselves struggling to interpret this saying. As a matter of historical fact the apostles were to perform nothing more spectacular in their ministries than Jesus had done in his, and so *greater things* obviously cannot mean 'more spectacular miracles'. <sup>10</sup>

**Works of greater number than Jesus?**

- but it's easy to say “more works” in Greek and that isn't the way it's expressed here (Carson)

There are **two clues** that help us unlock the meaning.

**The First Clue**

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<sup>10</sup> Milne, B. (1993). *The message of John : Here is your king! :With study guide*. The Bible speaks today (215). Leicester, England; Downers Grove, Ill.: Inter-Varsity Press.



Jesus said that these greater works will happen through his followers...

**“because I am going to the Father” (v.12)**

- Jesus goes to the Father by way of **the Cross & Resurrection** – the work of salvation

- From the Father’s side, **Jesus sends the Spirit** to empower the church to be his **witnesses of the Gospel** (Acts 1:8)

## **The Second Clue**

Jesus said that these greater works would happen so **“that the Father may be glorified in the Son.” (v.13)**

**How is glory brought to God?** In this Gospel the things that bring glory to God include

- (1) the raising of Lazarus (11:4);
- (2) Jesus’ obedience in going to the cross (12:28; 13:31–32);
- (3) fruit-bearing in the life of Jesus’ disciples (15:8);
- (4) Jesus’ completing the work the Father gave him to do on earth (17:4); and
- (5) Peter’s martyrdom (21:19).

All this suggests that **what brings glory to the Father is our obedience in carrying out the Father’s will, i.e. playing the part assigned to us in God’s redemptive plan.**<sup>11</sup>

**The “greater works” of which Jesus was speaking is the universal preaching of the gospel & the extent of the believing response to it**

As Leon Morris wrote...

**‘What Jesus means may be seen in the narratives of the Acts. There are a few miracles of healing but the emphasis is on the mighty works of conversion.’<sup>12</sup>**

- The amazing story of the Book of the Acts is that more people came to faith in Jesus through the ministry of the apostles than through the earthly ministry of Jesus himself

- Jesus **IS AT WORK in the Book of Acts** BUT he’s at work through those who call on him in prayer

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<sup>11</sup> Kruse, C. G. (2003). Vol. 4: John: An introduction and commentary. Tyndale New Testament Commentaries (297–298). Downers Grove, IL: InterVarsity Press.

<sup>12</sup> Morris, Leon (1971). The Gospel According to John. The New International Commentary on the New Testament (646). Grand Rapids, Michigan: William B Eerdmans Publishing Company.



The Book of Acts shows us that the Gospel spread like wildfire ... and it still is today as Jesus continues to answer the prayer of his people. The Father is still being glorified as he draws people to faith in His Son, Jesus.

David M. Howard was a student at Wheaton College just after World War II. He later went on to a career in missions and in writing. He tells the story of a German man who arrived at Wheaton in the late 1940s. He had been a prisoner of war, spoke no English, but was employed as a janitor, sweeping the halls.

Howard wrote...

*Many of my fellow students had served in World War II; some had even been prisoners of war themselves. We heard that this man had served in the German military forces, but we knew nothing else about him. Had he been a Nazi himself? Or was he one of those young men who were obligated to serve their country regardless of political opinions? We did not know. And since he spoke almost no English, we could not communicate well with him.*

*The janitor had a pleasant smile, and we enjoyed greeting him in the hallways as he carried out his duties. As far as we knew, he was not a Christian, so Jim Elliot (who would later be martyred, along with four other missionaries in Ecuador) got the vision to start praying for him. Jim rounded up several more of us and challenged us to pray that this young man would give his heart to Christ. We would get together from time to time and pray especially for this German, who remained a mystery to us.*

*After a time, he left Wheaton and we lost track of him. We only hoped that somehow the Lord would be working in his heart to bring him to salvation. After a while he faded from our thoughts and memories.*

*In 1978, I was invited by the Lausanne Committee for World Evangelization to help organize and direct a consultation on world evangelization, which eventually was held in Pattaya, Thailand, in 1980. In January 1978, I met for the first time with the full membership of the Lausanne Committee, composed of Christian leaders from all around the world under the leadership of Leighton Ford as chairman and Billy Graham as honorary chairman. Our meeting was held in Hamilton, Bermuda.*

*One afternoon we had some free time, so a number of us strolled around the streets of downtown Hamilton. I was standing at the waterfront with another committee member as we looked at some of the ships tied up in port. One was a large British submarine. My companion, who was from Germany, looked at the submarine and commented, "I served in Hitler's submarine corps." I was fascinated, so I asked for more details.*



*He said, "Toward the end of the war, as the Allies were sweeping across Europe and crossing the Rhine River into Germany, Hitler pulled most of us off the submarines and naval vessels, which were no longer of much use to Germany, and put us in the front lines as infantry.*

*"I was on the front lines in Holland, where I was wounded. This was the best thing that ever happened to me, as I was abandoned by our troops in retreat and was captured by the British. They sent me to a hospital in England. The rest of my contingent retreated eastward and was captured by the Russians. Most of them were never heard from again."*

*I asked him what happened next. He went on to explain that he had gone from England to the United States for a period of time. He said his name was Peter Schneider, and he was the chairman of the board of directors of the Billy Graham Evangelistic Association in Germany. He spoke perfect English, and so served as Billy Graham's interpreter whenever Mr. Graham preached in Germany.*

*Suddenly my mind began to spin, dredging up memories of 30 years earlier. Peter Schneider? That was the name of the janitor in Blanchard Hall for whom we had prayed!*

*I asked, "Peter, were you ever at Wheaton College in Illinois?"*

*"Why yes," he replied. "I worked there as a janitor, sweeping the halls and cleaning the restrooms in the main administration building."*

*My heart leapt with joy. I burst out, "Peter, were you a Christian at that time?"*

*"No," he said. "I became a Christian later, at a YMCA camp in Wisconsin. When I was at Wheaton I knew almost nothing of the Gospel."*

*My excitement continued: "Peter, you would have no way of knowing this, but I must tell you what happened during your time at Wheaton. Jim Elliot got a vision to pray for your salvation. He organized several other students, including me, to pray that you would come to know the Lord. We could not witness to you, because we spoke no German and you apparently had learned almost no English yet. But we prayed faithfully for you in those days. We used to greet you in the hallways, and you always responded with a pleasant smile and a nod."*

*My exhilaration knew no bounds. Here I was, standing at the waterfront in Bermuda with a key evangelical leader from Germany who was committed to proclaiming the Gospel to the world—and for whose salvation I had prayed!<sup>13</sup>*

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<sup>13</sup> This article was taken from Decision magazine, April 2007; © 2007 Billy Graham Evangelistic Association; used by permission, all rights reserved; David M. Howard, "An Answer to Prayer," Decision



**“greater works ... that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.”**

- **Is your home in the Father’s house a reality to you?** It can be: Jesus said, “Believe in God; believe also in me.”
- **Is your heavenly Father a stranger to you?** He doesn’t need to be: Jesus said, “Whoever has seen me has seen the Father.”
- **Are you honoring your heavenly Father?** You can: Jesus said, “Whatever you ask in my name, this I will do that the Father may be glorified in the Son.”
  
- **Invitation to Prayer Ministry**
- **Final Song:** How Deep the Father’s Love for Us
- **Benediction**