***Session 10: The Father’s House and the Healing of the World***

27Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. (John 14:27)

*Go ahead and turn in your Bibles to* ***John 14****. Let’s pray. Father, we thank You for Your presence in our midst. Lord, thank You for magnifying Your Son in our hearts, in our minds. Unveiling, Father, His beauty to us. Lord, we ask You, in these next few moments, Father, that You would open up our eyes to Your law. Lord, we want to see glorious things, Father, concerning Your holy heart. Lord, that the Spirit that lives in us would speak us about our inheritance in You. Father, I ask You that You would stir that anointing, Lord, that abides in each and every one of us. Make things known to us tonight in Jesus’ name. Amen.*

*Well,* ***John 14****, I just want to talk tonight about the Father’s house and the healing of the world. The Father’s house and the healing of the world. The bottom line of what we’ll be talking about tonight is how our active union with the Holy Spirit, by active I mean, where we are engaged in that conversation with Him, how our active union with God is the way to the healing of the world. It will make a little bit more sense in just a few moments. The bottom line is this, is that our active union with God, our interaction with Him by the Holy Spirit, as He is in us, we are in Him, the various truths of divine union that we find in* ***John 14****, that as we actively engage with the Lord in the place of intimacy, that that is the foundation and the pathway to the healing of the world.*

*In* ***John 14:27****, right there in the notes, Jesus, right at the end of the chapter, He says, “Peace I leave with you. My peace I give to you, not as the world gives you peace. Let not your heart be troubled, neither be afraid.” Now, some sessions ago we talked, just briefly how, in* ***John 14*** *what is happening is that Jesus is teaching His disciples about the glory and the beauty of the access that we have to God through the cross, but He does it by answering four very specific questions. This segment here,* ***verse 27****, is part of the answer that the Lord gives to the question of, “Lord, how is it that You are going to manifest Yourself to us, but not to the world?” That’s the question that’s being answered there.*

*And Jesus says, “I give you My peace,” or I give you My shalom, “not as the world does, but it’s My peace, it’s My shalom, it’s My way and My version of it.” And then He says, “Let not your heart be troubled.” Part of what is happening here is that He’s letting them know that He is the pathway to the healing of the world, but to not be troubled. I cannot think of, my opinion, an exhortation more relevant today than the exhortation to not be troubled, to not be afraid.*

***Matthew 24:6****, Jesus tells the disciples the exact same thing just a few days before, but 2-3 days before* ***John 14*** *in* ***Matthew 24****, He tells them this exhortation. He says, “Do not let your hearts be troubled. Do not be troubled.”* ***Matthew 24:6****. And even though* ***verse 7*** *it seems like the world keeps on moving into the opposite direction of being healed or being restored or being mended. So, Jesus says, “Even though things look like they’re going the wrong direction, don’t be troubled. Don’t be afraid. I am Christ the Messiah and I will bring about the full healing and restoration of the world, but here in* ***John 14*** *I’m giving you the pathway of how I’m going to get you there.”*

*And it comes through the very simple act, so to speak, of our active interaction, our devotion, our interaction with the Lord. For instance, believe it or not, in these last 30 minutes of worshipping the Lord, connecting our spirit with His by the Holy Spirit, that actually is part of the pathway towards the healing of the world.*

1. Let not your heart be troubled
   1. In John 13, John emphasizes Jesus’ departure (13:1, 3). Jesus announces His departure to His disciples (Jn. 13:33). The announcement of His departure was unsettling for the disciples because they had placed their understanding of the Messianic hope and their own future destiny on Jesus.

1Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. (Mt. 24:1)

*In Paragraph A., in* ***John 13****, the Apostle John emphasizes the departure of Jesus. The departure of Jesus through the cross is what’s being emphasized there in* ***John 13****, and when Jesus tells His disciples that He is going to die, this is very unsettling to them. One of the reasons why it’s unsettling to them is because they had placed their understanding, emphasis on their understanding, of the Messianic hope and their own future destiny on the Lord.*

*They had an understanding of this Messianic hope. Their entire vision and destiny had been placed on Him, and then He says, “I’m going to die a death on a Roman cross,” and their hope and their future vision was dying along with that and it turns out that they had a wrong idea of what the Messianic hope looked like or they had a wrong idea of how the Messianic hope was going to be brought about.*

***Matthew 24:1****, it’s an interesting passage. I’ve got it right there in the notes. I always get a chuckle out of this passage. It says that, “Then Jesus went and departed from the temple and His disciples came to Him to show Him the buildings of the temple.” Isn’t that a strange verse? Now, think about this. Jesus is 33 years old; He has been to Jerusalem every year. He’s been to the temple. He knows what the temple looks like. Then why are the disciples showing Him the buildings of the temple? What’s going on over here?*

*The Bible doesn’t really say, but I’ve got a theory or two. I think they’re vying for office space. Because, remember, they know that Jesus is the Messiah, and the Messiah is going to bring restoration to Israel, He’s going to drive their foreign enemies out of the land, and His twelve disciples are going to be ruling with Him. Undoubtedly, they’re probably thinking of passages like* ***Ezekiel 40-48*** *where the temple gets restored. If you go to* ***Ezekiel 43*** *there’s all kinds of office space, all kinds of chambers that are being mentioned in that chapter. The point is that these apostles, they were connected with the fact that Jesus was the Messiah, that He is going to bring restoration to the world, He’s going to bring restoration to Israel, and that they were going to rule and reign with Him. However, they had a perception and an understanding of how this was going to be brought about, and so when Jesus announces to them that He was going to die it was absolutely devastating to them, because their understanding was temporal.*

* 1. When Jesus spoke of His departure, the mention of it had a devastating effect, and sometimes even angered the disciples, especially after elements of His glory were revealed (Mt. 16:16; 17:1-5).

22Then Peter took Him aside and began to rebuke Him, saying, ﻿“Far be it from You, Lord; this shall not happen to You!” 23But He turned and said to Peter, “Get behind Me, ﻿Satan! ﻿You are ﻿an offense to Me, for you are not mindful of the things of God, but the things of men.” (Mt. 16:22-23)

22… Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, 23and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful. (Mt. 17:22-23)

32But they did not understand this saying, and were afraid to ask Him. (Mk. 9:32)

*Paragraph B. When Jesus spoke of His departure, or mentioned it, it had devastating effects on them emotionally. In* ***John 13****, it’s not the only place where they are shook by the mention of Jesus’ departure and death on the cross. In* ***Matthew 17:22-23****, right there in the notes, it says that Jesus said to them, “The Son of Man is about to be betrayed into the hands of man, and they will kill Him and on the third day He will be raised,” and here it is, “and they were exceedingly sorrowful.” They were utterly devastated at the news of this, and I don’t believe they were just simply devastated because they were going to lose a friend, though I’m sure that was part of it, but they knew who He was. In fact, the chapter right before, Peter received the revelation that He was the Son of Man and He was the Christ, the Son of the Living God, and that revelation of Jesus being the Messiah, for these young, Jewish men meant a lot to them insofar as its significance.*

*You know, for us as Gentiles, Christ is His last name, but Christ is not His last name. It’s His title. It’s His function. It is the Messiah, it was deeply rooted and embedded in the tradition of Israel. It was their hope. Here they are under Roman oppression. They’ve had the cycle of just continued oppression, starting with Egypt and then Assyria and then Babylon and Persia and Greece and Rome. I mean, this perpetual oppression from foreign invaders, and there’s a lot to be said about that, but they are longing to be free. And for the promises that were made to them by the prophets that they would be brought about, that Israel would no longer be the tail, but that she would be the head and not the tail, that she would be the chief among the nations, that she would be God’s special treasure, the model of all the nations of the earth.*

*So, the understanding of Messiah, for them, was not merely, Paragraph C., it wasn’t merely personal or therapeutic, but it was covenantal and it was global. In other words, it wasn’t just for their emotional well-being, though undoubtedly…and we notice that Christ comes and brings profound restoration and healing of the heart, but there is more to Christ than the healing of the heart. There are profound covenantal and global implications of what it means for Jesus to be the Christ and these twelve men, they are connected with that reality.*

*Though they might have been misguided in terms of the way it was going to be brought about, they were connected with a bigger picture.* ***Matthew 16:22****, going a little bit back to the top of the notes there,* ***16:22-23****, when Jesus told the disciples that He must die, it says that Peter took Him aside and he rebuked Him. When Jesus mentioned His departure, it had devastating effects in some of the cases. In other cases, there was anger. They were angered by the proposition that the Messiah would die. In other cases, it created confusion. In* ***Mark 9:32*** *it says they did not understand, but they were afraid to ask Him. I don’t think they were afraid to ask Him because He was unapproachable. They were getting used to the fact that He was talking crazy, so to speak, and they did not want to know the implications of what He was saying. They were afraid of the implications of what He was saying when He said that He would die and what it would mean for them.*

* 1. The hope of the apostles was not merely personal or therapeutic, but was covenantal and thus global. They had left everything for this covenantal and global hope as well as their own personal destinies. They understood they played a critical role in the Messiah’s future administration.

27Peter… said to Him, “See, we have left all and followed You. … when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, … (Mt. 19:27-28)

6Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” (Ac. 1:6)

4So I wept much, because no one was found worthy to open and read the scroll, or to look at it.… Behold, the Lion of the tribe of Judah, the Root of David, has prevailed ...” (Rev. 5:4-5)

*Paragraph C., the hope of the apostles wasn’t merely personal or therapeutic. It was covenantal; it was global. They had left everything for this covenant and for this global hope. Their personal destiny was completely wrapped up in that hope. This covenant hope. This global purpose. One of the places where we first see the hint of this global purpose is in* ***Genesis 12*** *when the Lord called Abraham and He says, “In you all the nations of the earth will be blessed.” This covenant was focused on Israel but it had massive, global implications, and once again, these apostles, they are connected with this. And remember, again, they now understand that He is the Messiah. They have acknowledged Him as the Messiah. Peter acknowledged Him to be the Messiah in* ***Matthew 16****. Nathanael acknowledged Him to be Messiah even before that, in* ***John 1****, very early on. “Hey, we found the Messiah.”*

*And this was powerful. This really awakened something in their heart. Wow. The Hope of Israel is now before us. He is going to drive out our enemies. Oh, wait a minute. He wants us to be on His leadership team? Wow. This is even better than we thought. We get to rule and reign with Him. And every now and then throughout their journey Jesus would say, “Hey, you know what? One of these days they’re going to kill Me.” And one moment they are angry. Other moments they are devastated. Other moments they are confused by what He is saying.*

*I want us to get this, because when Jesus tells them to not be troubled, this is the issue that He is addressing, and in the place of their hearts being troubled He reorients their thinking as to what it is that He is about and how it is that He is going to bring it about.*

*Again, they left everything for this covenantal, global hope as their own personal destinies. They understood that they played a critical role in the Messiah’s future administration, and Jesus even told them this.* ***Matthew 19:27****, Peter said, “Lord, we’ve left everything to follow you.” And Jesus says, “When the Son of Man sits on His throne of glory, you who have followed Me will also sit on twelve thrones ruling the tribes of Israel.” This is a powerful prophecy and it’s a really powerful prophecy when you’re 18, 19, 21 years old.*

*Jesus, when He died and when He was buried and rose from the dead, right before His ascension He spends 40 days with the apostles and He’s teaching them concerning the kingdom, and the last question they ask Him before He ascends into the heavens is* ***Acts 1:6****, “Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’” This thing is on the forefront of their mind and of their thinking. I believe that that is part of what touched John so powerfully in* ***Revelation 5*** *when he saw that no one was worthy to take the scroll, and when he saw that no was found worthy it broke his heart, and it says that he wept much. And in the place of weeping, you know, I don’t know about you, but when you cry, you cry, but when you weep it means you’re crying a lot, and so for it to say that he wept much means he cried a lot a lot. And he was devastated by what he saw.*

*The elder comes and he encourages John. He says, “John, do not weep. Be comforted. Behold, the Lion of the tribe of Judah,* ***Genesis 49****, the promised king from the Davidic line, the root of David,* ***Isaiah 11****, where we see one of the glorious chapters where we see the full restoration of Israel and God’s glory filling the earth, He has prevailed. The Messianic hope is locked and secure because Jesus died on the cross.”*

* 1. In John 14, Jesus gives instruction to stabilize the heart as well as reorient our understanding of how He will establish the repairing of the world, Tikkun Olam. Judas asks a key question about the future promise of the global manifestation of Jesus’ glory. *What about the manifestation of the fullness of God’s glory in the earth?*

22Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” (Jn. 14:22)

3“Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!” (Isa. 6:3)

*Paragraph D. In* ***John 14****, Jesus gives instruction to stabilize the heart, as well as to reorient our understanding of how He will establish the repairing of the world, or the healing of the world, and tonight you’re going to learn a fancy word—Tikkun Olam. You felt that didn’t you? It’s like, man, glory. No, ha. Tikkun Olam. Say it with me. Tikkun Olam. It means the mending of the world, or the healing of the world, or the repairing of the world.*

*Now, what’s interesting is remember that here is Jesus the Messiah. They understand that He is the one that’s going to bring the repairing, the restoration, the mending, and the healing of the world. And so, Jesus says He’s going to die. They begin to ask Him questions, and the last question is very interesting. Judas (not Iscariot), there in Paragraph D., he’s asking a key question about the future promise of the global manifestation of Jesus’ glory. And here’s the question:* ***John 14:22****, “Lord, how is it that You will manifest Yourself to us, but not to the world?”*

*You see, if we don’t connect with the fact of who it is that they’re talking to, and what it is that they’re hope is, this question doesn’t really fully make sense. To give us a little bit of a context, the reason why this is an important question, because the Messianic hope is seen in various places, but one of the places where it’s seen is in* ***Isaiah 6:3****, “Holy, holy, holy is the Lord of hosts. The whole earth is, what? Full of His glory.” The whole earth is.* ***Habakkuk 2:14****, the whole earth will be filled with the knowledge of the glory of the Lord like the waters cover the seas.* ***Isaiah 11:9****, the same thing. The whole earth will be filled with His glory.*

*And so, Judas, he’s not Iscariot. He’s the other Judas. He gets this. So, Jesus, in* ***John 14*** *has been talking to them about, “Hey, you know what? I’m going to be in you. You’re going to be in Me. You will experience Me. There will be this great union, this Holy Spirit union through the born-again experience, and Judas is going, “Hey, wait a minute. You’re saying that those who love You will encounter You, and those who don’t love You won’t. Those who don’t love You are the world. I’m not really tracking here. How is it that we will experience and see Your glory, but how is it that the world won’t? Because Your word clearly says that the whole world will see Your glory. You are the Messiah. That’s what You are about.”*

1. he will make all things new: the repairing of the world

10“…that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.” (Eph. 1:10)

*So, it’s a very, very important question. Turn over to page 2. In* ***Ephesians 1:10****, the apostle Paul talks about this time where God would reconcile, He would bring all things in the natural, created order, the earth, and He would take all things in the spiritual world, called the heavenly places, and He will bring them all together in one reality in the person of Christ Jesus. It’s absolutely amazing. It’s really part of the prayer that Jesus prayed when He says, “Father, let it be done on earth as it is in heaven.” Heaven coming to earth, the heaven and earth coming together, being reconciled, and so, when we’re talking about the earth being filled with the fullness of God’s glory, it is the same as heaven and earth coming together and being reconciled.*

*When Jesus prayed, “Father, let it be done on earth as it is in heaven,” it’s the same thing as heaven and earth being brought together, being brought together, being reconciled. The realm of the spirit and the realm of the natural being brought together in one reality.*

* 1. “Avraham Avinu, our father Abraham, was the first person to ***successfully unite the physical and spiritual***. Abraham sees as ***his central mission*** in life the elevation of existence from one level to the next, while ***maintaining full ties with it.*** From the moment that he discovers that there is one Creator who created one harmonious world…***he tries to pass on this message to others in any way possible***. With this he begins the difficult process of ***Tikkun Olam (the mending of the world),*** setting his sights on his ultimate goal: the day when "God will be one, and His name one" (Zechariah 14:9). In order to bring about ***the complete union between the physical existence*** and the Creator, one must live in the Land of Israel. Israel, by her very nature, is an expression of the sanctification of the physical: a physical land which is, at the same time, holy.[[1]](#footnote-1)

9By faith he (Abraham) dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10for he waited for the city (the Father’s house) which has foundations, whose builder and maker is God. (Heb. 10:9-10)

*Now, Paragraph A., we’re not going to look at all of it, because it’s a long paragraph. I just kind of have that there for you to read there on your own, but it’s a quote from an Orthodox rabbi, and he makes this statement that Abraham actually was the first one to understand that God’s desire was to mend the world, to bring the realm of the spirit and to bring the realm of the natural together in one. God had always wanted it that way. He wanted heaven and earth to be connected in very, very dynamic ways. And this quote calls that, this uniting of heaven and earth, he calls it, “Tikkun Olam,” or the mending of the world or the repairing of the world, or, more simply, the healing of the world. That everything in this life is broken.*

*I don’t want to be a downer here for a second, but everything’s broken. You know, we smile and we feel Jesus, but deep down inside we’ve all kind of got this like, “Agh!” You know? I mean, just the last two weeks alone, there are three national trials and of every range of opinion and feelings and the verdict comes out today and one group goes, “Finally! Justice!” Another group is going, “Aaagh!” The amount of uncertainty, beloved, this is in the United States of America, a country that actually has prided itself in having somewhat of a reliable judicial system, but we’re living in a time where people are more and more uncertain, even just about that. So, we’re shook, so to speak on the inside.*

*And the Scripture tells us that God is going to bring healing to the world. That there will come a time when there will be perfect justice. There will be a perfect economy, where there will be urban tranquility in all the cities of the earth. Where there will be a complete healing of every racial divide imaginable. Poverty will be taken care of. There will be a really, I mean, it will be the best health care program ever, called, “by His stripes you are healed.” All paid by the government. Haha. Okay, I’m sorry. Okay, great. Alright, behave yourself. I mean, can you imagine the society? Healthcare all paid for. Taxes going down to 10 percent? Okay, I’ve got to bring the Spirit back here. The mending of the world. Where even animals begin to get along with each other.*

*Anyway, Abraham was the first one to catch this vision of heaven and earth being brought together, and* ***Hebrews 11:9-10****, I’ve got it wrong there in the notes, it’s supposed to be* ***Hebrews 11:9-10****,* ***Hebrews 11:9-10****, Abraham dwelled in the land, so in* ***Genesis 12****, God calls Abraham to leave the Father’s house, and the writer of Hebrews tells us that at some point Abraham finds himself in the land, but look what he’s doing while he’s in the land.* ***Verse 10****, it says, he waited for the city which has foundations. And so, Abraham had this understanding that it wasn’t just about having access to a new real estate deal. Yes, there was a real estate deal, but God had a plan, and that was the mending of the world. Bringing heaven and earth together.*

* 1. The expectation of the disciples was undoubtedly consistent with the general national Messianic hope. The Messiah was someone who was going to come from the line of David. He would come with great power to deliver Israel from her Gentile occupation and lead her into the fullness of His promised glory and her place as chief among the nations (Isa. 60-66, Dt. 28:13, Ex. 19:5, Jer. 31:7).

*Paragraph B. So, the expectation of the disciples was undoubtedly consistent with the general, national, Messianic hope. And again, and they know that Jesus is the Messiah. So, there’s this national, Messianic hope that they have. Jesus is the Messiah. That hope is put upon them, and He tells them, “I’m going to die.” The Messiah was someone who was going to come from the line of David, and He would come with great power to deliver Israel from Gentile occupation. And He would lead her into His promised glory.*

*So, passages like* ***Isaiah 60-66*** *are all part of that Messianic hope.* ***Deuteronomy 28:13*** *that you will be the head and not the tail, Israel.* ***Exodus 19:5****, you will be above all the people, a special people to Me, a special treasure.* ***Jeremiah 31:7****, you will be the chief among all the nations. So, the Messianic age, when the Messiah comes, He would deliver Israel, restore Israel, or restore, more specifically, the kingdom of David, and he would lead her into a glorious future.*

* 1. The Messianic age would establish restored relationship with God, the cessation of all conflict and hostility between Israel and the nations, with and within the animal kingdom, the environment etc. The Messiah would be the one to bring and establish justice resulting in Tikkun Olam or shalom.

27Peace (shalom) I leave with you, My peace I give to you; not as the world gives … (Jn. 14:27)

2And the fear of you and the dread of you shall be on every beast … every bird …on all the fish of the sea. They are given into your hand. (Gen. 9:2)

*Paragraph C. The Messianic age would establish a restored relationship with God, a cessation of all conflict. I mean, imagine. No more wars, no more conflict, whether international conflict, whether cultural conflict, whether racial conflict, whether economic conflict, social, I mean, all conflict will be gone. There’ll be no more conflict between us and animals. There’ll be no more conflict between animals. That’s way you’ve got vegetarian lions all of a sudden showing up in Isaiah 11. A lion sitting there, eating with the lamb. The lamb goes, “Man, I’m glad we’re getting along.” The lion goes, “You guys really did taste good, though, but.” Eating grass again, you know.*

*It says that a child will stick his hand in the viper’s nest. Can you imagine, you know, moms kind of talking to each other, the kids are playing around, and looks around her and the kid sticks his hand in the vipers nest, and she goes, “Oh, he just discovered vipers. They’re just great. He just loves vipers. What am I going to do?” Right? Because the hostility between humans and animals will be gone. Look at* ***Genesis 9:2****. This happened after the flood. “And fear of you and dread of you shall be on every beast, every bird, every fish. They are given into your hand.” There was a time when fear was placed in animals towards humans, and there was hostility ever since, and* ***Isaiah 11*** *tells us that that hostility will be removed. All this is part of that Messianic hope.*

*Paragraph C., the very last sentence, the Messiah is the one who will bring and establish justice that will result in the Tikkun Olam, the mending of the world, or shalom. Shalom. Remember,* ***John 14:27****, shalom, “I give you My shalom, but not as the world does.”*

* 1. Though shalom is most commonly recognized as meaning “peace,” its meaning is more nuanced than that alone. The “peace” of shalom carries the connotation of completeness, prosperity, health, salvation, and wholeness. This shalom is the end result of God’s justice coming forth on the earth.

*Paragraph D. That though shalom is most commonly recognized as peace, and we know that, it’s meaning is actually more nuanced than just peace alone. The peace of shalom, it carried various meanings. It means completion. Prosperity, health, salvation, wholeness. And so, the mention of shalom was not just referring to tranquility, though, yes, there is a subjective inward experience of shalom, but shalom had inward and outward manifestations. The way I like to say it is that shalom is when everything functions the way God designs for it to function. When someone gets touched by the healing power of God, that is a manifestation of shalom, because the body is beginning to function the way that God designed for it to function.*

*So, remember, again, they are talking to the Messiah. They are concerned about the Messianic hope and Jesus says, “No, there is a Messianic hope. There is a shalom, there is the Tikkun Olam, but it’s not going to be given to you in the way that world does because it’s My shalom. There’s My way in accomplishing this.” It turns out that the way that He accomplished it is through the cross and calling us to live out the way of the cross. The shalom is the end result of God’s justice coming forth on the earth.*

* 1. God’s justice is about wholeness and divine order of everything that He has created. Justice is mostly limited to operating socially or legally; however, God’s justice encompasses every sphere, both spiritual and natural, including the environment, our homes, our workplaces, governments, friendships, and our inner life. At its core, justice is about everything being made whole—shalom.

*Paragraph E. God’s justice is about wholeness. It’s about divine order. Everything functioning properly. Justice is mostly, for our thinking, limited to operating socially and legally, and that’s a part of justice, however, God’s justice encompasses so much more. It encompasses both the spirit and the natural, including the environment. It involves our homes, our workplaces, governments, friendships, the inner life. At the very core, justice is about everything being made whole. Shalom.*

* 1. Peace by definition has two components, a subjective inward disposition or experience, and an outward condition related to culture, surroundings, circumstances, global affairs, and created order.

*Paragraph F. Peace, by definition, has two components, a subjective, inward disposition of the experience of this inward tranquility, and it has an outward condition related to culture, surround circumstances, global affairs, and the created order.*

* 1. John 14:27 make two essential assertions. Jesus says that the shalom He gives is ***His version*** of it and His version of justice is ***not compatible*** with the shalom of the world. He has a different way.

*Paragraph G.* ***John 14:27*** *makes two very important assertions.* ***John 14:27****, Jesus makes two critical assertions. He says to them that the shalom that He gives is His version. His version. “My shalom. My peace,” He says. And the second thing He says is that His version of justice is not compatible with the shalom of the world. He has a different way of how He brings this about. For those of you who are going, “Okay, then how do we do it?” I want to bring you back to my first statement. Our active union with God is the pathway towards the justice that the Messiah wants to bring to the earth.*

1. justice begins with our deep union with god

*Page 3. Justice begins. Now, notice, the statement here is very important. It’s that justice begins. There is more to justice than our active union with God, but it begins with our active union with God, resulting in an inward transformation resulting in right or just actions. The core of justice is right standing with God or our spiritual union with Him. Apart from Him we can do nothing. The day that Adam broke fellowship with God, in* ***Genesis 3****, is when injustice entered the world.*

* 1. The core issue of justice is right standing and spiritual union with God through Christ Jesus, without whom there is no justice. Injustice entered the world when Adam broke fellowship with God.
  2. The day that Adam rebelled against God and broke fellowship with Him is the day that injustice entered into the world (Gen. 3). From then on, all have sinned and fallen short of the glory of God.

23For all have sinned and fall short of the glory of God, 24being justified freely by His grace through the redemption that is in Christ Jesus, 25whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. (Rom. 3:23-26)

* 1. The born-again experience, spiritual union, is the beginning of *shalom*, of justice. This is part of Jesus’ message to the apostles. He assures them that He, the Messiah, will, and is in fact, mending the world by ushering them, as well as others, through the ministry of the apostles, into union with God.

20“I do not pray for these alone, but also for those who will believe in Me through their word; 21… as You, Father, are in Me and I in You; that they also may be one in Us ... 22And … 23I in them, and You in Me … (Jn. 17:20-23)

*Paragraph C. The born-again experience, or spiritual union, so, when Jesus talked to Nicodemus about being born again in* ***John 3****, and in* ***John 13, 14, 15, 16, 17****, Jesus talks about, “I in them, you in Me, them in Us,” all of that is the same thing. He’s expounding on the born-again experience, but when we’re talking about the born-again experience, we’re talking about coming into that place of union with the Holy Spirit.* ***1 Corinthians 6:17****, “He who has been joined to the Lord is one Spirit with Him.” The born-again experience, or spiritual union, is the beginning of shalom. It’s the beginning of justice. This is part of Jesus’ message to His apostles. He assures them that He is, in fact, the Messiah, and that He will and He is, in fact, mending the world by ushering them and others into union with God.*

*With all the talk about justice these days, if we look at news it really all comes down to this: people wanting justice. It doesn’t matter what side of the fence you’re on, people are wanting justice, and Jesus says, “It starts with you engaging in the active union with Me.”*

* 1. Shalom is inward as well as outward. Jesus’ way is to first establish shalom on the inside, both positionally through union with God, as well as experiencing spiritual pleasures within, resulting in the experience of peace as well as the expression of shalom towards those around us.

25“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. 26Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. (Mt. 23:25-26)

15And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. (Col. 3:15)

*Paragraph D. Shalom is inward as well as outward. Jesus’ way is first to establish shalom on the inside, both positionally through union with God, as well as the experiencing of the life of Christ on the inside, spiritual pleasures, that results in the experience of peace, number one, and number two, the expression of peace. The expression of justice. We call that holiness. The expression of obedience comes from the inward transformation. Look what Jesus said to the Pharisees. He says, “Woe to you, scribes and Pharisees, hypocrites, for you cleanse the outside of the cup and dish, but the inside they are full of extortion and self-indulgence.”*

*One of the great challenges of our day, and this is true, I’m sorry to say, but this is true for left and for right, is that everyone, nearly, is thinking about their justice, and almost all of it has to do with the external transformation while the inward depravity remains untouched. And, beloved, if the outside, you know what? If we, please hear me when I say this. Please don’t misunderstand me and don’t email. Just don’t. Get what I’m saying. If we were to have all the laws change in America, everything function the way we are saying it needs to function, but if the inward life remains untouched, we will be a Pharisaical nation at best, because righteousness doesn’t come by the law, but it comes by faith.*

*To put some of you at ease, I’ll give you a little qualifier. Yeah, let’s have good laws. It brings restraint on so many levels, and it brings order and it brings safety to society, but let’s not confuse that with the righteousness of God. He looked at the Pharisees and He says, “You clean the outside of the cup.” These brothers tithed on everything. Tithe on everything. They knew the word of God inside and out. Do you know that they were radical about missions? A couple of verses before,* ***Matthew 23****, Jesus say, “You go over land and sea to make converts.” They had an evangelistic movement. There you have it. The Pharisees had a missions movement, they had a giving movement, they had a Bible Study movement and all of this stuff, but Jesus goes, “But on the inside, your inner life, you need to be born again. You need to come into union with the life of God. Outside of that there is no justice.”*

*He continues, “Blind Pharisees, first clean,” here it is, “first clean,” it’s about the issue of priority. “First clean the inside of the cup that the outside might be clean as well.” He wants the outside of the cup clean, but it comes from the inside out.*

* 1. In John 14, Jesus reorients the thinking of the disciples, who understood shalom from the yoke of the law and nationalistic pride, to seeing Jesus’ shalom as the true Messianic hope. It is a peace that is firstly inward, independent of our outward circumstances, rooted in our active union with God.

*In* ***John 14****, Jesus reorients the thinking of the disciples because they were of that mindset. They were ready for the exterior of everything around them to change by the power of the Messiah, and Jesus goes, “No, that’s not My way. There is a deeper problem. It is the issue of sin and the necessity of an inward awakening, being raised from death to life, and being yoked with the very life of God through union with the Spirit, and then actively engaging God through that union.” For our context today, the “Thank You, show me more.”*

*So, “I want to change the world!” Well, how are you going to change the world? “Thank you, show me more.” No, really, it’s where we start to go on the pathway with the Messiah to see the mending of the world.*

* 1. Jesus’ shalom, the kingdom in this age, will firstly have a predominant, ***not sole***, inward manifestation, and will have an external eschatological expression in the next age when He returns as He brings heaven to earth and establishes the Father’s house, the New Jerusalem, on the earth.

20… He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation; 21nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.” (Lk. 17:20-21)

2Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God…” (Rev. 21:2)

*Paragraph F. Jesus’ shalom, the kingdom in this age, will firstly have a predominant, not only, but a predominant manifestation on the inside. The kingdom in this age will have a predominant, inward manifestation. Not only inward, but a predominant inward manifestation, with some external and some very powerful external expression, but the inward transformation through union with God.*

*So, the shalom, the kingdom of God in this age, will firstly have a predominant, not a sole inward manifestation, and it will have an external, eschatological, or end-time expression in the next age when Jesus the Messiah returns and brings heaven to earth and establishes His Father’s house, the New Jerusalem on the earth.*

1. the cross as the way of jesus’ peace

19For it pleased the Father that in Him all the fullness should dwell, 20and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. (Col. 1:19-20)

*Let’s go to page 4.* ***John 14:27****. Jesus goes, “Look, I give you shalom. I give you My shalom, but not as the world does. The inward peace, the inward tranquility comes through this active intimacy with the Lord. In fact, it is the inward shalom that is not dependent on the outward circumstances. There’s coming a growing, end-time shaking where everything that can be shaken will be shaken, but, according to* ***Hebrews****, but we’ve been given a kingdom inwardly that cannot be shaken, and so Jesus says, “Don’t be troubled. Don’t be afraid. Number one, I will give you the inward shalom that comes through interacting with Me in that place of intimacy, and secondly, I will bring the external shalom in time, when I return bringing perfect justice.”*

*Now,* ***Colossians 1:19-20*** *is the sister passage to* ***Ephesians 1:9-10****.* ***Ephesians 1:9-10****, Paul says that God, in the fullness of time, He would gather things in heaven and on earth in Christ and make them one, but in* ***Colossians 1:19-20****, he adds another dimension to this. He shows us how it is that God will bring the Tikkun Olam, how God is going to repair the world, how God is going to mend and repair and entirely hook up and connect and consume the created order, natural created order with the things of heaven.*

***Colossians 1:19-20*** *says, “For it pleased the Father that in Him the fullness should dwell and that by Him to reconcile all things to Himself, whether things on earth or things in heaven, having made shalom, or peace, through,” here it is, “the blood of His cross.” It was through the cross, that Jesus would accomplish the healing of the world. What does it mean by, “through the cross”? Number one, through the cross in that is takes away the sin of the world, and number two, that those who model, those who live the life of the cross, that is the pathway to the healing of the world. The embracing of the love of God. The receiving of the love of God and walking out the love of God as seen in the Scripture.*

* 1. The New Testament shows us Christ and Him crucified as central to discovering God’s beauty. The cross, or the way of the cross, is the central theme of the Upper Room Discourse. This is seen in the context of His instruction, the Passover, as well as being Jesus’ starting point, the subject of His departure. The cross is an essential grid to understand what Jesus is calling us to in the Upper Room Discourse. (Jn 13:1, 3, 21, 34, 36; 14:2, 15, 21;15:10, 12, 17, 18-24; 16:16-17, 20-22, 32; 17:1).

1Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify (on the cross) Your Son, that Your Son also may glorify You...” (Jn. 17:1)

14“But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.” (Gal. 6:14)

* 1. Jesus establishes His peace on earth through the finished work of the cross and His people walking out the way of the cross, which is the embracing, experiencing, and expressing of God’s love.

*Paragraph B. Jesus establishes His peace on earth through the finished work of the cross and His people walking out the way of the cross, which is the embracing, the experiencing, and the expressing of the love of God. What I mean by the way of the cross. It is receiving it or embracing it. It is the experiencing and the expressing of the love of God, because the love of God is the way of the cross.*

* 1. In John’s gospel, Jesus mentions the Father’s house twice (Jn. 2:16; 14:2). The first mention is connected to the Temple in Jerusalem, however, the second mention points to the Heavenly Temple, the New Jerusalem. In the ancient world the temple, or mountains, were seen as the connect point between heaven and earth. The idea of Tikkun Olam included connecting earth to heaven.

3… Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob (Father’s house); He will teach us His ways, and we shall walk in His paths.” (Isa. 2:3)

10And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God. (Rev. 21:10)

*Paragraph C. In John’s gospel, Jesus mentions the Father’s house. He mentions it twice. The Father’s house is mentioned twice. The first time it’s mentioned, it’s mentioned in* ***John 2:16****, where Jesus is referring to the temple in Jerusalem, and then in* ***John 14:2*** *it’s mentioned a second time, and I believe that is pointing to the heavenly temple. There are at least 3-4 more components to the Father’s house, but for our purpose tonight, one of the components of the Father’s house is referring to the heavenly temple. The temple on earth is called the Father’s house, and ultimately the heavenly temple is called the Father’s house, the New Jerusalem.*

*Now, in the ancient world, the temple, or mountains, were seen as the connecting point between heaven and earth. That’s why we see so many references to the mountain. They believed that, because of the height, that mountains were the connect point between heaven and earth, and oftentimes the mountain of the Lord and the temple or the house of the Lord were often used interchangeably, because the temple was also seen as the connect point between heaven and earth.*

*Now, think about this for a second. I was not going to talk about this tonight, but while we’re in the mood, think about this. If the temple is the connect point between heaven and earth, or the gateway between heaven and earth, guess what? Guess what you are? You, your bodies, my body, is a temple of the Holy Spirit. Together, as the people of God, we are the temple of God, the connect point, through Christ, between heaven and earth, allowing us to experience spiritual blessings in every place like it says in Ephesians.*

*The idea of Tikkun Olam included the connection between heaven and earth.* ***Isaiah 2:3****, “Come let us go to the mountain of the Lord to the house of the God of Jacob,” and there you could put in parentheses, the Father’ house.* ***Revelation 21:10****. Let’s have the worship team come up.* ***Revelation 21:10****, “And he carried me away in the spirit to a great and a high mountain, and he showed me the great and holy city.” Here it is, “The heavenly temple and this high and this great mountain.”*

* 1. The universe is fully mended when heaven and earth are ***manifestly*** reconciled when the Heavenly Temple is on the earth and the presence of the Father is fully expressed in the earth. Jesus accomplished this for us through the cross and calls us to follow Him in this way.

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

﻿19This hope we have as an anchor of the soul, both sure and steadfast, ﻿﻿and which enters the Presence behind the veil (the New Jerusalem, the celestial city), ﻿20where the forerunner has entered for us, ... (Heb. 6:19–20)

* 1. The experience of inward peace in this age comes through appropriating the union we have with Christ and the access we have to the city, the mountain of the Lord.

22But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels … (Heb. 12:22)

*Paragraph E. The experience of inward peace in this age, through the appropriating of union we have with Christ, and the access that we have to the city and mountain of the Lord. I’ll say this again, the inward engaging of this union that we have with Christ is the way that we access the heavenly city and mountain of the Lord.*

*You know, I’ve been thinking about everything that is taking place here in this country, the things that are happening all across the nations of the earth. Read the news and it’s just all kinds of things that are happening. The uncertainty about our economy, national vulnerability, our justice systems, our economic systems, and yet, we see some positive things that are happening like, for instance, the thing that Jonathan Baldwin was telling us about last time we were together about the Mississippi making a motion for the ending of Roe v. Wade. There’s all kinds of things that are happening, and then dynamics, interesting dynamics that are happening in the Middle East, then we’ve got was is happening with the pandemic, and the confusion and the uncertainties and the opinions and the strife, I mean, all these different dynamics, and I look at all of that and I go, “You know, I know what I need to do. I need to actively engage in that union that we have with God.”*

*You know, I was thinking tonight about the trials up in Wisconsin and the uncertainty of how people are going to respond and would respond or won’t respond, and I said, “You know what, Lord? I’m going to try something different. I’m not going to set myself up to simply assume that what’s going to happen is what the news says that’s going to happen. What I’m going to do is I’m just going to increase the inward conversation. Father, thank You for \_\_\_\_\_, show me more. Release peace on Wisconsin.” That’s what I did today. Just throughout the day, just said, “Father, thank You for whatever. Lord, show me more. Lord, release peace. Lord, touch people.” Beloved, that is the primary way for us forward as believers. The shalom of God, the Tikkun Olam, the repairing of the world is our engagement with the Father’s house. Let’s stand.*

*You know, again, there’s all kinds of things going on in society, there’s all kinds of things going on in our personal life. There’s some real decisions that some of you need to make. Trials, you need wisdom to address certain things in your life that are very, very important. I want to encourage you tonight just to take an extra effort just to engage in the simple phrases of connecting with Jesus. The message of* ***John 14*** *is simply this. Our hearts can be stabilized because we are in union with God.*

*So, Holy Spirit, we ask You, Lord, manifest Your presence in an increased way on the inside even now. Release Your fire, Lord. Release the fire of the Holy Spirit on the inside.*

*Just even as you’re standing there, just begin talking to the Lord. The Spirit lives in you. You live in Him, He lives in You. Father, manifest Your presence upon our hearts, upon our minds. Some of you are beginning to experience a stirring in your spirit even now.*

*Lord, I ask that You would increase that stirring. Increase the activity of the Holy Spirit even now. Increase Your fire. Father, thank You that You are in us. Would You show us more? Show us more, Lord. Lord, we want to experience more of the truth and the power of You, the Holy One of Israel living inside of us by the Holy Spirit. Show us more. Show us more, O Holy One of Israel. Show us more. Thank You, Lord, that You give us shalom. Show us more. Show us more of Your shalom in our Spirit. Show us more of Your shalom in the places of pain and uncertainty. Thank You, Lord.*

*Even as you’re standing there, just talk to the Lord.*

*Lord, thank You. Thank You that You give peace. Show me more of Your peace. I want to experience more of Your peace. Let it rule my heart and my mind. Thank You, Lord. Show me more. You said in Your Word that Your peace would rule my heart. Show me more.*

*Oh, release Your peace, even now, Lord. Jesus, give us Your peace. Oh, quiet the storm of my soul with Your peace. Oh, would You calm and quiet my soul. Shalom.*

*Oh, show us Your peace on the inside, Prince of peace. Move on our hearts, Lord.*

1. Understanding Abraham by Rabbi Zalman Melamed- www.yeshiva.org.il [↑](#footnote-ref-1)