

apartments for each.

This speaks of the accommodations for the saints.

These are durable dwellings. The house itself is lasting. Our estate is not just for a term of years. Now the disciples had left their homes to attend Christ but now he is talking about a place of many mansions where many sons will be brought to glory. And Christ knows exactly the number. And here is the assurance of the reality of this happiness itself. I would have told you, if you have deceived me. Upon his (word) it is implied. Upon the sincerity. He loves them. Christ is going away but he will prepare a place in Heaven for His disciples. You grieve to think of my going away, whereas I go on an errand as a fore runner to make provision for a friend, this happiness in Heaven. Heaven must be ready if the Christian is to come, and He is going to prepare it.

V. 3 In Verse 3 He tells them that if he should go on this errand, that he would come again and receive them. That Christ is going to come again is certain. The belief of Christ's second coming of which he has given us the assurance is an excellent (preservative) against trouble of heart.

Philippians 4:5. James 5:8.

He will come again and receive all His faithful

"THE SIGNIFICANT HOME"

John 14

INTRODUCTION:

There was a (discourse) given with the disciples after supper. A (preacher) tells of a friend who has a Bible which has been used in his family for many years. Many of its pages are as clean as when it first came from the printing press but the 14th Chapter of John is worn and spotted by the tears of many generations. This is ample proof that these immortal words of Jesus are the pillar on which countless millions of saints have rested their troubled brows and hearts as they have found help from sorrow. It is for this reason that we ask you to think with us tonight about this significant home as illustrated here in this chapter. And I do so under four heads. (First), we consider the announcement of the home - Verse 1-4. (Second), some questions about the home - Verse 5-12. (Third), the comforter who points toward the home - Verse 16-26. (Fourth), peace - a treasure of the home - Verse 27-31.

I. The Announcement About The Home - Verse 1-4.

V. 1 In Verse 1 Jesus did not say hearts but heart. Thus

this word and his words are directed to us individually.

Each heart has its own trouble. Furthermore, Jesus said literally, stop letting your heart be troubled. It is not a matter of whether you will have trouble, the trouble is already there. The question is, what will you do to overcome it. We are all agreed that we want to stop letting our hearts be troubled. What is the worldly answer to this matter.

He announces the matter of comfort and he announces the matter of mansions. He knows that you are going to be afflicted. Christ had just told them of the unkindness he should receive from some of them, and this troubled them all. Peter, no doubt, looked very sorrowful upon what Christ had said to him. And all the rest were sorry for Christ, and sorry for themselves. He had just told them of his own (departure) -- that he would soon go away, but he would go away in a cloud of suffering. And when they would look, they would look then upon the Christ pierced and they would mourn. (If Christ departed from them, they will think themselves disappointed. He should have delivered Israel. They had looked somewhat for a kingdom with power on this earth. But now they would seem to have been deserted.

As you look at this word troubled, be not so troubled as to put into a hurry and into confusion, like a troubled sea when it cannot rest. He does not say, let not your hearts be sensible of the griefs or sad because of them but be not ruffled and discomposed, be not cast down and disquieted.

Upon the word heart, thou the nation and the city be troubled, thou your little family and flock be troubled, yet let not your heart be troubled. The heart is the main fort, keep it with all diligence and the emphasis here is upon the word "your". You that are my disciples and followers, and the remedy is prescribed against this troubled mind. They believe in God, (build your confidence upon the great God, believing him through Jesus Christ is an excellent means of keeping the troubled heart -- this is a remedy, with a promise annexed to it, the just shall live by faith.

Viz Now here is a particular direction to act faith upon the promise of eternal life, in Verse 2 and 3. He had directed them to trust God. But that trust must be in God through Christ.

And he mentions the many mansions, the house or the Heaven is not a tent, it is not a tabernacle. It is a house not made with hand eternal into Heaven. It is the Father's House and it has mansions. It has distinct dwellings or

He instructs Him and gives Him a general knowledge that Christ leads to knowledge, he said. All that saw Christ by faith did see the Father in Him.

v.10 In Verse 10, believe thou not that I am in the Father. Believe me for my very works sake he says. Now the disciples as they were full of grief thinking of the parting of their Master, so they were full of cares, they would become themselves when He was gone. As sheep having no shepherd. To silence these fears now Jesus assured them that he was going to clothe them with power in Verse 12. Great power on this earth, is going to be theirs. They should be able to do such work as He had done and that they should be more ample and able to do things that were greater. Now this was not for convenience but it was to draw multitudes to convert sinners. These greater works were to be done by these people. And we remember that Paul was able to work great miracles. The followers of Christ many times have performed great works in the kingdom and grace of God.

The reason Christ gives this is because he is going back to His Father.

v.13 In Verse 13, great power in Heaven was going to be given to these disciples. Whatsoever ye shall ask, I will do.

followers to Himself is here implied. The coming of Christ is in order to gather together unto Him.

2 Thessalonians 2:1.

v.4 In Verse 4, He says that the happiness is going to be upon the presence of Christ there with them. That you know that here are some of the secret things that belong to you and he was telling them that they knew where he was going.

II. Questions About The Home - Verse 5-12.

v.5 We come immediately now to some starting questions in Verse 5. Lord, we do not know where thou goest. We cannot neither guess it nor can we inquire about it, we are still at a loss, to know. He seems to want to know how and why and where.

His confession of his ignorance was commendable. If good men be in the dark and know but in part, yet they are willing to own their defects. They know not where the Christ went. Hence it was that when Christ spoke of going away and following Him, that they fancy going to some city like Bethlehem. Thus they would still link themselves to Him. But they were sorta in the dark.

v.6 In Verse 6, now to this complaint of their ignorance which included a desire to be taught, Christ gives a full answer who inquired as to whether the way, he speaks of him-

self as the way. We know that Christ is the way, the highway spoken of. He was His own way. And in Him God had met man.

He is the truth. As truth is opposed to the figure of darkness, Christ is a substance of the Old Testament, he is a truth. He is the figure of the truth. Hebrews 9:24. He is the Christ, the true manna. The true tabernacle. Hebrews 8:2.

He is a truth as opposed to falsehood or to error. He is the doctrine which is truth. He says so. Then he says he is the life, for we are alive unto God, and in and through Christ Jesus.

We consider these jointly, he is the beginning, the middle, and the end. In Him we must set out, go on, and finish. As the truth he is the guide of our way. As the life, he is the end of it. He is the true and the living way, and that truth is life.

No man cometh to the Father but by me.

V. 7 In Verse 7, he speaks of the Father. He kinda rebukes them for their dullness and carelessness to acquaint themselves with him. If you had known me, they knew Him, and yet they did not know Him well enough. They knew Him to be the Christ. But did not follow on to know God in Him.

If they had known Christ right they would have known that the kingdom is spiritual and not of this world. The key

to all of this is that they might see him. Many of the disciples of Christ have more knowledge, more grace, than they think they have.

V. 8 Verse 8, Phillip inquired concerning the Father. These questions about the home now. His was something about the discovery of the Father, earnest desire for further life, he wanted to see the Father. Now this supposes an earnest desire to be acquainted with the Father. It intimates that he was not satisfied. Let us see the Father and we will be satisfied.

V. 9 Verse 9, Christ replied, he sorta rebukes them. He reproves them first for not improving their knowledge with Christ and it was not clear. Many that have good knowledge in the scripture and divine things fall short in those things that really count. Many know Christ who yet do not know what they might know of him, nor see what they should see in Him. Now the longer we enjoy the means of knowledge and grace, we are inexcusable, because we have not gone further in this knowledge, we are just babes. Let us reason with ourselves. Have I been so long hearing sermons, a student of the scripture, a scholar in the Sunday School, and yet so weak in the knowledge of Christ, and so unskillful in the word of righteousness.

find my sweet child absent. But could I be happy. If I am to recognize people there, and find my child missing, how could I be happy. The only reply I can make to that is, God does not answer that question. I can not find it answered anywhere in the scriptures. I can only say this, we shall be happy in Heaven. Furthermore Jesus Christ is far better than any of us has ever taken Him to be. Good as we believe He is. And nobody can tell what transpires in the last minute between the dying one and the Saviour. We shall undertake to say that your loved one who has gone out of the world and for whom you have but the slightest hope, in the last minute caught a glimpse of his failure and said, Lord, remember me when I cometh to thy kingdom.

And of course we know that the representation in Heaven is represented as a feast and like we might feast with the lamb. And let Him that hearth say come, and let whosoever will come. Heaven is represented as a feast. And what would you think of a feast held in Chesapeake and the papers would come out and say such a man had a feast and nobody at the feast knew anybody else. Would that not be a very strange feast. Everybody a stranger. You might account for it here by saying a mass party but there would not be any mass in Heaven. And so when God tells us Heaven

What way they were to keep up communion with Him, they were to get power from Him by prayer. They might have been a distance from each other, and they would be a distance from Him. But they were to hear through prayer. And he had prescribed to them that they should turn to Him and ask in His name.

14 And in Verse 4 what success they would have through their prayers. If they should ask, he said, he would be sure to do it. It would come to pass.

All people are interest in this subject, like Peter and Phillip, to discover what road they might take to get to Heaven. Jesus said I go to prepare a place for you. So that if you and I are in Christ tonight, we have accepted Him as our Saviour and we are trusting and trying to follow Him. There is (no doubt) about it, if we are in the way to Heaven, and we have the best of reasons for supposing that we will get to Heaven, and we ought to want to know something about how it is. The other reason why we are all interested in this subject is this, there is none here tonight but has lost a loved one, and sometimes as we think about the dear ones gone, we wonder if we shall meet them again. And I often wonder in my heart if I shall see those who have gone before and how they will look, and how they will think upon things. We may search these scriptures more carefully, this subject in

the Bible and find the conviction that I am here tonight to tell you the reason I believe in this.

I hope you will keep in your minds that we are talking about the significant home.

Now some people are in the habit of thinking of Heaven as something floating about, something you cannot know much about. But it is spoken of many times as a better place, a place where the pilgrims will land and we shall sing. Jesus said, I go and prepare a place for you. We need to bear this in mind. That this is for His people. Well, I know there are going to be angels there from God's account of the word. But John talking about something here that we know -- he talks about those who have come out of the great tribulation and have washed their robes and have made them white, in the blood of the lamb. Who are they, they are the redeemed. And they are among the inhabitants of Heaven.

And these we must bear in mind are those who have sowed a natural body but have raised a spiritual body. These spiritual bodies are not such as we have now, in the flesh, they are not burdened by fleshly weight but as some old preacher has represented it, they can pass hither and fither, like flashes of thought. For example, we can think about California, or we could think about New York, or we could think about the stars. We know that Christ passed

from one place to another in an instant. After His crucifixion, so these bodies we have after the resurrection will be different. And shall we know each other.

There is nothing in the scripture against it. Philip and them wanted to know something about this place. I cannot find from Genesis to Revelation anything against it. On the other hand we are encouraged to believe it is so. Don't you know that when Jesus was asked by the disciples suppose a woman has five husbands, by and by, she and they all die, whose wife shall she be in the resurrection. Jesus might have set that whole question at rest by simply saying, why in the resurrection you won't know each other. But he did not. He always dealt fairly with them. He said about Heaven, if it were not so, I would have told you. And he would have said then, you will not know each other in the resurrection, but he simply said, in the resurrection the relations will be different. You will be like the angels. Don't you know the angel said to John, I am thy fellow servant. So in the resurrection, Jesus teaches us to believe the relation will be different and we shall recognize each other.

The only argument I have ever seen against it and it is no argument, but rather a suggestion of difficulty. A dear mother here might say suppose when I get to Heaven, I shall

His resurrection and if this is the first fruits of the resurrection, is not the balance to be like him. And won't you and I when we rise from our grave be like Him. Does he not say so. We shall be satisfied when we shall be like Him.

Now everyone of us must give an account to God. Furthermore he says, something like this is going to happen up there. Some of us are coming before Him. And he will say, I was sick and you visited me, naked and you clothed me, thirsty and you gave me to drink. And that we in our own proper person will say, Lord, when did we do these things. And he will answer, in as ye did it unto one of the least of these my disciples, ye have done it unto me. Does not that look as if you would be known. My sister or my brother, you have given a cup of cold water to a sick person, or to a poor person, that's a blessed thought. And you have given it in his name.

In that day, ye shall be my joy and crown of rejoicing.

Paul said that Heaven will be your crown and joy.

And old doctor told an experience that he had, he said that he was sitting by the bedside of a dying woman, and she was almost gone. She fixed her gaze towards the ceiling and she said they've gone. And I thought her mind was

is a feast, I understand it that the guests will recognize each other.

Heaven is represented as a family. The whole family of God on earth and in Heaven is one of the sweetest thoughts that in Heaven and on earth, God has a family. Some have passed over to the other side, some on this side. If your spiritual eyes could be opened tonight, I think you might see some of them looking down with anxious hearts hoping that their loved ones would give their hearts to God this very hour. The whole family, the good in earth, and Heaven, some have passed over, some are passing over, and it will not be long before you will hear the words child thy Father calls come home.

Now what would you think of a family sitting down around a family circle and you not knowing anyone of the family. Would it not be a strange family. Can you think of a family like that. I cannot conceive of our Heavenly Father with a family of Heaven not knowing one another and when God represents it as a whole family and is all crossed over and we get together in Heaven that we will not know.

Our knowledge will be, then shall I know, even as I am known.

And old preacher was asked by his wife, do you think we shall know one another in Heaven. He said wife, we know one

another here and we certainly will not have less sense in Heaven than we have here.

There are many incidents in the scripture, from this, that we might find some answers to these questions. For example, the mount of transfiguration. Some may say, well, I don't learn anything from that. There was Jesus on the mount, three of the apostles with him. There appeared Moses and Elias and Peter, said let us build three tabernacles. One for you, one for Moses, one for Elias. Did not Peter know Moses, was there, and if Peter, while in the flesh, could know them -- don't you suppose He knows them now, when he is with them.

Take the man in the parable who was rich. Jesus represented Him as being in torment. And he looked up to Lazarus and Abraham's bosom. Now if a man in Hell can recognize a man in Heaven, don't you suppose a man in Heaven could recognize another man in Heaven. I tell you with all the sufferings and horrors of Hell, that man can see and recognize that man. It is a fearful picture that we see here.

In the scriptures also Jesus said they shall come from the East and the West and sit down with Abraham, Isaac, and Jacob. What does it mean. If it does not mean that sitting down with those that are known and are known to each

other, without any introduction. Why of course I believe that when you walk down the streets of this glory, you will be able to recognize such men as Isaiah and someday you will say, bless my soul there is old Paul. And you will sit down with Paul and talk to him about his glorious life here on this earth. And then you will perhaps see Mary and you will listen to her sing. She was a poor sinner and yet you will be introduced to these people.

I think one of the strongest things and argument in favor of this is, that Christ Jesus said that he was the first fruits of the resurrection. Now what do you understand the other fruits to be. Some of you have lived in the country -- suppose someone came to you with a bundle of wheat and said, this is the first fruit of my harvest. Would you think the balance of the harvest was oats. Suppose he came out of the orchard with a basket of apples or peaches, would you think the balance would be oranges. Why not, you would expect the balance to come up pretty well to the sample. Jesus rose from the dead and he said I am the first fruits of the resurrection. What are we to expect but that the other fruit of the resurrection, the other part of the harvest are like him. After he arose from the dead, we find that Mary looked into his face. Thomas touched his wounds, and said, my Lord and my God. They knew Jesus after

have His commandments and keep them. The ones who know have to talk for Him and keep his commandments. What returns he will make to them for his love, they will be rich, there will be the Father's love toward them, they will have Christ's love, and they will know. And he says I will manifest my comfort to them.

Christ is making this promise to them.

22 Verse 22 one of the disciples expressed his wonder at the surprise of it. Judas, that was a famous name, because one of the tribes of Israel was named Juda. And two of Christ's disciples were of this name -- one of them was a traitor. And of course this is kin to the last one of the books in the Bible called Jude. First there was a very good man and a very bad man called by the name. For the name commends us not to God, nor do they make men worse.

Now he distinguishes between these two.

What he said, Lord how is he. That is to say the weakness of our understandings, shall we take it to be a temporal kingdom, show thyself as expressed in thy strength. And the humble and thankful sense he had of Christ's favor, Lord, how is he.

And Christ explains this about the comfort. It was a sincere love. Where there is no true love to Christ, there

wondering and he asked her, did she see someone. She said yes, my husband and my little boy right there. But they've gone now. Then the doctor asked her if she knew who he was -- he thought that her mind had wondered. And she said, of course, I know who you are. And in a few moments she was dead.

✓ The famous preacher Brodus of Virginia when he was dying smiled and someone said, what makes you smile. He said the angels are teaching me what I shall do in Heaven. Now my friends, how are we to understand these things. I will tell you what I believe about it. I believe as they approach this hour, and the departure comes, that Christ comes to receive them into thy glory land. And it is a better world and Jesus says I am going to prepare a place for you. And how we need to try to know each other a little better down here. There is no question about knowing each other there, as far as I am concerned. But we need to try to know each other here and try to get a little closer to each other. And to give each other more help and more sympathy, and more love on their journey of life. We must be ready to help.

III. The Comforter Points The Way. - Verse 23-26.

Now when Christ offers them comfort, he does so that he

expects them to carry out their duty. When they were in His care, they were now living in difficult times, they were going to be taken up with the duty and the care of their love for Him. When Christ gives them this precious promise, he lays down then the unspeakable blessing and other comforts that are going to come as listed here in this blessed promise

Verse 16. An advocate, you will have the Holy Spirit, and when Christ has spoken to them on this occasion that he is leaving them that they shall not be run down, the Spirit and the Father will speak to them. You shall have a master, a teacher, a guide. One to lead you in your duty here and to point you to Heaven. Here is one that will protect you. Christ comforts his disciples as he leaves them and gives them this blessing.

How this blessing is procured or received, he says I will pray the Father, I will do it. Here he says, to show not only that he is both God and man, but that he is both king and priest.

This will be a continued blessing to abide with them forever.

Verse 17, it will be the spirit of truth. In other words it will help them to know and strengthen them in this world in which they live. The best knowledge of the spirit

of truth is that which is gotten by experience. You will know that he dwells within you.

Verse 18, when friends are parting, it is common to request pray for us so that we might hear from you often. And I think this is what the disciples were engaging in when Jesus was getting ready to leave, He was promising them he would continue his cares, they would hear from Him, it was not going to be a total absence but he was going to come and dwell with them. They would never be orphans. For God is their Father and this leaving was not final but he was going to come again. And that he would continue his acquaintance with them forever and ever, as they were in this world.

Verse 19, therefore, ye shall live in this world through the life of Christ.

Verse 20, at that day those glorious mysteries shall be full known in Heaven. You shall know perfectly well then and He is going to pour out His Spirit and they will know all of the truth. The Christ is in them, experienced Christians know by the spirit that Christ abides in them.

That they are in Christ, the relation is mutual. And equally near on both sides. Christ in them, and they in Christ.

Verse 21, he promises that he would love them. Who they are whom Christ will look upon and accept, those that

will get away from it.

There are others who try to answer their troubles by denial. This philosophy is broad in the land today. They deny that there is trouble at all. They say that you deny the facts, you deny the fact of sorrow, the fact of suffering, the fact of sin, the fact of death. But you cannot cure a trouble heart by simply denying the facts because they are there. Those people are lonely, they have sleepless nights. Where can we get our troubles cured. This significant home that we've been talking about. He says that he is going to give us peace and there is just one way, just one source, let not your hearts be troubled. He believed in God. The word believe may be translated as having faith, trust, or commit. Jesus says if you want to stop getting your heart in trouble, have faith in God. Trust in God, commit your life to God. In other words commit yourself and your trouble to God. Now some may say that believing in God is taking opium, but is it. Faith in God does not mean that you ignore trouble or try to run away from it. Instead, it says that you recognize trouble and that you recognize that God cares and you put your case in His hands. Have you a troubled heart. Is there in your life one experience, then another, and another that just troubles you.

can be no care to obey his commandments. And he explains this promise further in Verse 23.

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26 In Verse 25, two things Christ says here to comfort his disciples. He said that they were under his spirit and that what he had said, he did not retrack or unsay, but he stood upon it. That he had improved the opportunity of His body. The presence with them to the utmost. As long as I have been yet present with them, you know I have lost no time. When our teachers are about to remove from us, we should call to mind what they have spoken, being yet present with us. And the encouragement was here given to them. The errand he was on was he was to teach you all things. The spirit shall teach them. The necessary things and the things that God would have them to know.

Second, he will bring all things to your mind. Rememberance, the good lessons of Christ have been taught and you have forgotten. The spirit will bring them back to your mind again.

IV. Peace, A Treasure Of This Home, Verse 27-31.

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27 The last verses of this chapter, Verse 27, deal with the influence of peace. Peace I leave with you. He makes his will, His soul is committed to the Father. And now he comes to say, I am going to give you peace as the disciples said

that day, silver and gold we do not have. But such as we have, we'll give. They had that peace to give to those people through Christ. And in this manner, he said, I will give this to you. It was a peace such as the world could not give. And it was a peace that only Christ could give in a spiritual way. And it was of more value than anything else in all this world. And it would end the troubles, the troubles of the people. What use they had, they should make of it. Let not your hearts be troubled in vain, in evil. So he gives them another reason for not being troubled in their hearts, that he goes away and he is going to come again. And what they have heard him say, that he will return and they need not have fear. There are so many ways that people (try to settle) a troubled heart. There are various answers to it. When (Job's) heart was troubled, his property swept away, his children, his health, his friends, somebody said God is dying. There are different causes which make for the despair of the human heart in trouble. Sometimes it is business reverses, often it is the spirit that has been broken, again it may be sin in the soul, other times there may be shattered confidences, or despair may come through ill health. But many a time the answer to the despair is because of the course of sin. The stoic says to get your heart cold, let it freeze up against feeling.

Put your tears aside, refuse to cry, deaden the feelings. Make your heart like a rock. And so your trouble will disappear.

The epicureanism is a magic word they say such as pleasure. Forget all your troubles. Plunge into pleasure, sound the depths of pleasure, get all your troubles forgotten in this way, in excitement and in the world.

As a young woman who had lost her husband said that friends had invited her to go on a trip. Beautiful hotels, orange groves, music, all of this. Come with us they said, and you will forget. But the poor bruised broken-hearted woman came back months later with the same broken heart. You cannot cure the heart in such a fashion.

Others buy narcotics or tranquilizers only to find they awaken with more pain than ever. Some try to drown their troubles with alcohol. Some try to seek other destruction. Some say that through these things, that the thing for a person to do when they have troubles, is go buy a new hat and forget it. I wonder how that would work with a person who had evil disease. Or some person going blind. Just go, live it up, have fun, and forget the whole thing.

There are others who would say by being industrious, like a person with a lot of troubles, they get busy, they do a lot of work. And I will get this thing off of my mind. I

Even tonight, should you and I thus stake our all on Christ. If you ask me if I have the answer, living or dying, God vast beyond forever. I think we can do none other than to place our whole lives on Jesus Christ.

Why should we take Christ as our physician, our leader, our friend. Because Christ in his own personality is entirely worthy. Can you find any fault with him. Did he ever fall or fail in any of his promises. Is there anything in Christ — is there any question about sin, sorrow, or death that he did not handle. What about your sins. Jesus did not disregard them but he said he would take them away.

Henry Drummond illustrated this very simply to a man once that he was visiting with. He was very wealthy. And he sent Mr. Drummond with a driver and a carriage to the train. And on the way he talked to this man who was a horseman, and Drummond knew that this man had a problem. A problem of drink. He began to talk with him. Now he said, what if I should be the finest driver in the country, he could control the wildest horses, and he should be seated here beside you. These horses should rush around the mountain road, you could not control them, you were helpless. This man would say man give me the reins, and I will control them. What would you do. Well, the man saw the point. He said, Mr. Drummond, is that what Jesus Christ

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