

John 14:1-3

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[0 : 00] We're in John chapter 14 this morning. So let's get our bearings, get us back into where we're at. We're still in this room where the Lord Jesus Christ had just washed the disciples' feet.

We're still there. They haven't yet left. Judas Iscariot has stepped out. And so it's the Lord Jesus Christ and the 11 disciples, as it seems.

And he's foretelling of just some, I don't know what to say there, just some hard and heavy things for them to receive and to stomach.

In one case, he's telling he's going to depart the world. He's going to, in one case, he tells them that one of them is going to betray him. And they don't know who it is. Judas leaves. They still don't know it's him. They don't know what he's up to.

So there's a lot of confusion in the air and uncertainty. And this is not a, this is, they would not have understood it.

[0 : 59] They don't understand the gospel. They don't understand that he's going to be put to death. And so they're just one step in front of the other, one day after another, following up with this ministry of three and a half years, of their preaching, of their traveling all over the Israel.

Here they are now in Jerusalem where they all belong because it's Passover. And so this is what, this is normal. And now he's telling them some things and he himself is heavy and sorrowful.

And now they're starting to be confused. And so here's his first statement here in the, to begin the chapter. In chapter 14, let not your heart be troubled. And I love this.

I said it already about the Lord Jesus Christ, that even when he's about to face his hour, he's concerned with these young, these men and, and with their, their own mindset and their own hearts and their own sorrows and how they feel about it.

And he's just a, a, a selfless savior that we just sang the song to tell it to Jesus. Cause he's a friend that's well known and he'll take your burdens and he'll care about you.

[2 : 05] Even if he's about to face the wrath of God on Mount Calvary for your sins. He's just, he's built that way. He's a, he's a blessed savior. And one that you ought to get to know, like personally, you ought to get to know him and you ought to get to walk with him because he'll speak these very words into your heart when you're struggling and when you're hurting and when you just are confused.

And he'll say, let not your heart be troubled. Why is that Jesus? Well, you believe in God. And he says this, believe also in me. Now I know that in the moment to these men, he's, he's a human being.

As far as in their eyes, you know, he's flesh in front of them. And he's saying, you believe in God. Of course, you believe in God, the father and the nation of Israel has been led and followed God, the Lord Jehovah.

But he's saying, believe in me. And, and that's something in the moment in the room. It's different than just hearing me say it like, believe in Jesus, trust the Lord. That's, you know, we've always lived by faith.

We've, we've, we were rooted and grounded in faith. We walk by faith. We've never seen the Lord Jesus Christ or the, the Lord God, Jehovah part the sea in front of us.

[3 : 15] Those things are not, that's not our life. But they saw the miracles and they heard the preaching and they believe in God, but they're told to believe also in him.

I like to use this verse at times when I, when I try to point out things that the Lord Jesus Christ said to, to religious people, to people that claim to believe the Bible's God's word.

They claim to, to, you know, try to follow God or follow right or something. And I love to point to him, to this verse to say, well, you believe in God, right? Well, of course, yes, I believe in God. Well, then

Jesus said, believe in me.

And to try to transition from just some belief in God to a belief in the Lord Jesus Christ. And so in verse number two, then he carries on 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 and prepare a place for you, I will come again and receive you unto myself. That where I am, there ye may be also.

[4 : 17] This isn't the first time he's referencing leaving or departing. He said it several times already. Yet a little while I'm with you. And then, you know, walk while you have the light. And things like that, we've already covered that.

And here again, this should be kind of a familiar thought that he's already brought up. There's really a lot to say in this passage. And there's some things that I'll profess to be confused over.

And then there's some just, you know, there's real things I could say easily and just move on from it. But it's hard for me to say them because the Bible doesn't always bear out what everybody just says that it says, you know.

So, the verse here says, in my father's house are many mansions. That's what it says. That's the only time you'll see the word mansion in this Bible. And he just makes this statement, in my father's house are many mansions.

The new versions take that word mansions out and they change it to a few different things. They change it to rooms or they change it to dwellings or dwelling places. In my father's house are many dwelling places.

[5 : 19] And you lose the word mansion. So, we like to make a point that, no, I want a mansion, not a room. And so, I'll take the superior King James Bible for that reason. But not just for that reason.

But there's more than that to consider. Now, he says, in my father's house. Do we ever stop and say, so what is that? What is my father's house?

Everybody says, oh, it's heaven. You know, I'm not going to argue. I'm just saying, do we ever stop and consider, he said, in my father's house. Now, up to, so you could say, well, he prayed, our father, which art in heaven, hallowed be.

You know, it's an understanding that his location, his presence is in heaven above. More defined as the third heaven from the apostle Paul in 2 Corinthians 12. But here he says, in my father's house. If you consider how the Bible uses that term, more than anything else, it's the temple. Now, I'm not telling you there's mansions in a temple in Jerusalem. I'm just saying, it's more than anything.

[6 : 16] I just want to introduce that thought to you that the house of God is, on earth, it's the tabernacle. Or it's the temple building where God dwelt. And then, there's something I want to make a connection to in a minute.

So, we'll get to that. Now, in this house are many mansions. Two mansions. In one house is many mansions. Inside the house, that just is, think about it for a minute.

Don't just let your mind say, well, that's heaven and that's this. And just, like, think about the words and what he said. In my father's house are many mansions. Now, we'll move on. If it were not so, I would have told you.

I'm just intrigued. This is a verse you memorize. You just run right past. And then, I sit and park on it and think about it and say it over and over.

And try to understand. He is speaking to these 11 men that are getting troubled in their hearts. And he says, in my father's house are many mansions. But the wording is just a little different to me from what I would say.

[7 : 17] From what I think he's saying. And maybe I'm wrong on what I think he's saying. He says, if it were not so, I would have told you. Now, if I'm speaking to something that they don't understand.

And I say, look, there's many mansions in heaven. If it were not so, then I would say, I would not have said it. I would not have told you if it weren't so.

But he says, I would have told you if it weren't so. Which makes me think, maybe I'm weird here. But if you analyze it and you read it and you think on it, in the moment it sounds like he's expecting them to understand this or that they already believe this.

And he's coming to say, yes, it's true. If it wasn't true, I would tell you right now it's not true. I would have told you it wasn't true. That's how it makes, doesn't that make a little more sense with the wording? In my father's house are many mansions.

If it were not so, I would have told you. If it were not so, so they must have already understood it or thought that that was the case, perhaps. That's just the way the wording kind of lends itself in my opinion, in my mind.

[8 : 21] And then he says, I go to prepare a mansion for you. Or does it? Verse 2. I go to prepare a place for you. And if I go and prepare a place for you, so nowhere does he say I'm preparing a mansion.

Although, again, the context, it seems to lend itself. That's what he's talking about. There's many mansions. I go to prepare a place for you. It's not a stretch to assume. He's referring to them individually, a mansion.

Yet if we analyze the words, as the Bible is a perfect book, it's flawless. It's oftentimes our assumptions that take things the wrong direction and then they run into a dead end because we didn't actually carefully read the words.

Now, I'm not trying to take something away from you and I'm not trying to confuse you. I admit it from the beginning. There's some things about this I'm not settled on. And so I'll just introduce them and just give you what we can from the passage that we can be sure on.

So, I go to prepare a place, singular, right? A place is a singular thing. And he says, for you. That's a collective word. That's the 11.

[9 : 33] That's the disciples. That's a plural pronoun. He does not say, I go to prepare a place for each of you. Although he could be inferring that, but it's not what it says.

And if I go and prepare a place, singular, for you, disciples, I will come again and receive you unto myself, plural again, that where I am there ye, plural again, ye may be also.

It's always to the group. So, if he's going to prepare a place, let's just kind of set the mansions aside as far as what we believe and think that he's, you know, on the corner of Glory Avenue and Hallelujah Square.

God's got my mansion up there and things. Let's just, again, I promise you, I'm not trying to take it away from you. It just very, may well be that exact thing. But let's look at a few things.

Look at Hebrews chapter 11. Hebrews 11.

[10 : 34] He's going to do what? To prepare a place. And so, if we run a little bit of thinking on what Jesus Christ is preparing, what that place might be, then we might get a little different understanding or just some more insight.

And it may not conflict at all with the mansions and individual thing at all. It just may be a broader statement that he actually is saying to the 11 there with him. Hebrews 11.

And let's start with verse 15. Speaking of Abraham and to Sarah of their lives and then of just folks in general that died from verse 13.

These all died in faith, not having received the promise. In verse 15, And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, and heavenly. Wherefore, God is not ashamed to be called their God, for he hath prepared for them a city.

[11 : 50] A city. Look back at chapter 11 and verse number 10. Speaking of Abraham, as he sojourned in the land of promise, he dwelt in tabernacles with his children.

In verse 10, He looked for a city which hath foundations, whose builder and maker is God. So there's a city that God prepared. Now I want you to turn all the way to the back of your Bible, to Revelation 21.

Paul talks to us about a city called the mother of us all, which is heavenly Jerusalem, not the earthly one. John has a term called New Jerusalem.

And that's found in verse number 2. Revelation 21, and look at verse 2. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband.

He describes this city in verse 11, having the glory of God, and describes the light, and things about that city. Now, remember this, we'll stay in Revelation 21.

[13 : 11] Revelation 21, Christ said to the 11 at the time, that I go to prepare a place for you. A place for you. It's going to be your place. Now, I'm not trying to say that super exclusive, but look at this city.

There's something remarkable about this city. In verse number 14, it says, the wall of the city had 12 foundations, and in them, the names of the 12 apostles of the Lamb.

He's going to prepare a place for them, and this place has got their name, this city here, has their very names in the foundations of it.

It seems to me that when he's telling them he's preparing them a place, I don't think he's talking about an individual mansion, and very well may be that they have their own thing within.

I'm not trying to eliminate that. I just mean the literal statement when he says a place. I think he's talking about this, that he's preparing. Okay, so remember that the house of God is the temple in the Bible, typically, as far as a dwelling place.

[14:24] What about this city here? Look at verse 3 of chapter 21. So he sees this holy city prepared as a bride. In verse 3, I heard a great voice out of heaven saying, Behold, the tabernacle of God, a.k.a. the house of God, or my Father's house, the tabernacle of God is with men, and He will dwell with them, and they shall be His people.

And what's he referring to? He's referring to that city. Look later at chapter 21, verse 22. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.

And it seems to me that he's referring to that city, to that future holy city that is going to have their names all over it, and it's one that's being prepared, prepared by God, and Jesus Christ is the light of that city, and the glory of God's there, and the temple of God's there, the dwelling, or the Father's house, if I can connect those terms together.

Okay, come back to, let's see, go to 1 Corinthians chapter 2, and just make one more, just put one more verse here. This is something the Apostle Paul says.

Actually, it reminds me just now that Brother Pilkington quoted this verse and commented on it. It's verse number 9.

[16:00] 1 Corinthians 2 verse 9, But as it is written, I hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.

It's not even entered the mind. Now, in the moment, if this sounds like a contradiction, well, John's eye saw it. Well, Paul writes this 30 years, it appears, before John ever had this revelation.

So, as Paul writes to the church in Corinth, he can pretty well say that with all authority, if in fact, it's a reference to the same thing.

Okay, so, come back to John chapter 14, and let's, let's get a little bit more on this, if we can.

So, he says this, I, in my Father's house are many mansions, and if it were not so, I would have told you, I go to prepare a place for you. So, just on that statement alone, and to apply it more broadly then, the Lord Jesus Christ is preparing a place.

[17:10] And if we want to apply this to all believers that believe in Him, as he said, you believe in God, believe also in me, and I'm going to go, and I'm going to come back, and I'm preparing something for you. Take your Bible, and go to 1 Peter, chapter 1.

And I want to make a point here, and then maybe help to eliminate some false teaching along the way, so that you don't get confused as you read your Bible, and you hit certain words and verses later on that can throw you off.

We're going to be in 1 Peter 1, and then we're going to go back to Revelation 22 in a minute.

Alright, let's see what Peter has to say about what lies ahead for the believer.

In verse number 3, I'll begin there. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away. I didn't read the verse in Revelation 21 about that city, but in verse 21-27, it says, There shall a no wise enter into it anything that defileth.

[18:28] And there's a inheritance incorruptible. When Jesus said in Matthew, to lay up your treasures in heaven where moth and rust doth not corrupt.

It's incorruptible up there. Things will not be defiled, rust, and things will not canker the precious elements in heaven.

So it's an inheritance, is what Peter calls it, that the believer in Jesus Christ has awaiting him. An inheritance that is not corruptible. It's incorruptible, it's undefiled, that fadeth not away.

And in the last, it's reserved in heaven for you. So Peter tells us of something. He doesn't say a mansion, he says an inheritance. There is another verse I wanted there.

Well, let's go to Revelation 22. And all the way to the end of this book, the very last thing, there's a threat, a warning.

[19 : 37] And in verse number 18, 22, 18, For I testify unto every man that heareth the words of the prophecy of this book, Now, I don't apply that to the whole Bible, but rather to the revelation given to John, this book here, that he's writing.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his, the next word is part, his part, out of the book of life and out of the holy city and from the things which are written in this book.

Now, some guys will get on this and they'll say, you can lose your salvation and they'll apply it to church age believers today saying, you believe in Christ, you're saved, that's good, but you mess with that Bible, I don't think you're saved and they just don't know how to handle this.

They try to apply a verse that doesn't belong being applied. Now, what they do oftentimes is they see the word book of life, so they think, oh, he's going to take away his part out of the book of life and act like you're getting your name blotted out of it.

It doesn't say name, does it? It says part. And if you want to know what part means, you'd better go to your Bible and understand what part means. I'll give you one verse on that. If you want, the best one I found is in Numbers chapter 18.

[20 : 58] Do you remember Peter? What was that? I think it's with Peter and the guy that wanted the power.

Is it Acts chapter 8? Simon, is he a sorcerer? And so he says, thou hast neither part nor lot in this matter.

He's like, you don't have any part of this. He's definitely not talking about a name, like taking your name out of a book. He's just used the word part there or lot, like no portion would be another word to use.

But come back to Numbers 18 and I think this is a real good one to make in connection to what we're talking about, specifically considering what Peter said about having an inheritance reserved in heaven for you.

So Numbers 18 and verse number 20. He's talking about the Levites here and specifically that that tribe did not have an inheritance among the children of Israel.

[22 : 05] God was their inheritance and he took them and sanctified them unto himself. So verse 20 says, the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them.

I am thy part and thine inheritance. inheritance. So there the word part and inheritance in your King James Bible are synonymous to refer to a, perhaps a portion, substance, you know, some form of reward.

Paul says that you receive the reward of the inheritance in Colossians 3. He talks about a judgment and that can be tried by fire and if it passes through the fire, you have a reward.

So that reward though, or that doesn't pass through the fire can be burned up and you'll suffer loss. So what I think Revelation 22 is saying is that you can lose your part.

This is part of an inheritance can be lost from somebody messing with the words of God or the words of this book and prophecy. He'll take away his part out of the book of life and out of the holy city. So it's not a threat to take your soul in that statement but rather your inheritance or your part as the word he uses and he says specifically out of the holy city.

[23 : 25] So coming back to John 14, we're not getting very far here at all but we're studying this thought of what Christ is preparing. He's preparing a place. He does say that in his father's house are many mansions.

Doesn't make sense to say that if he's not really referring to the holy city having being filled with such places, mansions. But moving on from this then, verse number three, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also. Now if there's ever a place that the rapture is mentioned in the gospels, this is the place as far as I know and concerned, this is the only place that you could ever say refers to a rapture.

The wording says that Christ comes again, he receives these men unto himself, that where he is there may be also. It's implied already that I'm going to go.

In verse three, if I go, I'll come again and then I'll receive you and you'll be with me. So it sure sounds like he's taking them out to be with him. And so therefore, John writes this, remember John writes this like really late compared to the other Bible writers.

[24 : 42] He is probably the last author in these books. Paul's revelation as John writes is given, but this is Christ speaking here in the room.

So in the moment, this is before Calvary and he's mentioning a return and receiving the men unto himself and promising they can be with him.

This is tricky ground for me. It could have two applications in the sense of to the believer, it can have an application to the rapture.

To these guys, was Christ revealing a physical, visible, bodily rapture from the earth to them being changed in the moment in the twinkling of an eye?

The apostle Paul has not, the mystery of the church is still a mystery. These men are believing on Christ as their Messiah, but this thing about, there's so much that's not revealed at the moment in this room.

[25 : 42] And for him to be teaching that, it's possible that he's teaching it, but did they teach it going forward? Look at what Peter, look at Acts chapter 3.

This is a great cross reference to consider. What did Peter believe was going to happen after Jesus Christ? Matter of fact, let's start in chapter 1 and we're just going to hit this stuff today and then be done.

Acts chapter 1. The Lord Jesus Christ did die this night, next morning. He died. He was buried. They were sulking.

They're sad. They don't know what's going on. They're not saying, oh, he's coming up. Just be of good cheer. He's coming up in a few days. They didn't say that. They were confused, even going to the tomb confused.

And so when he does ascend, when he does, or sorry, when he does resurrect, he does reveal himself. They're afraid. And then things get settled. They get this Bible lesson like they've never had and start to see things more clearly.

[26 : 45] And then he's about to depart. Forty days later, in Acts chapter 1, verse number 6 says, when they therefore will come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

So he didn't even depart to the Father. He didn't go. The stuff he talked about earlier in John hasn't happened. They're looking like, okay, so now we're going to set up this kingdom. They're not saying, okay, Lord, get out of here because we want you to come back.

That's not even on their radar. They're thinking, okay, now it's time. Now we see you had to suffer and you had to be the Lamb of God and the Passover and pay for the sins and eternal redemption. Now we get that part. So now is it time for that kingdom you've been preaching about and healing and all of this stuff? And he says, it's not for you to know. And by the way, I'm out of here. And so he does, literally right then and there, he says, you're going to receive power, the Holy Ghost is going to come and I'm going to take off and then they go.

And in verse 11, the angel says, after he departs, they're looking up into heaven. You men of Galilee, why stand you here gazing up into heaven? The same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go into heaven.

[28 : 02] He's going to come back. Is this a rapture reference? Does the angel telling these Jewish disciples he's going to come back and receive you unto himself and so shall we ever be with the Lord. You're going to be changed and your incorruptible is going to put on incorruption.

He doesn't tell them any of that stuff. And they're not looking for that stuff. So look at chapter 3 and just from the mouth of Peter. Peter gets an opportunity to do some preaching after a man is healed at the beginning of the chapter and there's a bunch of people standing around greatly wondering in verse 11.

Peter begins preaching in verse 12 and saying what are you guys so surprised for? And he starts with Abraham in verse 13. Isaac, Jacob, God of our fathers glorified his son Jesus.

He tells them that you denied him in verse 14. You killed him in verse 15. And it's because of his name and through faith in his name that you see this man healed in verse 16.

Now look at verse 17. And now brethren I want that you through ignorance you did it as did also your rulers but those things which God before hath showed by the mouth of all his prophets that

Christ should suffer he hath so fulfilled.

[29 : 18] Peter gets that now. Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ which before was preached unto you notice this now whom the heaven must receive until the rapture of the church.

No. Peter preaches to the Jews that heaven must receive Christ until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

Peter looks all the way to what we call the second coming. And of course he should. This is a message to Israel the body of Christ and the church revelation is just still a mystery.

It's not been revealed. So it's hard for me in John 14 to fully comprehend or understand that Christ is teaching them of a rapture of the church of course but even to his disciples though the wording lends itself you can read it another way and just say yeah he's going to come back he's going to receive them they're going to sit on twelve thrones and judge the twelve tribes of Israel and where he is they're going to be but that's on earth in a different setup.

I think it can probably go two ways which some scripture a lot of scripture does that. Anyway there's my confusion over it I hope that's not making your head spin but at any rate it's a promise to come again and when you want to plug on those words come again that is second coming all over the place in the gospels especially look at Matthew 24 25 and just underline every time you see C-O-M-E or coming the coming of the son of man it's always the terminology is always his his return and power and glory not secret mysterious rapture the body of Christ out so it's a little tricky there a lot of people say it's the rapture and it very well may have have application there to believers in that what we know as the rapture but it's not really expounded on until Paul it's revealed then so I find that to be a little tricky

[31 : 40] I know this really didn't get us very far but it was a little bit of a bible study and a few little elements here in this passage I think we'll have to pause here and then pick it up the next time we come together and I give you a few extra minutes to just get around each other fellowship a little bit and then we'll come back at the top of the hour let's pray before we dismiss Father Lord I know I don't have understanding in all these words it's a mystery to me some of this it's holy it's above my head and I try to study it and believe it and analyze its words and just seek for truth I pray Lord that just things that were said this morning did not confuse anyone or set them back but rather Lord help us to trust and to follow the words of God where they lead and may you give us understanding of these things as your spirit allows and we pray these things in Jesus name Amen