***Session 4: God Our Eternal Dwelling Place (Jn. 14)***

*For those of you who are ready to go, go ahead and turn in your Bibles to* ***John 14****.* ***John 14****. Let’s pray. Father, we thank You for Your Word. Father, we thank You for Your presence. Lord, we ask You that You would open up our eyes to Your law, Lord, that we would see new things, Father, concerning Your heart and Your ways, in Jesus’ name. Amen.*

*Alright.* ***John 14****. What I want to do tonight, I just want to just give somewhat of a overview, just really, really like a 50,000 foot perspective on* ***John 14****. You know,* ***John 13-17*** *is what we started on several months ago, and now we’re focusing on* ***John 14****, and we’re just going to see where the Lord is going to take us, but we really believe that* ***John 13-17*** *is just a real, some real key passages that the Lord is wanting to unlock in this hour for the church, that there is much gold. It says in* ***Revelation 3****, the Lord says, “Come and buy from Me gold.” There’s much gold to be purchased, to be received from the Lord in these passages.*

*For me, personally, it’s been one if not my favorite passages of Scripture, and when I think about the Word of God, I think of Scripture almost like this vast ocean, and as you know when you fly over the ocean, you see that the ocean has different shades of blue, and that where the blue is kind of light it means it’s kind of shallow, and then as it gets darker it means it gets deeper, and then there’s just parts where it is just really this deep, dark blue color because of the depths of the ocean. So when I think of* ***John 13-17*** *I think of this deep, dark, blue part of the ocean just because there is so much to be found there as it is really the best teacher that ever lived giving us instruction on how to engage with the Father, Son, and the Holy Spirit.*

*I said all that to say this, that I just want to, I’m not even going to give an overview of this passage, I’m just going to give, kind of just like just a 50,000 foot perspective of this chapter, but it is worthy of coming down a few more thousand feet just to get more insight and then to get closer into what it is that is being said here.*

1. Review
   1. The primary theme that Jesus speaks to His disciples about in ***John 13-17*** is the subject of God’s love and glory. Jesus’ main objective is to lead us into the revelation of God’s divine love and the experience of the glory that He possessed with His Father before the foundations of the earth. Our destiny is to be swallowed up into the eternal fellowship of the Godhead forever.

9God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (1 Cor. 1:9)

4…and truly our fellowship is with the Father and with His Son Jesus Christ. (1 Jn. 1:4)

22“And the ﻿glory which You gave Me I have given them, that they may be one just as We are one…” (Jn. 17:22)

*Paragraph A. on Page 1. The primary theme that Jesus is speaking of to His disciples in* ***John 13-17*** *is the subject of God’s love and God’s glory. And so the main objective there is to lead us into the revelation of God’s divine love, and I think that that’s the main theme there of* ***John 13-17****, is to discover just the vastness of God’s love. The apostle Paul, in* ***Ephesians 3****, he talks about the width, the length, the depth, the height, the love of Christ that surpasses knowledge, and I think that* ***John 13-17*** *gives us some insight into the surpassing greatness of the love of God. We discover the revelation of God’s love for God. The love of the Father for the Son, the love of the Son for the Father, the Father’s love for us and that God the Father loves us the exact same way that He loves His Son, and that the Son loves us in the exact same way that He loves His Father, and then one of the most powerful truths is* ***John 17:26****, that as we encounter this realm of love and glory and beauty, the result is that we as the people of God will love God in the exact same way that God loves God. So, many, many themes that are being covered in* ***John 13-17****, but I believe that the main theme is the revelation of God’s love and God’s beauty.*

*Secondly, with that is we discover that our destiny as human beings, as the redeemed, that our destiny is to live and to dwell and interact in what I like to call the Divine community. The Father, Son, and Holy Spirit, the Trinity, the Divine community. And I believe actually that one of the things the Lord is wanting to help us with by His Spirit is to begin to understand and appreciate the importance of the Trinity. All too often the Trinity has been relegated to this academic, scholarly, heavy theological ways of thinking, and as a result many of us have concluded that it’s just an academic subject and we’ve missed the power and the devotion that awaits us when we begin to interact with God in that Trinitarian way.*

*Because the thing that’s so amazing about the Trinity, one scholar says that the Trinity is the Divine community of single action. It is this Divine family, that the Father was always interacting with His Son. The Son was always interacting with His Father, in deep and profound enjoyment. The Spirit doing the same thing. I mean, imagine that all throughout eternity, eternity past, it says in the Scripture that from everlasting to everlasting You are God, so in eternity past the Father, the Son, and the Spirit were in deep, intimate, fellowship, delight, it says in* ***Proverbs 8:30*** *that they were rejoicing before one another, they were enjoying one another, they were delighting in one another, and somewhere in that dynamic, somewhere in that interaction, the counsels of the Godhead, they determined to make human beings and that their destiny is to enter into that exact same relationship. To be swallowed up, to be caught up in the fellowship. To be wrapped up in that Divine community.*

*The apostle John in* ***1 John 1:4****, he says, “Truly our fellowship.” He’s talking to the church there in Ephesus, and he tells them that that which we have seen, handled and touched, talking about the Lord Jesus, he says, “We have proclaimed Jesus to you that you might have fellowship with us,” but then here in* ***chapter 1:4*** *he defines the fellowship of* ***1 John 1:4*** *as truly our fellowship is with the Father and with His Son Jesus Christ, and so he says, “Look, we have preached Christ to you to bring you into this Trinitarian fellowship.”*

* 1. As love in the culture and the world continues to grow cold, *understanding* the Trinity as our **model** and *intimately engaging* withthe Divine Community, the *everlasting burning*, as our **source** will equip the heart of the Church in the fullness of the love of God in times of great pressure.

*Paragraph B. As love in the culture and in the world continues to grow cold, understanding the Trinity as our model, and intimately engaging the Divine community becomes absolutely important. You know, Jesus says that the love of many will grow cold, and I said this before, the thing that never ceases to amaze me, is that I never thought that cold love would look this passionate. I never thought that cold love would look anything but cold, but yet the Scripture looks at is as what is happening within the culture is cold love, and the way to overcome that is by connecting with the revelation of God’s divine love as seen in the Trinity.*

*Now, before looking into* ***John 14*** *I have to touch on* ***John 13****, just because* ***John 14****, really the rest of* ***John 13-17*** *is so anchored in what is happening there in* ***John 13****. We don’t have time to go through* ***John 13****, but I do want to mention a couple of things just to kind of see how* ***John 13*** *connects to what is happening in* ***John 14****.*

* 1. John 13 is a prophetic parable that unveils God’s humble love. Jesus displays the nature of His humble love towards God, His disciples, and His enemies. In John 13, Jesus shows His disciples that the nature of His ministry and leadership is forever established in divine humility. God’s nature is humble.

5Let this mind be in you which was also in Christ Jesus, 6who, being in the form of God, did not consider it robbery to be equal with God, 7but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. (Phil. 2:5-7)

*Now,* ***John 13*** *is a prophetic parable that unveils the understanding of God’s humble love. There’s a whole lot more going on in* ***John 13*** *than meets the eye. The Lord Himself said this to, He said it to Peter, He says, “Peter, you don’t understand what I’m doing now, but you will understand later.” In other words, there’s a whole lot more going on than a foot washing service.*

*There’s many, many things about the character and personhood of God that is being revealed there in* ***John 13****, namely that God Himself is a servant. That the Father is a servant. The Son is a servant. The Holy Spirit is a servant. That the Father is, in fact, the Servant of the Lord, the Servant of Yahweh, and that this humble servanthood actually exists within the Trinity. And then Jesus, of course, makes the point. He says that the same nature of the relationship, this humble love that exists among the Father and the Son and the Spirit, hH says, “In that same manner we have loved you, and therefore in that same manner, love one another.”*

* 1. Jesus’ humility is revealed in the cross, His leadership in our lives, the administration of the agenda of God for the nations (Isa. 49-55), and Jesus’ leadership in the ages to come as the Servant of Rulers (Isa. 49:7). It is the reason for which He came and will come again to serve.

45“For even ﻿the Son of Man did not come to be served, but to serve, and ﻿to give His life a ransom for many.” (Mk. 10:45)

37“… when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.” (Lk. 12:37)

*Paragraph D. Jesus’ humility is revealed in the cross. In fact, let’s go to Paragraph E.*

* 1. Jn. 13 is deeply connected to Jn. 14 in that Jn. 13 primarily points towards Jesus’ preparation on the cross to provide us access to the Father (14:6) and His house (14:3). Foot washing was a significant part of the culture of the ancient world including the ancient Near East. Foot washing was practiced in three specific ways that relate to a few key themes seen in Jn. 13-17.

***John 13*** *is deeply connected to* ***John 14*** *in that* ***John 13*** *points towards Jesus’ preparation on the cross to provide for us access to the Father’s house. Let me say it differently. In the ancient world, and we’ll talk about that just a little bit more in just a few moments, but just in general in the ancient world it was a matter of hospitality that if you went into someone’s house, in particular a person of status, that person of status would have servants, and oftentimes it was the lowest of servants that would wash the feet of the guests that would enter into the master’s house, and that is precisely what is happening here, because Jesus is about to talk in* ***John 14*** *about the Father’s house. And so there is a matter of hospitality where He, Christ, the servant of all who’s washing the feet of His guests as they enter into His Father’s house, and they’re deeply connected.*

*Now ultimately* ***John 13-17*** *is talking about the servanthood of Christ, I wouldn’t say ultimately, because there’s many more things, but one of the primary things of* ***John 13*** *is that it is the servanthood of Christ plays out in His death and His suffering on the cross. It says in* ***Mark 10:45****, For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many. So the servanthood of Christ there in* ***John 13*** *reveals the servanthood of Christ as seen in the cross to prepare a people to enter into the Father’s house,* ***John 14****.*

*Now, the foot washing, back to Paragraph E, was a significant part of the culture of the ancient world, including the ancient Near East, so when they would read this passage about Jesus washing the feet of the disciples, this really touched the people at that time. They are really feeling the impact of what is being taught here.*

* 1. Foot washing was practiced as a means of hospitality where the servant of the house (Jn. 14:3) would wash the feet of visitors. It was also utilized in the context of friendship to express love and commitment (Jn. 15:13) as well as in the context of temple worship (Rev. 21:3; 21:22).

*Now, foot washing was practiced in three specific ways that relate, I believe, to a few key themes in* ***John 13-17****. Paragraph F. Number one, foot washing was practiced as a means of hospitality as we just talked about. A means of hospitality where the servant of the house would wash the feet of the visitors, and so* ***John 14****, the Father’s house,* ***John 13*** *the servant, Jesus, is washing the feet of His Father’s guests, you and me, to be able to have access to the Father’s house, and way that He washes our feet is through His shed blood. As He died on the cross He washed our feet that we might have access to the Father’s house, number one, and number two, foot washing was also utilized in the context of friendship.*

*It’s where friends, they expressed love and commitment to one another, and isn’t it interesting that in* ***John 15:13****, Jesus looked at the disciples, He says, “I call you friends.” And so, when He’s washing the feet of His disciples in* ***John 13****, number one, it is Him as a humble servant, washing the feet of His disciples to enter into the Father’s house, number one, but number two it is also the washing of the feet of His disciples because He’s making a statement to them, “I am Your friend. You are my friend. I love you and I’m deeply committed to you. In fact, I’m so committed to you,” here it is again,* ***John 15:13****, “that no greater love is there than this, that a man were to lay down his life for his friends.”*

*Lastly, the foot washing also happened in the context of temple worship, which again, when talking about the Father’s house, Mike covered this in the last several sessions, the Father’s house in the context of the New Jerusalem, the New Jerusalem is the temple of God. And again, in this case in the ancient world they would wash the feet of those before they would enter into that place of worship.*

1. Let not your heart be troubled

27“﻿… Let not your heart be troubled, neither let it be afraid.” (Jn. 14:27)

*Let’s go to page 2. Page 2. Let not your hearts be troubled. Now, Jesus, in* ***John 14:27****, He says, “Let not your heart be troubled, neither let it be afraid.” It’s near the end of the chapter, but the chapter starts out with the same, not just the exhortation, it actually starts out with a commandment to not be troubled, to not be afraid, and that is, I would say, is the burden of* ***John 14****, it is to equip the heart of the apostles, but ultimately to equip the end-time church of how to live without a troubled, to live a heart without fear, to live without anxiety in light of the pressures that are coming to the earth.*

* 1. Jesus prophesied that there is coming a time of great pressure on the earth. In those days many will be gripped with four predominant negative emotions due to a ***disconnect*** with Jesus through prayer (***Mt. 26:41***) and a ***disconnect*** from the plan and storyline of heaven—the gospel (***Rom. 11:25***).

*Paragraph A. Jesus prophesied that there is coming a time of great pressure on the earth, and in those days many will be gripped with four predominant negative emotions, and these emotions are fear, offense, lust, and deception. Fear, offense, lust and deception. This acronym F.O.L.D. can go with that. Fear, offense, lust and deception. But the point is that these negative emotions, they happen with a heart that is disconnected from Jesus in the following ways. Disconnected from Jesus in prayer, number one, and number two, disconnected from Jesus in regards His plan or His narrative. His divine agenda, what it is that He is up to. Because the more we understand the prophetic Scriptures, when things continue to take place that take place around us, we begin to have a different interpretive grid because we’re able to interpret what is happening based upon what the Scripture says, therefore giving us confidence in God’s leadership and keeping us in that place of peace.*

*And so one of the reasons why there will many that will be gripped with these four negative emotions, fear, offense, deception and lust, is because of being disconnected, living disconnected from the Lord in that deep, vibrant interaction with Him through prayer and fellowship as well as not growing in our understanding of God’s divine plan or the storyline of heaven.*

* 1. In Mt. 24, Jesus addresses three distinct emotional dynamics which include a deceived heart (24:4-5, 11, 24), a troubled heart (Mt. 24:6), and a cold heart (Mt. 24:12). In Mt. 24, Jesus shows an important progression which is that a troubled heart is deceived and results in becoming cold heart.

*Paragraph B. Jesus, in* ***Matthew 24****, He addressed three distinct emotional dynamics, which include a deceived a heart. Instead of deceived we could say confused. A heart that is confused, a heart that lacks clarity about what is going on and therefore unable to make wise decisions in the midst of the pressure that is taking place. And so Jesus addresses these distinct emotions. Number one, He addresses the issue of a troubled heart, and that’s what we’re going to spend most of our time looking at in just a moment in light of* ***John 14****. A troubled heart.*

*Number one, a troubled heart, I believe, leads to a cold heart. A troubled heart leads to a cold heart, and a cold heart ends up a confused heart. I’m going to say this again. A troubled heart, a heart weighed down with anxieties, fear, worry, ends up a cold heart. Worry and anxiety I really believe that it snuffs out the Word of God in our hearts. It snuffs out the work of God in our hearts if we continue to yield to worry and anxiety.*

*There’s an unfortunate thing that has happened over time and that is that worry has been treated as a personality trait, but it’s not. To put it plainly, worry is a sin. Jesus said, “Do not worry.” It’s an imperative. It is a commandment. Lots to be said about the nature of worry, but the real nature of worry at the end of the day is where we have more confidence, for lack of better terms, in our leadership than confidence in the leadership of the Lord, and you know, one of the antidotes that Jesus gives for worry is* ***Matthew 6:33****, “Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.” So the way that I think about worry, worry is when we pursue the things that God said He would add. I’ll say this again. Worry is when we go after the thing that God said He would add. He said, “Look, seek Me first, and these things will be added.” What anxiety does is we seek the thing that He said He would add. In other words, we’re seeking to do God’s part.*

*And so Jesus gives a very strong warning. He says, “See to it,” in* ***Matthew 24****, “see to it that you are not troubled.”* ***Matthew 24*** *Jesus shows this very important progression.*

* 1. The burden of Mt. 24 is the deception (24:4-5, 11, 24); how it is worry and anxiety that become a seedbed for deception. Jesus warns us about deception, but He commands us to not be troubled (Mt. 6:25-34; Jn 14:1, 27). So great will be the fear that many will die because of it (Lk. 21:26).

*Now, Paragraph C., the burden of* ***Matthew 24*** *is deception. I believe that the burden, the message in* ***Matthew 24*** *is see to it that you are not deceived. And this shows up four times in* ***Matthew 24****, in* ***verse 4, 5, 11*** *and* ***verse 24****. However, worry and anxiety, I believe, become a seedbed for deception. In other words, and I’m not talking about a feeling of anxiety. We all deal with feelings of anxiety, feelings of uncertainty. I’m not talking about that. I’m talking about where that becomes our internal way. Where inwardly the inward narrative, the thing that drives us inwardly, the thing that drives the inward conversation is when it’s fueled by worry and anxiety. I don’t want anyone walking away going, “I felt anxious today, oh my gosh I’m going to get deceived tomorrow.” That’s not, that is not what we’re talking about. We’re talking about where our way is the way of anxiety, the way of worry.*

*Well,* ***Matthew 24*** *that is the primary burden is to not be deceived, but that worry and anxiety when we are giving into fear our hearts actually become vulnerable, I believe to all manner of confusion. So Jesus warns us, Paragraph C., He warns us about deception, but He commands us not to be troubled is the point that I’m trying to make. He warns us about deception, but He commands us not to be troubled. In fact, it says in* ***Luke 21:26*** *that anxiety and fear will be so great that the hearts of many would fail because of it. The physiological effects of fear, where the hearts of many would actually fail them because of fear.*

* 1. Two days before the last supper (Jn. 13), Jesus prophesied concerning military conflict, racial conflict, pestilences (plural), earthquakes, betrayal, and martyrdom in Mt. 24. Jesus ***called them not to be troubled*** (Mt. 24:6). Jn. 14 shows us the remedy for anxiety—intimacy with God.

33“But ﻿(instead of worrying) seek first the kingdom of God and His righteousness, and all these things shall be added to you.” (Mt. 6:33)

41And ﻿Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. 42But ﻿one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” (Lk. 10:41-42)

30Even the youths shall faint and be weary, … 31But those who ﻿wait on the Lord shall … they shall run and not be weary, they shall walk and not faint. (Isa. 40:30-31)

*Why am I talking about this? Because two days before the Lord’s Supper,* ***John 13*** *is the Lord’s supper, is when Jesus is speaking to His disciples about this issue of deception and not being troubled. It’s two days before* ***John 13****. He’s on the Mount of Olives,* ***Matthew 24****, and He’s talking to them about this. Now, what is the connection with the issue of being troubled? Well, He prophesies to them two days before* ***John 13****, and then* ***John 14****, two days before* ***John 13-14*** *He prophesies to them about a military conflict across the nations, military conflict, racial conflict, pestilences or diseases, viruses, earthquakes, betrayal, martyrdom, so He’s talking about there is pressure that is coming to the earth.* ***Matthew 24:6-7*** *He says there’s great pressure that is coming, and then Jesus says, one of my favorite verses, He says, “Guess what, guys? There’s going to be wars, famines, rumors of wars, there’s going to be pandemics, there’s going to be earthquakes.”* ***Matthew 24:6****, “But don’t worry, guys.” It’s like, okay, well, wow. He goes, “No, no don’t worry. Don’t be troubled.”*

*I remember, here we are with Covid-19 and all the things are happening in Afghanistan and Iran and Russia and all these different things and, I’m sure this thing happens with you, people would ask you, “Hey, so what is happening in Iran? What do you think? Do you think we’re going to go to war?” And I go, “I don’t know.” “But, don’t you think this and this and this…?”*

*I go, “Well, I don’t know that but here’s what I do know. Jesus said whether it is a war or a rumor of war the response is the same. Don’t worry.” That is the thing that we need to be more concerned about, about not being concerned. Right? We need to be more concerned about not being concerned. Because Jesus said, “For these things must take place, and then the end is not yet.”*

*And that’s another thing that we’ve got to watch. He said, “You will see these things and the end is not yet.” In other words, there’s something way, way, way more intense on the horizon other than the birth pangs, though the birth pangs will be pretty intense themselves.*

*So, two days before the Lord’s supper Jesus prophesied these things to them, and He calls them to a life of peace.* ***John 14****, two days later Jesus shows them how to walk out* ***Matthew 24:6-7****. So two days before He tells them, “Hey, guys, here’s the pressures that are coming. Don’t worry. Don’t be given over to fear.” Two days later they’re at the Lord’s table,* ***John 13****,* ***John 14*** *He begins to instruct them line upon line how to live victoriously in peace and quietness of heart and rest in the Lord.*

*The remedy for anxiety, simply said, is fellowship with the Lord. Intimacy with the Lord. Devotion to the Lord. Speaking with the Lord, whatever term you want to use, but it is the cultivating of our relationship with the Lord that is the primary remedy to anxiety.*

* 1. In John 14, Jesus is equipping the apostles and ultimately the end-time church who through deep fellowship with the Trinitarian Family will walk confidently in righteousness, peace, and joy.

*Paragraph E.* ***John 14****. Jesus is equipping the disciples, and I believe ultimately the end-time church, who, through deep fellowship with the Trinitarian fellowship will walk confidently in righteousness, peace, and joy. Righteousness, peace, and joy.* ***John 14*** *actually equips our hearts of how we can have relationship with the Father to strengthen our hearts by His power, by His presence, by His grace that in the greatest of pressures we can still walk confidently in righteousness, peace and joy.*

*There’s a very unusual passage in* ***Ezekiel 14:21****.* ***Ezekiel 14:21-22****. For some of you that’s where the pages are still stuck together, or like one guy says it’s the crispy part of your Bible.* ***Ezekiel 14:21-22****. It talks about the four severe judgments of the Lord. The sword, famine, wild beasts and pestilence. These four severe judgements that are being released upon the earth, and then Ezekiel prophesies about this interesting group of people. It says that you will see this remnant, and here’s what it says. It says you will see their life. It says you will see the way that they live. And it says when you see the way that they live in the midst of these severe judgments, he says then you will actually be comforted by the way that they live.*

*I want to say this again. There is something that is coming on the earth that is troublesome in nature, and yet Jesus is teaching us, teaching the disciples and teaching the end-time church, that there is a way in the grace of God to draw near to the Lord and to have our hearts empowered to walk in righteousness, peace and joy in the midst of the crisis, so that in the midst of the crisis the unbelieving world looks and goes, “Hey, wait a minute. This thing is not impacting you guys on an emotional level. It might be impacting the same way on a physical level and all these different things, but inwardly this thing is having a whole different impact on you. What is your story?”*

*I think of* ***1 Peter*** *where he says always be ready to give an answer for your hope. It is one thing to go knocking on someone’s door. It’s a whole nother thing to live in such a way people go, “What’s your deal?” That is part of where this is going for the end-time church.*

* 1. Jesus said that the purpose of His instruction was to equip His followers to walk in victory under growing global pressure. He instructed His disciples that in dialogue with the Godhead our hearts will be filled with peace and joy to keeping us from falling away under pressure.

11“These things I have spoken to you, that My joy may remain in you...” (Jn. 15:11)

1“These things I have spoken to you, that you should not…stumble [fall away].” (Jn. 16:1)

33These things I have spoken to you, that ﻿in Me you may have peace …” (Jn. 16:33)

*So Paragraph F. Jesus said that the purpose of His instruction was to equip the disciples to walk in victory under pressure, and there I’ve got the verses there in* ***John 15****,* ***John 16****, and* ***John 16:33*** *again.*

* 1. John 13-17 is the greatest teaching by the greatest teacher on the glory and privilege we have because of the access we freely have to the Father’s house (14:3) and to the Father Himself (14:6) through deep union with the Godhead by the Holy Spirit (Jn. 14: 23).

23Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, ﻿and We will come to him and make Our home with him. (Jn. 14:23)

1. god our dwelling place

1Lord, You have been our dwelling place in all generations. (Ps. 90:1)

*Alright, let’s go to Page 3. God our dwelling place. So when we’re talking about our hearts not being troubled,* ***John 14:1****, let not your hearts be troubled, He goes, “Believe in God, believe also in Me,” and I love the very next thing He says. “In My Father’s house are many mansions.” I mean, isn’t that the thing that we’re looking for when we’re weighed down with sorrow and concern? We want a quiet place to go and just be and rest and be comforted and be taken care of, provided for, protected. That’s the very, very thing that Jesus speaks of. He goes, “I’ve made provision for your anxiety and that is I’m giving you access to My Father’s house.”*

* 1. Jesus brings into focus a very important principle which is the idea of God being our dwelling place. The prophet Moses was the first to teach this to a nomadic people in the desert. This is an idea that shows up in many occasions in the OT. The NT brings it into greater focus.

*What is going on over here, I believe, is Jesus is building on a very important principle that we find in the Old Testament, and it was first introduced by the prophet Moses.* ***Psalm 90:1*** *he says, “You, Lord, You have been our dwelling place in all generations.” In other words, God, You have been our home. You have been the place where we live. You are our refuge. You are our fortress. You are our rock. You are our strong tower. All these concepts we see in the Old Testament begins to suggest this idea that we live in God, that God becomes our home.*

*You know, I love it, I’ve got this on the next page but I’m just in such a mood so I’m just going to bring it over to this page. Saint Augustine says that, “You made us for yourself, and our hearts are restless until we find our rest in You.” You made us for yourself, and our hearts are restless until they find their rest in You, until You become the place where live.*

*And so Jesus, I believe, is building off that principle of God being our dwelling place, but here’s why this is important. Because Moses was the first one to teach this principle, but he didn’t teach it just to anybody. He taught it to a very, very specific people, and that was he taught it to a people who were nomads, who were pilgrims walking throughout the wilderness. In other words, they did not have a permanent place to live. They were living in tents, and they were going from one place to another as the cloud would lead. And it is to these pilgrims, or more specifically it’s to these refugees.*

*Remember, they were former slaves. They were in Egypt for 400 years, under the heavy hand of Pharoah, the mighty hand of the Lord delivers them through the 10 plagues, and now these slaves, who already didn’t really quite have a place of permanence but they had somewhat as slaves, now they are refugees. They are migrants. There is, as it were a immigration crisis, if you think about it, that was actually happening in the Exodus. I mean, 3 million people. 3 million former slaves leave Egypt in tents and are going from place to place in the desert. How many of you think that as human beings, which they were, they were really longing for a place of permanence?*

*And it is to that group that Moses says, “I have a revelation for you. I know it’s been rough. I know it’s been tough. I have a word for you. Thus says the Lord, He is our dwelling place. He is the one where we can actually find a place of permanence by interacting with Him.” And Jesus, I believe, is building off that principle. And this becomes very important as we’re looking at* ***John 14*** *in light of the context of end-time pressures that will emerge.*

* 1. John 14 touches on understanding our access to the Father in whom we dwell through a mystical union by the Holy Spirit. Jesus is equipping the apostles for deep union with God (Jn. 15). I believe that the Father’s house is seen in three ways:
     1. The Father’s house is the New Jerusalem (Rev. 21:3).
     2. The Father’s house is God Himself (Ps. 90:1; Isa. 57:15).
     3. The Father’s house is us (Heb. 3:6; Jn. 14:23).

*Paragraph B.* ***John 14*** *it touches on understanding our access to the Father.* ***John 14*** *shows us the privilege, the glory, the depth of relationship that we can have with the Father as seen in His relationship with His Son. It helps us understand our access to the Father in whom we dwell through mystical union by the Holy Spirit. It is a spiritual union by the Holy Spirit. And Jesus, He equips His disciples for deep union with God, and that’s what* ***John 15*** *is about, but we’re not talking about that today.*

*Now, Jesus introduces this idea of the Father’s house. This place in which we dwell. The place in which we live, and I believe that there are three expressions of the Father’s house. The first expression of the Father’s house is the New Jerusalem, the Father’s house. That Jesus prepared access to the Father’s house through the cross, that you and I can have access to His presence, seated in heavenly places in this life and ultimately in the resurrection, living in the New Jerusalem.*

*The writer of* ***Hebrews*** *talks about this company of people that were living their lives looking for this city which builder and architect was God. The Father’s house, number one. Number two, it’s starting to get, well, the whole thing is juicy, but it gets a little bit more, a little Mufasa, right? The Father’s house is God Himself. God Himself is the house. In Him we live in that mystical union. You have become a dwelling place for us, oh God, in every generation. Because the thing is in* ***John 13-17*** *is Jesus is instructing us still about how to enter into that deep communion and union with the Father, Son and with the Holy Spirit.*

*And so, yes, Jesus prepared the way for us to have access to the New Jerusalem, but He also prepared us that we might enter into that deep, the way to say it is that deep mystical union where we have spirit to spirit interaction with God by the Holy Spirit. Where we can experience Him, where we can experience His presence, His power, His love, His delight. You know, it says in* ***Isaiah 57****,* ***Isaiah 57:15****. It’s right there in the notes. This is what it says. It says, “Oh You who inhabits eternity,” talking about the Lord. You who inhabit eternity. Now check this out. How many of you agree that there’s nothing greater than God. Right?*

*Let me therefore suggest to you that when it says, “Oh You who inhabit eternity,” He is saying, “Oh you God who indwells God.” Because God is eternity. If eternity is something other than God, then there is something greater than Him. God is eternity. God dwells in God. The Father, the Son, the Holy Spirit are indwelt in one another in deep, perfect, filled with divine delight and joy and peace and commitment, and they are saying, “We want human beings to come and dwell in us in the exact same way that we are dwelling in one another.”*

*And* ***John 17*** *touches on this. I love it. It’s like, “I in them and You in Me. Them in Us.” I mean, it’s like, Oh! This is glorious just to think about this. He says, “Father, I in them, You in Me, them in Us, that they may be made perfect in one, that that world may know that You have loved them in the exact same way that You have loved Me, and that you sent me to the world. I mean, what a statement!*

*And so the Father’s house is God Himself. The Father is the house. But I believe there’s a third component of the Father’s house, and it’s us.* ***John 14:23****. He said, “If you love Me, you’ll keep My commandment and We will make Our home with you.” This is glorious. Not only are we in Him as the Father’s house, no, the Father and the Son and the Holy Spirit, they long to come and make their dwelling in us.* ***Hebrews 3:6*** *talks about us as being the house of God whose house we are.*

* 1. A home is a context where we find nurture, identity, formation, affirmation, confirmation, provision, protection, belonging, and community. These are dynamics greatly affected in a nomadic setting in particular as the end-time landscape unfolds. The trends that Jesus highlights in Mt. 24:7 as well as the book of Revelation will trigger a migratory situation in the earth of historic proportions for believers and unbelievers. Millions will be without a home or a homeland. The revelation of the Father as our dwelling place will become essential.

*Now, what’s a home? A home is a context where we find nurture, identity, formation, affirmation, confirmation, provision, protection, belonging, community, discipline, I forgot to put that in there. I got a c’mon over there. These are dynamics that are greatly affected in a nomadic setting. When the children of Israel, when they were going from place to place in their tent, these things were greatly affected. The sense of identity, formation, affirmation, confirmation, protection, all these become vulnerable when you are nomadic person.*

*The trends that Jesus highlights in* ***Matthew 24:7*** *will trigger a migration situation in the earth of historic proportions for believers and unbelievers. I want to say this again. The events that Jesus highlights in* ***Matthew 24:7****. The events that are prophesied in the book of Revelation in particular* ***Revelation 6-9****, these events, they will trigger, beloved, a migration or an immigration crisis of epic, historic proportions. If we think that there’s an immigration crisis in the earth right now, wait until the fullness of the end-time crisis is unleashed on the earth. There is yet coming a greater, global, eschatological migration crisis. Millions, if not billions, will be without a home or a homeland and it’s precisely in that context where the Father as our dwelling place becomes essential.*

*So this message of in My Father’s house, it is going to have vast implications. For us, here in America, Kansas City, got a decent A/C going, nice little room, we cannot even fathom it. It cannot even enter into our brain, but when we actually look at the conditions of the end-time scenario, it has to happen. There will come a epic, historic, immigration crisis in the earth that the world has never seen. I mean, think about it. If a third of the earth, the water turns into blood. You think Bubba is just going to hang out by bloody water? He’s going to go, “C’mon, sweetie, let’s grab the kids. We’ve got to go. We’ve got to go find a place where we can survive.”*

*A fourth of the earth dead because of wars. People are going to be migrating. Right now in the earth there are twenty-six million refugees, or internally displaced peoples. 26 million. And what makes these people refugees or internally displaced is often a health crisis, a war, or religious persecution where, by one of those three elements they are forced out from their place of living. Their home. Their homeland. They are forced to leave by themselves or to take their families with them and to move on to another place where they can find refuge.*

*Unfortunately, many of them find themselves in refugee camps, and these refugee camps, what they are, they are a holding pattern, where, because here’s the crazy thing, these refugee camps, they are in countries, but even though those refugee camps are in countries, the refugees are not citizens of that country at all. They are a people with not citizenship at all. No identity. No sense of stability. No sense of belonging. No sense of consistent community. Away from that which is familiar and away from that which is common, and away, oftentimes, away from their loved ones, away from their language.*

*But the point that I’m making is that this is going to reach epic heights when we’re looking at the end-time scenario. So the revelation of the Father as our dwelling place becomes absolutely essential.*

* 1. The revelation of the Father-heart of God has at least 4 components of understanding:
     1. Salvific – It was the Father’s plan to redeem the world (Eph. 1:8).
     2. Personal – The Father wants relationship with us (Rom. 5:8).
     3. Familial – We have become a part of the divine family dynamic (Eph. 3:14).
     4. Eschatological – The eschatological conclusion is about the fullness of the Father revealed. Revelation shows us the Father through the Son (Jn .14:9; 1 Cor. 15:27).
  2. The eschatological immigration crisis (Isa. 13, 24; Rev. 6-9) will be a great source of emotional trauma and a crisis of meaning. Many will have hearts filled with great fear and anxiety. In 2020 there were 7 million adults with general anxiety and 6 million who suffered from panic disorders. The age range most affected by this are from the ages of 14 through 60 years of age. Studies also show that 62% of Americans had an increase of anxiety levels in 2020 vs 2019.

25Anxiety in the heart of man causes depression … a good word makes it glad. (Prov. 12:25)

*Paragraph E. The eschatological immigration crisis will be a great source of emotional trauma and crisis of meaning. Many will have their hearts filled with fear and anxiety. In 2020 there were 7 million adults in America, 7 million adults with general anxiety. There was another 6 million that suffered from anxiety disorders. The age range most affected by this is the ages 14-60. The studies also show, this is intense, that in 2020 compared to 2019 that 62% of Americans had an increase of anxiety levels. 62%. And so it brings, and I don’t say this with criticism, I say this with care and concern, it brings what Jesus said in* ***John 14****, it brings it really into view. Let not your heart be troubled. Believe in God, believe in Me. In My Father’s house there’s many mansions.*

* 1. Presently there are 26 million refugees or internally displaced people. They are displaced due to war, famine, or religious persecution. There is a very high percentage of PTSD, depression, anxiety and mental illness due to loss of home, job, community, loved ones, etc.

1. the father as the place of rest

8Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” (Jn. 14:8)

* 1. “You have made us for yourself, O Lord, and our heart is restless until it rests in you.” —St. Augustine of Hippo

*Let’s go to Page 4. The Father as the place of rest. The Father as the place of rest. Augustine of Hippo. “You have made us for Yourself, O Lord, and our heart is restless until it rests in You.” We are invited to dwell in God’s presence by interacting with the Trinity. By the way, all this really just comes down to two things. It comes down to talking to God often and obeying His Word. The way that we live in the Father’s house and the way we experience the power of being in His house is by talking to Him often, receiving of His love, loving and loving Him back through our loving obedience.*

* 1. We are invited to ***dwell*** in God’s fire by ***interacting*** with the Trinity, ***receiving*** God’s love from Them and one another as well as ***releasing*** the fire of His love back ***to God***, to one another, and to the world.
  2. In John 14, Jesus answers, in great detail, four essential questions which are of concern to the apostles as they seek to respond to the command not to be troubled. Jesus’ teaching in this chapter is informed by these four questions:
     1. The question of resolve: ***37Peter said to Him, “Lord, why can I not follow You now? I will ﻿lay down my life for Your sake.”***
     2. The question of what to do: ***5Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”***
     3. The question of satisfaction: ***8Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”***
     4. The question of encounter: ***22Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”***

*Paragraph C. In* ***John 14****, Jesus, in great detail, answers four essential questions. What’s amazing about* ***John 14*** *is that the entire teaching of Jesus to His disciples was Jesus answering four very specific questions. Question number one was the question of resolve. Peter said to Him, “Lord, why can’t I follow You now? I will lay down my life for you.” It was the question of resolve. In other words, “I have what it takes,” and the Lord goes, “No you don’t. No you don’t.” Lesson number one, Peter, no you don’t. You don’t have what it takes. I am the one that’s going to prepare a place for you. You don’t have what it takes.*

*Question number two is, “What do we do?” Now that we know that you have made a place for us in the Father’s house, he goes, “What do we do?” Here’s the question. Thomas said to the Lord, “Lord, we do not know where You are going. How do we know the way?” And Jesus answers that. I’ll look at that in just a few moments.*

*The third question is the question of satisfaction, or the question of rest, or the question of fulfillment. Phillip said to Him, “Lord, show us the Father and it will be sufficient for us.” The question of satisfaction. Completion. Belong.*

*Fourth question is the question of encounter. Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us and not to the world?”*

* 1. In John 14:1-3, Jesus answers by assuring Peter and the disciples that their future relationship with the Father is secured because of His commitment and His work on the cross. It is through His sufferings that Jesus secured for us the place of communion now and in the age to come.

10For it was fitting for Him, for whom are all things and by whom are all things, . . . in bringing many sons to glory to make the captain of their salvation perfect through sufferings. (Heb. 2:10)

*And so the first question Jesus answers Peter and the disciples about their future relationship with the Father, and He assures them that through the cross He has secured their relationship with the Father and they have secured their access and their dwelling in the New Jerusalem in the age to come.*

* 1. In John 14:6-7 Jesus teaches that He Himself is the pattern (***way***), the quality (***truth***), and the source (***the life***) of our relationship with the Father (Jn. 15; 17:26) by which we commune. In the Man Christ Jesus, we see the manner, quality, and the power available in relationship with the Father.

4When Christ who is our life appears, then you also will appear with Him in glory. (Col. 3:4)

*Paragraph E. The second question of “What do we do?” Lord, we don’t know where You’re going. Where are You going? Why can’t we know the way? Paragraph E. Jesus teaches that He Himself is three things. That He’s the pattern, the quality, and the source. In other words, He’s the pattern, He’s the way. In other words, in His humanity, Jesus Christ, fully God, fully Man, but in His humanity, He was the way, the model, the pattern of how God wants to interact with us as human beings. In other words, the measure of access that Jesus, in His humanity, on the earth had to the Father, in relationship with the Father, that is the exact same access and relationship that’s available to you and I.*

*Some of you just about fell over in your chair, and I get it. Which is why Jesus says on multiple occasions in* ***John 14*** *He goes, believe Me when I tell you this. He goes, Believe Me when I tell you this. Believe Me when I tell you this. That’s why He starts out in* ***John 14:1****, He goes, “Believe in God, believe also in Me.” He’s not repeating Himself. He’s not saying, “Believe in God, believe in God,” though He is God. He’s saying, “Believe in God and believe in Me as a man and what I’m about to tell you about the relationship that’s available to you with the Father, because it’s the exact same relationship that I have with Him in this life.”*

*He says, “Believe Me when I tell you this.” And so, He says, “I’m the way,” number one, and number two, “I’m the truth. I’m the quality. The quality of relationship that you see Me have with the Father, it is that same quality of relationship that’s available to you.” And thirdly, He says, “I am the life.” In other words, I am the source. That the very lifegiving power of God is what I release in your life and your soul. We call it the grace of God.*

* 1. In John 14:8-21, Jesus answers the question of satisfaction by teaching on the union available to us, the Spirit of the Father, the grace for obedient love, and gospel impact through the power of God.

*Third question is a question of, let’s have the worship team come up, is the question of satisfaction. In* ***John 14:8-21****, Jesus answers the question of satisfaction by teaching on the union that is available to us. That the Spirit of the Father and the grace for obedient love and gospel impact through the power of God. He addresses the issue of intimacy with God being empowered by the grace of God and that He wants to give us an anointing to actually have impact in the gospel,* ***John 14:12****, called greater works that these shall you do, for those who believe.*

* 1. In John 14:22-31, Jesus teaches on the role of the Holy Spirit bringing us into the experience of knowing God.

*Last question is a question of encounter. In* ***John 14:22-31*** *Jesus teaches on the role of the Holy Spirit who brings us into the experience of knowing God. Amen?*

*Alright. I just want to invite you to stand. Lord, we love you. Let’s just stand before the Lord and Andrew just lead us in worship. Here we are, Lord. Lord, we love You. Thank You, Father, that You are our dwelling place. You, Father, are the place where we want to live. You know, Jesus, in* ***John 14*** *He says that the Holy Spirit was going to come, and one of His main objectives was to teach us about what Jesus instructed us in* ***John 14****. So Holy Spirit, teach us. The anointing that abides in us, teach us. Teach us, Lord. Teach us how to relate with the Father. Teach us how the Father wants to relate with us. Teach us about His love. Teach us about His power.*