**Jesus And the Perpetuation of His Father’s Heritage**

Jn. 14:7-11

Introduction:

1. These words Jesus spoke in the final week of His life. His hour had come. He would be leaving the apostles and He was comforting them with these words.

2. They are testimony of the relationship and the close identity that He had with His Father.

3. Philip said, “Show us the Father.” Jesus said, “Have I been so long with you, and yet you have not come to know Me, Philip?”

4. Jesus is in the business of communicating His Father to us, of renewing us to the image of the one who created us (cf. Col. 3:10).

5. It is Jesus’ mission to take those marred by their father, the devil, and renew them into the image of His Father in heaven. His mission is the mission of perpetuating His Father’s Heritage.

Discussion:

I. The people of God are repeatedly spoken of in Scripture as His heritage.

 A. In Psa. 94:5 says, “They (the wicked) crush Your people, O Lord, and afflict Your

 heritage.”

 1. Like our offspring are our heritage, so the offspring of God are His heritage.

 2. In Jer. 3:19 God said, “I would set you among My sons and give you a pleasant land,

 the most beautiful inheritance of the nations! And I said, You shall call Me My Father,

 and not turn away from following Me.”

 B. In Joel 3:2 God says He will enter into judgment against the nations, “On behalf of My

 people and My inheritance, Israel.”

 C. So the people of God of the O.T. were His inheritance or His heritage. He identifies them

 as “My sons” and they called Him “Father.” As a Father, He protects, delivers and

 provides for His heritage.

 D. The same is true in the N.T.

 1. While the English translation of Eph. 1:11 sounds like we are receiving an inheritance

 and our focus tends to be on what we receive . . .

 2. The meaning is probably more that we are God’s inheritance. The NASB marginal

 reference says, “we were made a heritage.”

 3. It is because we are the heritage of God that we receive an inheritance (see vs. 14

 and 18). Because we are God’s own possession He has given us every spiritual

 blessing in Christ. We are His heritage.

II. There are many implications to being God’s heritage. Many of them are ethical and behavioral.

 A. Jesus preached that we should be like the Father (Matt. 5:43-48).

 1. It is being like Him that makes us the “light of the world” that leads to the glorification

 of our Father in heaven (Matt. 5:16).

 2. Peter stressed this same thing in 1 Pet. 1:14-16: “As obedient children do not be

 conformed to the former lusts which were yours in your ignorance, but like the Holy

 One who called you, be holy yourselves also in all your behavior; because it is

 written, ‘You shall be holy, for I am holy.’” Cf. Lev. 11:44.

 B. Jesus was like the Father.

 1. When Philip said, “Show us the Father.” Jesus said, “Have I been so long with you,

 and yet you have not come to know me, Philip?” (Jn. 14:8-9).

 2. Heb. 1:3 says, “He is the radiance of His glory and the exact representation of His

 nature.”

III. It is fascinating to me that the family relationship is used to communicate the Father’s heritage.

 A. “As obedient children, be holy for I am holy,” 1 Pet. 1:14 says.

 B. “Do not be bound together with unbelievers, and I will be a father to you” (2 Cor. 6:18).

 C. “We had earthly fathers to discipline us, and we respected them; shall we not much

 rather be subject to the Father of spirits, and live?” (Heb. 12:9).

 D. The Father’s heritage is perpetuated through the family.

 1. Deut. 6:1-9.

 2. Eph. 6:4.

 E. While Jesus’ situation is unique. In this situation the Son communicated the Father to

 us in what He taught, His behavior and Who He was.

 1. He came to do His Father’s will (Jn. 4:34; 5:30; 6:38; Matt. 26:39; Mk. 14:36; Lk.

 22:42).

 2. He was the Father’s perfect agent, representative and ambassador.

 3. He identified thoroughly and completely with the Father’s purpose and mission.

 F. Even Jewish wedding imagery is used to set the historical moment.

 1. Jn. 14:1-4—I go to prepare a place for you and will return and receive you to

 Myself.

 2. Matt. 22:1-14—The parable of the wedding feast.

 3. Matt. 25:1-13—The parable of the ten virgins.

 4. In the Lord’s Supper we proclaim His death until He comes (1 Cor. 11:26). We are

 waiting for the coming of the bridegroom. We are the bride of Christ looking to the

 wedding feast (Rev. 19:7-9a).

IV. The perpetuation of the Father’s heritage is fundamental to what Jesus says in John 8:38-49.

 A. The Father’s heritage is reflected in deeds (Jn. 8:39).

 B. The Father’s heritage is seen in acceptance of the words of Jesus (Jn. 8:43-44).

 C. The Father’s heritage is seen in loving the Son (Jn. 8:39ff).

Conclusion:

1. Jesus died to bring us into the family of God (Eph. 2:19).

2. We are called out of the world and into the family of God. It is the sacrifice of Christ that impresses on us the magnificence of the call (the wedding invitation).

3. We are God’s heritage with a mission. The same mission that the Son had, to bring people to the Father’s house (1 Thess. 4:17).

4. The more we are able to reflect the Father, the more effective we are in perpetuating the family heritage.