



IMMANUEL BAPTIST CHURCH

SERIES: THE BIG FINISH

TITLE: THE FATHER'S HOUSE

SCRIPTURE: JOHN 14:1-6

DATE: OCT. 26, 2025

INTRODUCTION

Today is our final lesson in the *Big Finish* series. We conclude with an account of Jesus' last evening with the disciples.

This final evening included several significant moments and conversations. Jesus washed His disciples' feet, instituted the Lord's Supper, predicted Peter's denial, taught the disciples about His departure, prepared them for the coming of the Holy Spirit, and warned them of the world's hatred toward them. It was a long afternoon and evening. Jesus even made time to pray late into the night, just prior to His betrayal.

For our lesson, we are zeroing in on a brief, yet powerful conversation Jesus had with the disciples as He attempted to prepare them for His departure. It is amazing to consider that while Jesus was preparing for His imminent betrayal by Judas, denial by Peter, and eventual beatings and crucifixion, He sought to

comfort His disciples. As John 13:1 explains, “Having loved his own who were in the world, he loved them to the end.”

Text

John 14:1–6

- [1] “Let not your hearts be troubled. Believe in God; believe also in me.
- [2] 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?
- [3] 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.
- [4] And you know the way to where I am going.”
- [5] Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”
- [6] Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.

Explanation:

Believe in God; Believe Also in Me

Jesus knows what is about to take place. Despite having told His disciples explicitly that He will be taken away, beaten, and crucified, they still do not grasp what is happening. They had followed Jesus closely and were committed, but admittedly, they were also confused.

Jesus not only knows the events that are about to unfold upon himself, but He also understands how confused and troubled the disciples will become. He seeks to prepare them for what they do not yet understand. He says, “Let not your hearts be troubled.” He charges them: “Believe in God; believe also in me.” This charge is an amazing thing to say, especially under the circumstances.

Two things are worth notice. First, belief is the solution to a troubled heart. When we are anxious or fearful, we often turn to control, prediction, or planning. Others may withdraw, run, escape, or give up. Yet Jesus reminds the

disciples—and us—of the most important action during times of anxiety: *continue believing* in God and in His Son.

Second, Jesus places belief in Himself on par with belief in the Father. Throughout the Gospel of John, Jesus has clearly taught that He is God and that He and the Father are one (John 1:1–2; 5:18; 8:58; 10:30). He is now urging His disciples to anchor their belief in Him as fully as they believe in God the Father. Implied in Jesus' words is a truth: if you do not believe in Jesus, you cannot claim to believe in God the Father. The two are inseparable. To *truly* know and believe in God is to believe in His Son, through whom He has made Himself known.

My Father's House

Jesus continues to offer comfort by speaking of His Father's house, saying it has many rooms. He is referencing heaven, and His choice of words is significant.

Earlier in John, Jesus referred to the temple as His Father's house (John 2:16). There, He cleansed the temple and reminded others that the temple is a house of prayer. He also predicted its destruction.

As Jesus references his Father's house, he is alluding to how heaven will fulfill what the earthly temple symbolized. On earth, the temple was a place where God dwelled among men—but only with boundaries and measures of sacrificial atonement for sins. In heaven, our sins have been fully paid for through Jesus' death, and God will dwell with us freely and permanently. Heaven is a place with access to God with no boundaries. Hebrews makes the connection between the earthly temple and heaven.

- Hebrews 8:5 - "They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain"".
- Hebrews 9:23-24 - "Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with hands, which is a copy of the true one, but into heaven itself, now to appear in the presence of God for us".

Jesus' description of heaven as His Father's house with many rooms is also important. Some mistakenly interpret this verse to mean that each believer will have a mansion in heaven. However, the text says there is *one house* with *many rooms*—a beautiful picture of belonging in the family of God.

The Bible describes heaven in many ways and as a Father's House is just one description. John MacArthur explains:

“Sometimes heaven is called a country because of its vastness. Sometimes heaven is called a city because of its inhabitants. Sometimes it's called a kingdom because of its ruler and order. Sometimes it's called a paradise because of its beauty. Sometimes it's called a house because of its family. It's the Father's house.”

Jesus Leaves so that He Can Return

Jesus must *prepare a place* for the disciples. In order for them to enter heaven, He must accomplish His work—death, resurrection, and ascension. They cannot arrive there by their own efforts. Jesus prepares the way through His sacrifice.

Remember, Jesus is addressing the disciples' troubled hearts. He knows they are distressed because they do not understand why He will leave them. So He assures them: “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.”

Jesus wants them to understand not only that He will leave, but that *He will return*. His departure is purposeful and temporary. His goal is eternal reunion.

He adds, “You know the way to where I am going.” Jesus had previously told them where He was going (to the Father) and how He would get there. At the same time, Jesus seems to be prompting their questions, leading them to greater understanding.

Jesus is the Way, the Truth, and the Life

Thomas responds with honesty: “Lord, we do not know where you are going. How can we know the way?” Thomas likely speaks for all the disciples. They are simply not understanding the Father's plan for the Son.

Jesus answers Thomas with one of His most well-known declarations: “I am the way, and the truth, and the life. No one comes to the Father except through me.” Here, Jesus answers both parts of Thomas’ concern:

- *Where* is Jesus going? → To the Father.
- *How* does one get there? → Through Jesus alone.

Jesus concludes this section by saying: “If you had known me, you would have known my Father also. From now on you do know him and have seen him.” In Christ, the invisible God has made Himself known. And for the disciples—and for us—that is the greatest comfort of all.

Discussion Questions

- Try to place yourself in the disciples’ shoes. What thoughts or emotions do you think they are experiencing the final days of Jesus before the crucifixion?
- What stands out to you about Jesus in this passage?
- What words might you use to describe the relationship between God the Father and Jesus from this passage?
- What does this passage teach us about belief?
- How do you typically respond to a troubled heart?
- Do you think of Christianity being an inclusive religion or exclusive religion?
- Let’s think deeply about Jesus’ statement: “I am the way, and the truth, and the life.” What does he mean by this? What conclusions can we draw?

Conclusions/ Applications

“I AM THE WAY, THE TRUTH, AND THE LIFE”

Let’s think more about Jesus’ statement: “I am the way, and the truth, and the life.”

With this statement, Jesus is exclusive. He is not *a* way, *a* truth, or *a* life—He is *the* only way to the Father. Jesus leaves no room for other religious systems or spiritual paths. He is clear: no one comes to the Father except through Him.

This, of course, doesn't mean that Jesus' ministry lacked inclusive elements. Jesus welcomed both rich and poor, men and women, Gentiles and Jews, the healthy and the sick, and sinners of all kinds. He is inclusive in that everyone is invited to come to Him—but on His exclusive terms. Anyone who is willing to believe in Him as *the* way, *the* truth, and *the* life may come to the Father.

In this same statement, Jesus also presents Himself as central to truth and life. All other attempts to find truth and life apart from Jesus fall short—whether through rationalism, empiricism, skepticism, intuition, pragmatism, or any other human endeavor. Real truth and real life are found only in Christ. All of life makes sense only when viewed through the lens of Jesus' revelation of Himself and the Father.

Where the world has tried to discover truth through various “-isms,” Christians believe that truth is ultimately revealed. We hold to revelation. We would not be able to know God the Father unless He revealed Himself to us—and central to that revelation is Jesus.