



# DESERT VIEW BIBLE CHURCH

SERMON SERIES: THIS WE BELIEVE WEEK 4 • JOHN 14:1-11 •

1/29/2023

## MAIN POINT

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When we understand who Jesus is, we better understand what He did for us and the greater the glory God receives.

## INTRODUCTION

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How have you observed Jesus' name being "used" out of context?

Who do you think the world wants Jesus to be? Why do you think there is so much controversy surrounding His identity?

Based on Scripture, do you think Jesus cared if people liked Him? Why or why not?

Jesus is one of the most controversial figures of all time. He has fit into myriad titles, from prophet, to teacher, to good man, to carpenter, to Son of God, to Savior. It is

important that we explore who Jesus is by exploring the words that describe Him. When we dive into such holy vocabulary, we begin to know Jesus on a more personal level.

## UNDERSTANDING

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**READ JOHN 3:16. WHAT DOES THIS VERSE TEACH US ABOUT JESUS?**

**What is the significance of the word “begotten”? What does Jesus being “begotten” reveal about His nature?**

**Read John 1:1,14. Why call Jesus “the Word”?**

Jesus’ “begottenness” reflects His divine nature. Jesus was begotten of God, He came from God. Like earthly sons and daughters contain the combination of a husband and wife’s genes, so does Jesus reflect God’s DNA. Furthermore, Paul describes Jesus as the Word to appeal to the Greek audience into which he was born. The Greeks loved the “logos,” or word. The Greeks sought after truth in their philosophical achievements. Jesus is described as “the Word” because He is the ultimate source of Truth. To know Jesus is to know Truth. And when we know Jesus, we know God. Jesus is an earthly reflection of His heavenly Father.

**Read John 14:1-11. Why is it essential to understand that Jesus is God? How would Christianity be different if we believed Jesus was just a great teacher?**

The implications for us are enormous if we do not believe in the divinity of Jesus. Only through Jesus’ fully humanity and full deity is it possible for him to be the sacrifice our sins required. Furthermore, Jesus claimed to be God, which means every word from the mouth of Jesus can be trusted only if Jesus was and is God. If we believe what

Jesus says about Himself, it means that we can know everything we need to know about God by looking to Jesus.

**Read 1 Corinthians 1:18-31. How important is understanding the cross to understanding the identity of Jesus? Why?**

**How do you think God feels about the ways the cross is marketed in our culture? What is an appropriate attitude to have toward the cross?**

Paul explained that the world's wisdom was unable to find ultimate reality, namely God Himself. As hard as they tried to raise themselves to heights of wisdom, the greatest religious leaders and philosophers of the world did not know God. In opposition to the efforts of sinful humanity, God was pleased to choose another way of salvation for those who believe. In the world's terms, the way of salvation through the gospel is viewed as the foolishness of what was preached. Here Paul contended that God's sovereign pleasure was to choose something that the wise of this world would consider foolish—the crucified Savior. By ordaining this seemingly foolish means of salvation, God made the world's so-called wisdom to be foolishness.

**Read Hebrews 2:14-18. Define propitiation in just a few words. Why is propitiation an important word to grasp?**

**How are Jesus' propitiation and God's grace connected?**

Before Christ's sacrifice, we were enemies of God. Our sinful nature separated us from a glorious and holy God. We were destined for punishment because of man's decision to turn from Him. Through Jesus, we weren't just "excused" by God. Rather, we were made right with Him. Jesus gave us God's favor, all through the propitiation that occurred on the cross. We once were God's enemies; now we are His treasured friends!

**What does "redemption" literally mean?**

**How are grace and redemption similar? How are they different?**

**What's one example in your life where someone other than God has shown you grace? How did it make you feel?**

**Why do you think grace is so easy to understand but so difficult to believe?**

To be redeemed means to be bought back. We were once slaves to sin; it was in our nature, we couldn't help it. Yet, through God's grace—through His unmerited favor—He bought us back so that we may be reunited with Him. No longer are we bound to our former way of life. We get the choice to choose Jesus, over and over again. Choosing Jesus leads to life. The grace of God, demonstrated through Jesus, began by the love the Father has for us. How much more do you think God wants you to try and grip this love, and accept this grace?

## **APPLICATION**

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**If someone asked you who Jesus was, what essential elements would you include in your answer?**

**What is one way that the study of these words changes how you will interact with Jesus going forward?**

**What does accurately representing who Jesus is to the people around you look like?**

## **PRAYER**

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Ask your group to share a few of the most meaningful Scriptures about Jesus. Use these verses as a jumping off point in your prayer. Pray specifically that Jesus' identity would become clear to the people around you and that you would accurately represent Him to those in your life.

## COMMENTARY

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JOHN 1:1,14

1:1. In the beginning was the Word echoes Gen 1:1, "In the beginning God created the heavens and the earth." John located Jesus' existence in eternity past with God. "The Word" (Gk logos) conveys the notion of divine self-expression or speech (Ps 19:1-4). God's Word is effective. He speaks, and things come into being (Gen 1:3,9; Isa 55:11-12).

1:14. The Word continues the theme of 1:1. Became flesh does not mean the Word stopped being God; rather, the Word was made flesh. Took up residence among us literally means "pitched His tent," an allusion to God's dwelling among the Israelites in the tabernacle (Ex 25:8-9; 33:7). In the past God demonstrated His presence to His people in the tabernacle and the temple. Now God has taken up residence among His people in the Word-made-flesh, Jesus Christ (Jn 1:17). The references to God's glory hark back to OT passages that describe the manifestation of God's presence and glory in theophanies (appearances of God), the tabernacle, or the temple (Ex 33:22; Num 14:10; Dt 5:22). The Greek word monogenes underlying One and Only Son from the Father means "only child" (Jdg 11:34; Jer 6:26; Am 8:10; Zech 12:10). "Only" may mean "one of a kind," as in the case of Isaac, who is called Abraham's "one of a kind" son in Gen 22:2,12,16 (in contrast to Ishmael; cp. Heb 11:17). In the OT, the Son of David and Israel are called God's "firstborn" son (see Ps 89:27). The reference to God's "giving" of His "One and Only Son" in Jn 3:16,18 may allude to Abraham's willingness to sacrifice Isaac (Gen 22). Full of grace and truth recalls "lovingkindness and truth" in Ex 34:6 (cp. Ex 33:18-19), where the expression refers to God's

covenant faithfulness to His people Israel. According to John, God's covenant faithfulness found ultimate expression in His sending of His One and Only Son, Jesus.

**JOHN 14:1-11**

14:1. Jesus' words echo similar admonishments in the OT (Dt 1:21,29; 20:1,3; Jos 1:9; cp. Jn 11:33; 12:27; 13:21). Believe denotes personal, relational trust in keeping with OT usage (Isa 28:16).

14:2-3. Jesus elsewhere said His followers would be welcomed into "eternal dwellings" (Lk 16:9). The disciples' homecoming will be comparable to a son's return to his father's house (Lk 15:11-32). The words I will come back and receive you to Myself, so that where I am you may be also echoes the terminology in Sg 8:2. Jesus, the messianic bridegroom (Jn 3:29), said He would prepare a place for His followers in His Father's house and then come to take them home to be with Him.

14:6. Jesus is the way, the truth, and the life, and no one comes to the Father except through Him. Jesus alone is able to provide access to God because He alone paid the penalty for our sins (Isa 53:5; Heb 1:3). He is the truth (Jn 1:14,17; 5:33; 18:37; cp. 8:40,45-46), and all contrary claims are false. He alone is the life (1:4), having life in Himself (5:26). He is thus able to confer eternal life on all those who believe in Him (3:16). Jesus is truth and life, and He is the one and only way of salvation.

14:7. The emphasis on truly knowing Jesus and God the Father harks back to OT covenant language (Jer 24:7; 31:34; Hos 13:4).

14:8. Philip apparently wanted some sort of revelation of God. In the OT, Moses asked and was given a limited vision of God's glory (Ex 33:18; cp. Ex 24:10); Isaiah received a similar vision. In keeping with OT teaching, however, Jesus denied the possibility of a direct vision of God (1:18; 5:37; 6:46).

**1 CORINTHIANS 1:18-31**

1:18-19 The cross divides the human race. The division is between those who are perishing, to whom the cross is foolishness (lit "stupid folly," "stupidity"), and those

who are being saved, to whom the cross is wisdom and power. Paul supported this truth by quoting Isa 29:14, where God warned the unbelieving leaders of Jerusalem who considered themselves wise. God's judgment will expose all pretensions to human wisdom not anchored in Christ.

1:20-21 Paul introduced God's indictment against those who view themselves as wise in this age. The last question of the series (Hasn't God made the world's wisdom foolish?) shows the futility of unbelieving human wisdom. The world takes the gospel and its emphasis on the cross as foolishness, but God determined to save people on the basis of their trust in the foolish message preached—Christ crucified.

1:22-23 To Jews, the message Christ crucified (i.e., "Messiah crucified") signaled weakness, indicating that Jesus was a false messiah. Jews looked instead for signs of Messiah's power (Isa 35; 61); thus, the message Christ crucified was a stumbling block (Gk skandalon; an offense) to their expectations. To the Gentile mind-set, which held no "messianic expectations" but only general conceptions of what deity should be like, the message of "Christ crucified" was foolishness.

1:24 Among the called of all nations, Christ is God's power and God's wisdom to save from His judgment (v. 21).

1:25 The foolishness (as perceived by the world) of God is wiser than the wisdom of man. The term translated "foolishness" (lit "the foolish thing") refers to the foolish content of the message preached—the offensive message of Christ crucified (Gk kerugma; cp. v. 21).

1:27-28 Paul gave the rationale for the makeup of God's people. Because the Lord's people embrace the "nothing" message, the world views them as nothing. But in the next age God will shame the wise and the strong and bring to nothing the things that in this age are viewed as something (2:6; 3:18-20).

1:29 God determined to choose despised ones—those who embrace the foolishness of the cross—so that no one can boast about his human accomplishment or position in His presence.

1:30-31 By the Father's doing, believers have an identification in Christ (shorthand for "in Christ crucified," cp. vv. 23-24,30; 2:2). Because of this they possess the wisdom of God—Christ crucified, the very essence of wisdom. Through this wisdom,

believers have justification at God's court, sanctification that allows their entrance into His presence, and ultimate redemption.

**HEBREWS 2:14-18**

In these verses the author showed why it was necessary that the eternal Son became a man. First, it was appropriate that the Son should have a ministry completed in suffering, which all humans experience, so that he might identify with us and bring many sons into the presence of God. People who have accepted Christ's sacrifice on their behalf can be referred to as "children" of God because the Son of God has made them His brothers. The author quoted three OT verses to show that the Son is present in the gathered church (Ps 22:22), that the Son trusts the Father (Isa 8:17), and that the church can come before the Father because it is united with Christ (Isa 8:18). Second, the Son became a man and suffered death so that He could destroy the one holding the power of death—that is, the Devil. It is by virtue of Christ's death on our behalf that we are freed from the fear of death. Third, the Son became a man and suffered death so that He could serve as a faithful high priest in service to God. The only person who can serve as a mediator between God and man is the One who is both God and man. It is by reason of His faithfulness as a man who was tested and suffered that He could make propitiation for the sins of the people. Not only did He suffer divine retribution on our behalf, but He is able to help us because He is like his brothers in every way except sin.