

A person wearing a white, flowing robe is walking on water. The scene is set at sunset or sunrise, with a bright sun low on the horizon, creating a golden glow and shimmering reflections on the water's surface. The person's feet are visible, splashing water as they walk. The overall mood is serene and miraculous.

THE GOSPEL OF JOHN

PART THIRTY-NINE

The Word of Made Flesh

JOHN 14:1-7



1. Jesus seeks to comfort the disciples by telling them about the future (vv.1-4)

a. He gives them a directive for the present and the future (do not allow your heart to be troubled), which functions as a way of preparing the disciples for when Jesus is no longer around



i. They are not to be distressed by what he's telling them now, nor by what they will experience in later days

ii. Footnote: Jesus preparing loved ones for when he will no longer be around is an act of love and care--how are we doing in that area?



iii. Dan Wallace notes that since the command (imperative) is addressing an emotional state, a good way to translate this is to say "be in control of yourself" or get yourself together

iv. We don't typically use it this way today, but perhaps we should--in life and during seasons of loss; to allow emotions to run on unchecked is to risk being overwhelmed by grief, sorrow, and pain



v. While each of these is a necessary companion in life, so is comfort--now he offers His validation for not being excessively distressed

b. Belief in God is the anchor, which should obviously lead one to belief in the Son (he will say it matter-of-factly in a minute)



i. Jesus says to them, replace your fear, doubt, and distress with belief in God, which is also to say--God can handle them

c. Following, Jesus discusses a kind of future that is meant to support belief in God:



i. Father's House

(1) Jesus begins to describe the dwelling of the Father and uses the common term for house (οἰκία) from that culture

(2) Much debate has come from the term best to translate dwelling places

(3) The rare term is closely associated with the word to remain or abide, but gives no reference to size



(4) The English translation of “mansion” goes back to Tyndale’s translation (from the Latin mansion—stopping place), but in Middle English, the word simply meant “dwelling place.”

(5) So then what Jesus is saying is that there is a place for you when I return, but He is not making a statement about its size



(6) Some of the songs we sing and have sung need to be corrected

(7) At the same time, it's what Jesus is providing for us, so it's safe to believe it will be spectacular and unlike anything we've ever seen



ii. Life after death

(1) Though not completely developed, Jesus begins to reveal things about eternal life for the disciples who believe in Him

(2) They will be able to access the abode (dwelling) of God, which is something no human person has done



(3) Jesus will leave--and go to the Father's house to prepare a place for them

(4) Jesus will also return to get them after He prepares it (this means it was not ready at the time of His speaking--think on that for a bit)



2. Jesus declares himself as the ONLY to the Father (vv.5-7)

a. Thomas' question provides Jesus the opportunity to make the sixth of the seven formal I AM statements

i. It is a statement that also is given clarification



ii. This exclusive statement foregrounds three common metaphors into the person of Jesus himself; He takes common terms for what life means for others and redirects them to His own person

iii. As the Way, "Jesus is the *mode* for Christian participation and access to God"--E. Klink



iv. As the Truth, Jesus is the foundation for human reality and all validation or confirmation--not your brain, A.I. or what others tell you, but Jesus

v. As the Life, Jesus is the source for all things that exist and is the reason all things have their origin (Col 1:15-20)



3. Christ is Unique and Yet Universal: Excurses

a. Christians themselves have a hard time believing that God is unique because we have gotten our view of God from other places as opposed to what God has said about himself or how he has acted in the world.



b. When we make this claim, we admit that it is a statement about the truth

i. We do not shy away from this reality

ii. Religions are about paths to salvation in how I may be saved; no one deliberately chooses a path they know to be false or in error



iii. If then the claims about Christ are true, then the question shifts from salvation to, how do we glorify this God?

c. Claims are statements about reality

i. Many believe that actual things or reality is not accessible to us; Immanuel Kant popularized this



ii. So it's in vogue to say, "well that may be true for you but not for me," which also is a statement about ultimate reality

iii. When this is spoken, there is no humility in this statement

iv. It is a skepticism that seeks to hush the claims of Christ



v. Einstein and his statements about the speed of light were not statements about something experienced by only some people, nor was it something for which he possessed some undeniable proof, but rather a claim that if I started with and took it as true, it explained so many other things in the world; this is what we believe



(1) If you allow me to start with a God who has created the world and everything in it, who also has spoken long ago and now through His Son--I can then explain and make sense of everything else in this life and look forward to an eternal life

