

Session 2 The Father's House: Having an Eternal Mindset (Jn. 14:2-3)

*This is session 2 of our second series which is **Intimacy with the Trinity in John chapter 14**. Tonight, we are going to zero in on the Father's house. But I do not want you to miss the underlying point that Jesus is making when He zeroes in on the Father's house: the fact that He wants His people to cultivate and have an eternal mindset. It is very unnatural to human beings to develop an eternal mindset perspective. But it can be done, and the Spirit wants to guide us into this truth. The Spirit will help us if we want to go there. He will help us on the journey. He will escort us into all truth.*

I am going to begin with a review of last week. Tonight, the handout is a little bit longer than it typically is. We are not going to cover it all. Much of it I am just going to leave you to study it on your own if you want to, about the New Jerusalem.

I. REVIEW: JESUS' COMMAND NOT TO ALLOW TROUBLE TO DOMINATE OUR HEART

- A. Jesus commanded the disciples not to let trouble dominate their hearts (Jn. 14:1). There are human dynamics involved as indicated by His command to "let not..." He responds by giving us peace.

¹Let not your heart be troubled; you believe in God, believe also in Me...

²⁷My peace I give to you... Let not your heart be troubled, neither let it be afraid. (Jn. 14:1, 27)

So, a very quick review for those who are with us for the first time tonight. Last week we saw that Jesus gave a command that we would not allow trouble to dominate our heart, our emotions, and our thinking. We actually have a responsibility in this.

He said in verse 1, in essence, "Do not let your heart, be dominated by trouble. Do not let it dominate your thinking." Then He gave the statement, "You believe in God," and then here is the primary exhortation of John chapter 14, "believe also in Me." Then in verse 27 He repeats it, "Do not let your heart be troubled," and He adds the divine intervention to the people who obey this command. If they will resist the issue of letting trouble dominate their mind, Jesus said, "I promise you, I will give you supernatural peace. I will intervene and meet you, if you will take a stand and cooperate with Me in this."

So, the peace is a supernatural answer of intervention from heaven. The peace does not come once and then it is there forever. It comes and goes. We wish it did not. The trouble ebbs and flows in our mind and our emotions. And the Lord would say, "Keep resisting the trouble by standing on My Word, and My peace will be supernaturally imparted to you if you will go on the journey with Me." But it is a life-long journey. It is not a one-time deal. There is a human dynamic involved. That is why He says, "Do not let it happen. Do not let trouble dominate."

- B. John 13-17 tells how to engage our troubled hearts to overcome anxiety, fear, shame, and betrayal. Jesus gives us line-upon-line insight into God's heart, and promises that anchor our hearts. The truths in John 13-17 equip us to respond to the end-time troubles highlighted in Matthew 24.

The five chapters from John 13 to 17—and this is all from last week—tell us how to engage our troubled hearts, so we are not overcome by these four negative emotions and mindsets that we looked at last week: anxiety, fear, shame, and betrayal. These five chapters—John 13 to 17—Jesus gives us a line-upon-line teaching, insight into the Father's heart. He wants to anchor our heart in these promises, to equip us to resist allowing trouble to dominate our heart. But the thing that I pointed out last week that I want to emphasize again: the truths in these

five chapters equip us to respond to the end-time troubles because remember, Jesus taught on the End-times on Tuesday and now the last supper is on Thursday, so it is still in the same conversation.

- C. ***I highlight 7 reasons why they were troubled:*** moments before Jesus exhorted them not to allow their hearts to be troubled on Thursday evening at the last supper (14:1), He spoke of *leaving them by death* (13:36), *Judas' betrayal* (13:11), and *Peter denying Him* (13:38). On Tuesday, two days earlier, Jesus exhorted them ***not to be troubled*** (Mt. 24:6) in context to the intense pressures that He prophesied would come in Matthew 24 (and its parallel passages in Mark 13 and Luke 21). These pressures included *crisis in the culture* (wars, racial conflict, pestilences, betrayal, etc.), *persecution* (some would be killed, beaten, or imprisoned; Mt. 24:9; Lk. 21:12), *national crisis* (the destruction of Jerusalem and its temple; Lk. 21:20-24) and the *delay of God's promises*.

⁶You will hear of wars and rumors of wars. See that you are not troubled...⁷For nation [ethnos] will rise against nation...there will be famines, pestilences, and earthquakes. (Mt. 24:6-7)

Last week I highlighted 7 reasons why the apostles were troubled, and these same 7 reasons have a particular application in this generation as well. In John 13, right before Jesus exhorted them, "Do not let your heart be troubled," He laid out three reasons they would be troubled. I am not going to develop it, but I just want to say it rapid-fire: the fact that Jesus would leave them suddenly by death. And, of course, it is not going to happen to us, but we do have loved ones who are suddenly taken by death. It troubles our heart. Then there is betrayal in the team. Third, the leader of the team stumbles and denies the Lord. Those are three major pressures that troubled the team.

John 13 and 14 was on Thursday night, and two days earlier He used this same exhortation, "Do not be troubled" in Matthew 24 when He was talking about the intense pressures that would come on them, then would come to fullness in the generation the Lord returns. But He uses the same language in verse 6, "Do not be troubled." He is in the same conversation. These end-time pressures—well, they experienced them as well, in part, in their generation—there would be crisis in the culture, persecution, a national crisis. I mean, their capital city was destroyed, and their nation was invaded and fully brought under the oppression of foreign armies. And is the delay of God's promises is a very painful, confusing pressure when we are imagining the fullness of what He told us, but decades unfold before we see it.

Those were 7 pressures that I looked at last week and how Jesus had said, "Believe in Me."

II. IN SESSION ONE, I HIGHLIGHTED 8 TRUTHS THAT JESUS TOLD THEM TO BELIEVE

- A. The command in John 14:1 not to allow trouble to dominate our heart is obeyed by believing in the divine narrative associated with Jesus' heart, promises, and leadership. We do this in a practical way by agreeing with His promises, celebrating His leadership, and engaging with His heart.

¹"Let not your heart be troubled; you believe in God [a fact], believe also in Me [a command]."

²In My Father's house are many mansions...I go to prepare a place for you. (Jn. 14:1-2)

Last week in session 1, I highlighted 8 truths that He wanted us to believe. Tonight, I am going to zero in on one of those 8 truths. I am going to give some detail and focus on the first one that He highlighted.

Let us read the passage again. Verse one, "Let not your heart be troubled. You believe in God. Believe also in Me. In My Father's house are many mansions." I am really going to focus us in a few minutes, but I want you to notice that the very first area of truth Jesus wants them established in when He says, "Believe Me" is the fact

that we live forever in God's house. That is not a small thing. It is commonly kind of minimized like well, that is pie in the sky. I mean, let us be practical. Let us live with something in reality.

The very first thing that Pastor Jesus anchored their heart in was when He said, "Overcome a troubled heart. Anchor yourself in eternal perspective." I have never heard a counselor or a pastor talk to somebody whose heart is hurting and anchored them in that. Well, maybe I have a little bit but not much. Jesus was very aware, but it is very informative to us that want to see what He would say to somebody with a troubled heart. That is kind of minimized as not very practical. Well, that is the first thing that Jesus emphasized.

But here I want to point out something that I did not spend time on last week. He said, "Let not your heart be troubled, verse one, and He makes a statement of fact and I want you to catch this. He went on, "You do believe in God, the God of Israel. You do believe Him." The Old Testament saints believed in the God of Israel, Jehovah, Yahweh. He said, as it were, "That is a fact." I do not mean the whole nation did, but it was common. They believed in His promises. The Pharisees believed in the invisible God of the Old Testament. That is why they were so energetic, even angry, about everybody keeping the rules, because they believed in those rules, the God of Moses.

But the exhortation is: you believe in the invisible God of Moses. There is something new. I want you now to believe in Me like you believe in Me, because in a minute I am going to be invisible to you. And this is a new reality to you. You are used to believing Me because you see Me, and you see the miracles. But I am going to be gone and I am going to be invisible so the way you believe in God in the Old Testament, I want you to believe in Me when you cannot see Me after tomorrow.

They are looking at Him, thinking, "What do You mean?"

And here is the core command here. He said, in effect, "I am going to be dead, and I am not going to be visible to you anymore. And I am as much God as the Father is. This is new to you. You know that I am the Messiah, and you sort of know that I am one with the Father, but you don't really get it. I am literally as much God as the Father. And I want you to believe in Me when you cannot see Me like you believe in Him when you do not see Him. And believe in what I tell you." That is how He starts this.

- B. John 14:1 is not a gospel appeal that they become born again. The disciples were already saved. Many in Israel, including the Pharisees, believed in the God of Moses without having seen His form (Jn. 5:37). They had *faith in an invisible God*. Now Jesus called them to also believe in Him *in this way*—after He died and was no longer visible. Up to now, the disciples believed in Him by seeing what He did, but soon *He would also be invisible* to them; but He is God just as His Father is.
- C. John 14:1 is essential to obey in a consistent way because when our hearts are weighed down with anxiety, fear, and shame, we are much more vulnerable to darkness. His peace guards our hearts. What do we do when our heart is troubled? We realign our mind to agree with what God said.

This is an essential command to obey in a consistent way. This is not pie in the sky. This is foundational Christianity 101 but mostly it is dismissed or neglected to believe in these eight things that I mentioned last week. We are going to look at one of them here tonight, the Father's house. When our hearts are weighed down with anxiety, fear, shame, or betrayal, we become very vulnerable to dark emotions and dark thinking, much more vulnerable. Now all of us know what it means to be weighed down with one or more of those four dark emotions or mindsets. They are emotions but they are more than that. They are mindsets as well. We are far more vulnerable for dark emotions to increase when we get weighed down. That is why Jesus is saying something really critical. He said, in effect, "You really need to lean into this." But how do we do it?

It's really simple. It is not confusing. It is rigorous in some ways. We have to exert ourselves. We have to engage ourselves emotionally instead of just drifting with dark feelings and emotions. We have to stop, take a stand, line up with truth, and say what God says in our heart to line our hearts up. Then He says, as it were, "If you will do that, if you will resist trouble dominating you by doing this, I will give you supernatural peace"—I mean, in measure—"and I will give it to you over and over, if you will line up with My Word over and over."

⁶Be anxious for nothing, but in everything by prayer...with thanksgiving, let your requests be made known to God; ⁷and the peace of God...will guard your hearts and minds... (Phil. 4:6-7)

Paul said it in Philippians 4 so well. He said, in effect, "Do not be anxious. Do not be fearful. Do not have these negative emotions, but in everything, by interacting with God;" that is the point. He wrote, "prayer with thanksgiving." In everything. By saying what God says, talking to God with a spirit of thankfulness.

"Lord, it is true what You said. I really will live in the Father's house. You really are coming for me. You really do want to be with me." These are real things by prayer. Talk to God with a spirit of thanksgiving for these truths.

Paul is saying, if you will do that, peace will guard you from dark emotions and dark thinking. Can you imagine having the power of peace guarding your heart? Most believers do not know so much about that, because when they get anxious, they do not interact with God with a spirit of thanksgiving about the truth. They say, "Well, I believe them, but..."

The Lord would say, "No, engage with Me. Thank Me for them. Ask Me to reveal more about them. Say them before Me. Say them, talk to Me, engage with Me. And if you do that, I will guard your heart from this current of dark emotions and dark thinking. I will stop the current if you will do that."

²...be transformed [emotionally] by the renewing of your mind... (Rom. 12:2)

Paul said it another way here. We will be transformed, and he is talking about emotionally. Our character is transformed when our emotions are transformed. We are transformed by changing the way that we think, lining up with what God says.

III. THE FATHER'S HOUSE—OUR ULTIMATE DESTINY (JN. 14:2-3)

- A. Jesus promised to return for us and to be with us forever in the Father's house (14:2-3). I encourage believers to say, "Jesus, thank you for glorious reality of the Father's house and for preparing a way for me to live in it forever and for coming again for me! Show me more."

I mentioned eight truths last week in our first session. This is session 2 now. The first one of the eight—and I do not want you to miss the significance of it—He talks about the Father's house and living forever in the age to come in the Father's house as the core reality to get their hearts liberated from being overcome with darkness. Again, this is so foreign to the Church, in the 21st century Church. I was going to say the Church in the West but really it is the Church in the earth. It is a very, very foreign idea. I mean, we all know it conceptually but very few people engage in this in a practical way, I mean, in a daily way in their interaction with the Lord.

²In My Father's house are many mansions...I go to prepare a place for you...³I will come again and receive you to Myself; that where I am, there you may be also. (Jn. 14:2-3)

He says, "In My Father's house are many mansions. I go to prepare a place for you. And I w, with thanksgiving with these truths. I mean, all through John 13 to 17 we are going to talk to God or, as Paul said, pray with thanksgiving. We are talk to God with thanksgiving.

I want to urge you. I do not mean all day, every day, but more than once every now and then. When you are reading this, just stop and say, "Jesus, thank You. Thank You that You and the Father planned a house for us to be in with You. Thank you."

When is the last time you paused, and with thanksgiving said "thank You" for the Father's house? I tell you, you say that—"Thank You for the Father's house. Show me more. Thank You that You prepared a way, Jesus, for me to live there. Show me more. Thank You that You are coming again so I can be with You. Thank You that You want to be with me. Show me more."

It is that simple thing that I talked about in our first course, that "Thank You. Show me more." John 13, and all the way through chapters 13-17, is loaded with phrases. There are so many phrases to bring into the conversation, to pray with thanksgiving. In other words, talk to God by saying, "Thank You. Show me more." I tell you, you do that tonight just for a few minutes, you will feel—maybe not you will not feel it tonight if you are brand new at it. It might feel this is kind of weird—But you if stay with this, you will feel the power of this conversation. Even a little bit. Your heart will feel, "Wow, I like the feeling of this."

The Lord might say, "I was just waiting for you to talk to Me about it." These are glorious truths that we just do not want staying on the page. We want to say, "Thank You. Show me more."

- B. Jesus began elaborating on what it means to overcome a troubled heart by emphasizing that He would return to take to us the Father's house (New Jerusalem) as a foundational truth on which to build our lives (14:3, 28). This promise of preparing a place for them to live in the Father's house gave them a whole new perspective for their life, especially in overcoming despair. Few pastors approach the topic of overcoming a troubled heart by calling people to focus on the New Jerusalem.

I have already said this. Jesus began elaborating on what it means to overcome a troubled heart by emphasizing that He is coming so that He can bring us to the Father's house. I mean, what counselor approaches a broken heart with that message? That is seen as not realistic. Yet Jesus would have said right before He died, "It is profoundly realistic because that is what got My heart encouraged. And I am dying in a few hours." This is a foundational truth to build our life on, not just make a poster about, not just sing a song about, but to actually have in our conversation with the Lord on a regular basis. This promise of preparing a place to live with the Father forever, and living with Him forever, gave them an entirely new perspective of their life, especially in their battle to overcome despair. This was reality. Pastor Jesus 101: how to overcome a broken heart. It is like, "Wow, really?"

- C. The Father's house speaks of the New Jerusalem (heaven). The New Jerusalem will descend to the earth (Rev. 3:12), **both** at the beginning (Rev. 21:10) and at the end (Rev. 21:2) of the Millennium. In other words, the New Jerusalem or heaven first comes to earth at the time that Jesus returns. When this happens, heaven will be on the earth. Resurrected saints will live in the New Jerusalem.

¹²*"...the New Jerusalem, which comes down out of heaven from My God." (Rev. 3:12)*

Jesus understood the Father's house was the New Jerusalem. He knew so much more about the New Jerusalem than what John the apostle saw in Revelation 21 and 22, those famous two chapters on the New Jerusalem. There is more in those two chapters about the New Jerusalem, the Father's home, than any other place in the Bible. We read Revelation 21 and 22 about the Father's house, the New Jerusalem, and say "Whoa!"

Jesus could say, "I didn't even give you the table of contents on this. There is so much I have planned for you. It is yours forever. And it is your destiny now. It is your home now. You do not have to wait until then to feel the strength of the encouragement and the fact that this is reality."

Well, the New Jerusalem is going to descend. It is up in heaven, the third heaven, and it is going to come down to the earth. As a matter of fact—I do not want to go into detail on this right now, but—it is going to come down twice. It is going to come down to the earth and be in proximity to the earthly Jerusalem at the time of Jesus' second coming. That is where saints, once we are raptured and have a resurrected body, will live—in the New Jerusalem, but it will be in close proximity to the millennial Jerusalem on the earth. It will not be on the earth, but it will be connected in a dynamic way to the earthly Jerusalem.

Then after the thousand-year reign, it is going to come down on the earth permanently and settle on the earth. When the New Jerusalem comes down, heaven will be on the earth. It is going to happen at the second coming in a dynamic way, but even more after the thousand-year millennial kingdom. Then heaven is on earth. The Father's home, His house, is on the earth. That is where resurrected believers will live.

So, the Lord returns. We meet Him in the air. If you have gone to be with the Lord before that, your body is resurrected. He brings us all together in the New Jerusalem, then later He brings the New Jerusalem down to the earth.

- D. The Millennium is a 1,000-year period in which Jesus will rule all nations in righteousness and glory. At that time the kingdom will be openly manifested worldwide, affecting every sphere of life (political, social, agricultural, economic, educational, media, arts, technology, etc.; Rev. 20:1-6; cf. Isa. 2:1-4; 11:1-16; 51:1-8; 65:17-25; Mt. 17:11; 19:28). This begins when Jesus returns.

***4I saw thrones, and they [saints] sat on them...they reigned with Christ for a thousand years...
6They shall be priests of God...and shall reign with Him a thousand years. (Rev. 20:4-6)***

I want to be very brief on this. Some of you are really established in your understanding on this, these basic simple points, but for some it is brand new. Still, I want to be very brief. When Jesus returns—His second coming—and catches us up to meet Him in the air, the New Jerusalem comes down to the earth. This begins a thousand-year period called the millennial kingdom. Jesus is ruling in Jerusalem. He is connected to the New Jerusalem and the millennial Jerusalem; they are dynamically connected. I don't want to go into much detail right now. Every sphere of life on planet earth will come under the leadership of Jesus. The garden-of-Eden conditions will fill the earth over that thousand-year period. It is the most glorious thing. And you will live in the New Jerusalem with a resurrected physical body, and you will serve on the millennial earth. That will be your place of assignment.

You will go back and forth between your place in the New Jerusalem and your assignment on planet earth at the speed that angels move now from heaven to earth. That is pretty fast. I do not know how fast, but I know it is really fast. You will get to your work assignment a lot quicker than you get to IHOPKC from your house, even if you live at Herannah. You will get to your assignment faster, I will assure you that.

- E. Understanding the biblical perspective of heaven is important because it affects how we live. If we do not think *rightly* of heaven, then we end up not thinking of heaven at all.

*Understanding the biblical perspective of heaven is really important because it affects the way we see the future, and that affects how we live our life today. One preacher said this—I have quoted this many times and I do not know who said it, I just heard it over the years. If you do not think *rightly* of heaven, you will end up not thinking of heaven at all. If you think of heaven as floating on a cloud, playing a harp, you know, just kind of drifting through eternity, kind of waving at your friends, "Hey!" for billions of years. If that is your vision, that is your view of it, you will not think of heaven. If you do not think of it *rightly*, you will not think of it.*

If you do not think of heaven but of the Father's house which is the New Jerusalem coming down in dynamic proximity and connection to the millennial earth that we are involved with seeing the glory of God on the millennial earth even with resurrected bodies in the New Jerusalem in the Father's house, then our life will be very opposite of humdrum, boring, and all we do is play a harp. We will be dynamically involved in enriching and enhancing blessing and life for other people forever. You will not be bored, but you will be deeply involved in things that are enriching God's blessing and life for other people. I don't want to stop and do an end-time study on the millennial kingdom. I have a 12-part series on it from a few years ago if you want to check it out on the website.

- F. Jesus will join the heavenly and earthly realms when He returns (Eph. 1:10). The centerpiece of God's eternal purpose is for Jesus to come back to establish His kingdom over all the earth and to **join** the heavenly and earthly realms together.

When He comes back at the second coming, Jesus is going to join the heavenly supernatural realm and the earthly natural realm. He is going to join them together. This is a common idea to a number of you here, but to others it is a new idea. I want you to see that this is central to God's eternal purposes: to join heaven and earth together, to join the supernatural realm of heaven with the natural realm of earth, where we have real bodies and real bones and real food, and we teach people, and when you hug somebody, you actually hug them. You are not like just a spirit where you pass through each other—whoa! Let's try that again. Whoa! It is real. you will be involved on the earth. Gardens are growing, life is being enhanced, and you are dynamically involved.

When I think of that, and I think how the Tribulation lasts 3 ½ years, 42 months—we can endure things for 42 months for the billions and billions of years of walking in the glory of God. But if you do not see those billions of years and what it really is, then we lose sight in the difficulty, and we drown in the fear, anxiety, the pain, and the betrayal. We drown under it, and our heart gets troubled. It dominates our thinking, and we make really bad decisions. When our heart is overcome with trouble, which is really common, then we make bad decisions. We do not have a bright spirit. We do not have clear thinking.

⁹...having made known to us the mystery [hidden plan] of His will...¹⁰that He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. (Eph. 1:9-10)

Paul said here in Ephesians 1, "Heaven and earth are coming together." That happens at the second coming.

1. The **earth** speaks of the physical realm, where human process and physical sensation reach their fullest expression.
2. **Heaven** speaks of the spiritual realm, where God's power and presence are openly manifest.
3. When He returns, the *natural human processes* will not be suspended, but will be enhanced by the *supernatural dimension* of the Spirit.

IV. JESUS PREPARED THE WAY FOR MANY TO LIVE IN THE FATHER'S HOUSE (JN. 14:2)

Jesus prepared the way for many to live in the Father's house. Again, this is the first truth He emphasizes, and I want us to catch that. It was not like He said, "Hey, if you get around to that...You go through all your emotional healing classes and eventually finally get back to eternity." No. He starts in eternity, and then you can go work on those other issues as well. By nature, we do not see or feel the power of eternal truth. But the Spirit has been given to guide us into truth and to illuminate our understanding, to let us feel peace, to touch

our heart with it a little bit. That little bit matters and grows over time. John 13-17 is line by line how to enter into this.

- A. Jesus assured them that His Father's house (the New Jerusalem) has many dwelling-places. Supernatural provision has been made for multitudes who will be in God's family forever.

Well, Jesus assured them that the Father's house, which is the New Jerusalem, has many dwelling places, many dwelling places. There is a supernatural provision. I mean, several billion saints. I am assuming how ever many believers through history. They say there are a billion believers on the earth right now. I don't know if that number is accurate. But that is the number given by different people who study demographics, and there will be a billion new ones coming in the harvest, so probably several billion believers. There is supernatural provision for every need of life forever in the New Jerusalem. I mean, talk about what Paul called the "riches of the glory of God's grace!" The riches, the wealth of His grace, the supernatural provision to sustain all the needs of life for several billion people at the highest level of grandeur and pleasure, glory and brightness forever, and no one can disrupt it. Beloved, that is our story. This is not "pie in the sky." This is our story. This is real.

²*In My Father's house are many mansions...I go to prepare a place for you... (Jn. 14:2)*

Jesus said, "in My Father's house." He said, as it were, "I am telling you there are many mansions, many dwelling places. And I am going to prepare a place for you and for the multitudes" Again, I am going to say several billion, I don't really know the number, but it is a large number. It is fantastic.

⁷*...that in the ages to come He might show the exceeding riches of His grace... (Eph. 2:7)*

- B. **My Father's house:** This is the grandest name for heaven because it highlights God's fatherhood and speaks of the intimacy that is enjoyed in close, loyal, committed relationship. Heaven is also called *a country* because of its vastness (Heb. 11:16), *a city* because of its many diverse social dynamics (Heb. 11:10), *a kingdom* because of its authority structure and order (2 Pet. 1:11), *a paradise* because of its beauty (Lk. 23:43), or *a tabernacle* because of God's presence (Heb. 8:2).

He calls heaven, My Father's house. There are several names for heaven or descriptions for heaven in the Bible. But the grandest name is the Father's house because it highlights God's fatherhood. It is the best name, in my opinion, because it speaks of the intimacy enjoyed in close, loyal, committed relationships forever. They are never violated. There is no offense. They are deeply committed. It is a house under the Father's leadership with the love of God flowing through everyone. It is the Father's house.

There are other references to heaven. It is called a country. It is called a city. You can read some of the different dynamics. It is called a kingdom. It is called a paradise. It is called a tabernacle. But the Father's house, that is my favorite one.

- C. **Home:** God relates to His people as a Father who heals them from an orphan spirit—feeling lonely, abandoned, overlooked, and unprovided for. Home is where all are loved, known, and celebrated. Home is where we rest from strife and hostility and enjoy peace and unity with our loved ones. Home depicts as place of affection, delight, security, and provision—all of these will be present in the greatest measure imaginable. This reality will be a foundational truth for the Tribulation saints.

It is a home. It is more than a kingdom. It is more than a city. It is more than a country. It is those things, but it is more. He relates to His people as a Father. I mean, when the Genesis 1 God is your Father, and He is committed to caring for you, and, more than caring, interacting with you the affections of a father, beloved, you got it made. No, I mean it. You have it made.

Jesus is saying, as it were, "Do you understand what I am telling you? Yes, I am going to die. But it is going to be a temporary separation. We are going to be together there for billions of years. Everything you endure is worth it. You will see. I am not troubled by dying." He was troubled by the anguish of the death process, but He wanted to be with His Father. He told them later in John 14, "If you really loved Me, you would be so glad I am going to My Father." I mean, that is an unusual way to talk about death. He said, "You would be glad for Me." Not for the anguish that He would go through but where He would go, soon after He died, right to the Father's presence. He said, "If you loved Me, you would be grateful I am dying."

They were like, "What? What do You know that we don't know?" And there is a whole lot.

He relates to us like a Father. He heals His people—the history of believers over thousands of years—from that orphan spirit that He talks about in John 14:8. "I am not leaving you as orphans. As a matter of fact, I am going to heal you of that orphan spirit. That—"when you feel lonely." So many people even in the midst of a multitude of believers, feel lonely. They feel abandoned. They feel overlooked. They feel unprovided for. They feel not celebrated, not known.

Jesus said, as it were, "In My Father's house, where you will be known, celebrated, loved." Home is where we are free from strife, enjoy loving one another and being loved, being celebrated, being known. It is a place of affection, delight, security. Plenty, plenty of provision, no lack. These things are ours, and they are connected to the Father's house. When Jesus said, "My Father's house," I believe He was thinking, "I am going to reveal more about the Father's house and I want you, believers through history, to search this out and get these truths into your conversation with Me. Thank Me for them and ask Me to show you more. Search out the Scripture, and the Spirit will touch you with sparks of peace." Just little moments of peace, but they add up over time. Imagine the implications, the stunning implications of these truths. I believe that the tribulation saints are going to live and feed on these truths.

¹⁴...These [saints]...come out of the great tribulation...¹⁵He who sits on the throne [the Father] will dwell among them. ¹⁶They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷for the Lamb...will lead them to living fountains of waters. And God will wipe away every tear from their eyes. (Rev. 7:14-17)

It says in Revelation 7:16-17 that the tribulation saints will be so encouraged because there will be a time when there are no tears, there is no sun beating down on them. They have plenty of food, plenty of water, all provision. They will live and draw on that reality that will matter because the pressure is only a brief time, then billions of years of glory.

- D. **Many mansions:** The Father's house has many dwelling laces for His large family (Rev. 7:9). Some translate the word for "mansions" as "dwelling places" (NAS). In the Father's one house are many permanent places—this is in contrast to the "tents" of our present pilgrimage.

He says, "many mansions." Many translations say, "many dwelling places." But the bigger point I am making here is that in the Father's vast house—it is a house, it is a country. It is such a big house, that it is a city. It is such a big house that it is all of these things. Revelation 21 tells us this house is 1500 miles in every direction. It is technically 1380 but anyway, some translations say 1500. That is good enough for now.

But there are going to be many permanent dwelling places in this vast, vast house, this city house, this country house, this mountain house. One of the points that Jesus is making is that in this age everything we have is temporary. It is described in some ways as we are in temporary tents as sojourners in a hostile world. But we are going to a permanent house that is a home which has a Father's care and a Father's affection, and all through the city the Father's provision and His leadership, and that is our destiny for heaven.

⁹...a great multitude...of all nations, tribes...and tongues standing before the throne... (Rev. 7:9)

- E. **I go to prepare a place:** Jesus went to the cross to prepare a place for us. That “place” existed before He returned to heaven. He did not arrive and begin to construct buildings. That “place” was prepared when He died to atone for their sin. He had to suffer God’s wrath in our place to remove every obstacle to our acceptance by the Father (2 Cor. 5:21). We must not let shame trouble our heart. By His death, He qualified all believers to join Him there. Jesus declared, “*It is finished!*”

The Father’s house has many places. I talked a moment ago about the tribulation saints in Revelation 7. Well, let’s go to Revelation 7. There is a great multitude from every single nation of the earth. Now it is not just the 200 nations. There are approximately 200 nations, sometimes one or two more or one or two less. But this is every nation as in “ethnos.” People debate the number, but there are maybe 12 to 14,000 “ethnos,” people groups. And in every people group in the earth there will be a spirit of revival. All over the earth. That is where we come up with the term the billion-soul harvest. In every one of those 12 to 14,000—the mission people debate what the actual number is, and I do not care that much. I just know that it is 13, 14, 15,000 people groups—there will be a spirit of revival every tongue every tribe. The House is going to be full. Jesus might say, “No problem. We got it covered. If you knew how wealthy and powerful the Father and I are in the Spirit, we got it covered. All the bills are paid forever.” It is a big statement when He says, “many mansions,” in this house.

“I go to prepare a place for you.” Well, the place He was going next was the cross. The place we go—the New Jerusalem—existed before the cross. Jesus was not going to heaven, getting out His carpenter tools, and building a city. The city already existed. He was not going to construct a building. Where He was going—the place that had not yet been prepared. He had not paid the price on the cross yet. It is as if He said, “I am going to the cross. I am going to die to atone for your sin.” Jesus bore the wrath of God to remove every obstacle in the way so that we could be in the house forever as a free gift. That is what He is talking about.

We must not let our unworthiness—the shame—paralyze us. We stumbled; we fail. The Lord would say, “Drop it. Repent of it, and then receive the gift of righteousness and My free forgiveness. Do not be troubled and weighed down.” Some people think that if they are weighed down with their guilt, then that is being kind of humble, sort of godly. He says, “I died for you. Stop. Stop. You are in the house. I prepared the way for you in the house. Don’t feel good about feeling bad. But rather have confidence that I prepared a place for you. It is prepared.” When you have a spirit of condemnation, say, “In the name of Jesus, I am the righteousness of God in Christ Jesus. He did prepare a place for me in the Father’s home. It is finished. Thus says the Lord.” In 2 Corinthians 5:21, Paul said we have become the righteousness of God in Christ Jesus as a free gift.

²¹**For He [the Father] made Him [Jesus] who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor. 5:21)**

V. JESUS WILL COME AGAIN TO BRING US TO THE FATHER’S HOUSE (JN. 14:3)

- A. Jesus will come again. In 14:3, He was primarily referring to His second coming (Acts 1:11), pointing back to the last message that He gave them on Tuesday from Matthew 24:29-31.

³**I will come again and receive you to Myself; that where I am, there you may be also. (Jn. 14:3)**

Jesus said, “I am coming again. I will come again and receive you to Myself”—we are still in verse 3—“so that where I am, there you will be also.” That is, “I am going to come back in the sky, and I am going to bring you to where I am at in the Father’s house. I am going to bring you. I am going to usher you into the New

Jerusalem, and we are going to live in it together forever. Every one of those phrases is so loaded. But each one of these phrases you want not only to underline it in your Bible and say, "Whoa!" I mean, that is good too. You can do that if you want. But say get it into your conversation with the Lord. "Thank you that You are coming again. Show me more. Thank you that You are receiving me to Yourself. Show me more. Thank you, Holy Spirit, for this truth. Show me more of this. Thank you, Jesus, that where You are I will be forever. Show me more." I love this "Thank You; show me more."

Speak a simple little prayer with thanksgiving with every one of these truths. These little phrases are truths with huge implication and blessing. I want the Holy Spirit to lead me into the truth of these truths. And the Holy Spirit would say, "Well, get them in your mouth then and talk to Me." Pray with thanksgiving and say thank you and show me more and search it out, talk it out with other people and this stuff will grow in your understanding and the peace will increase in your heart.

²⁹Immediately after the tribulation...³⁰all the tribes of the earth...will see the Son of Man coming...with power and great glory. ³¹And He will send His angels...and they will gather together His elect from the four winds, from one end of heaven to the other. (Mt. 24:29-31)

When He said, "I will come again" it actually was Thursday night. He was referring to what He said on Tuesday in Matthew 24. He said, "I am coming in the sky" and you have it right there.

- B. ***I will come again:*** In John 13-17, Jesus applied His promise to "come to them" in three ways. First, in speaking of His second coming (14:3), next by dwelling in them through the Spirit who was given to them at Pentecost (14:23, 26), and finally in appearing to them soon after His resurrection (16:16-17).

The reason I mention that He is talking about the second coming is because, in John 13-17, He refers to coming in two other ways as well. He told them, "I am going to come to you." He meant after the resurrection. Even before He ascended, He appeared to them in resurrection appearances several times. So, some of the times in John 13 to 17, He means, "In three days I am going to visit you." Then other times He meant, "After I ascend to the Father, I am going to pour out the Spirit on the day of Pentecost. I will come to you by the indwelling Spirit."

- C. Many see a combination of these, but His second coming is the primary meaning here

But here He means, "I am coming to you in the clouds at the second coming." Sometimes theologians debate which one of those three types of comings this is, but most agree it is talking about the eschatological, end-time coming. I am confident it is because He is connecting it to the Father's house—the New Jerusalem—and bringing us to it which happens when He returns at the end of the age.

- D. ***I will receive you to Myself:*** The best part of heaven is to be with Jesus and to enjoy His presence. He will come back to personally bring us the Father's house—this highlights how dear we are to Him. Jesus is deeply desirous for us to be Him forever (Jn. 17:24)

"I will receive you to Myself." The best part of heaven is to be with this Man. I mean it is kind of sweet to say that, but no, we are talking about a Man who is there in Genesis 1 and spoke under the Father's authority to create the heavens and the earth. We are talking about a Man with so much affection and desire for you that He gave His life for you. We are talking about a Man whose His face lights up. The glory of God fills the New Jerusalem out of His very countenance and face. This Man—fully God fully Man—this is the Man fully human yet also fully God. You really want to be with Him. I know we all know that, and it becomes kind of cool to say, "I want to be with Him," but when we read Revelation 1 when He appears in His glory and all the different

things about Him, we realize that this is really something. To be in that home and in that city with that Man forever, with the affection He has for us and all the provision under the Father's care under the Father's leadership under the Father's provision with the Father's affection...I mean, it just kind of makes you like, "Ahh. I just want to forget this message and take a minute and go take a nap and say, "Oh, I love You!" Maybe it is just a long day today but, oh, it sounds so comforting to me.

Okay Bickle, rise up and get back to work. Enjoy it but stay steady. But we can have our hearts really comforted with that while we are in the midst of rigors and persecution and resistance and labors and setbacks, as our hearts are in a different place. IF we will do what He said. You believe in God, He said. That is a fact.

Again, the nation did not believe in God in a full sense, but that is why they had all the laws of Moses and the temple and the sacrifices. Jesus said, "Believe in Me in the same way that you believe in the God of Moses, the invisible God of Moses. Believe in Me. Engage your heart with Me."

He went on, "I will receive you to Myself." He will personally come back and bring us to the Father's house. He says, "I am going to do it personally. I am." The first time the entire family is together is when He catches us all up to meet Him in the air. The billion saints on the earth or whatever the number is and the billion through history or whatever the number is—we all meet together in the air. The first time all the believers in history are together is in the sky, and then He ushers us into the New Jerusalem Himself. He Himself brings us there.

But it is not just that we go there, and He says, "Hey, I died for you, and now you are in the city. He went on, "I want you to know this: I want you to be where I am." He would say this again later in John 17, but that time it is in prayer. He is making the point that, "Where I am, there you will be." But in John 17, He says it in a more emotional way.

***²⁴Father, I desire that they...may be with Me where I am, that they may behold My glory...
(Jn. 17:24)***

He said, "Father, I desire that they be with Me where I am so that they experience My glory," not just see it in the distance but to behold the glory is to experience it with Him. So, Jesus was praying, and He was going to sweat drops of blood very soon after this at the anguish of what is before Him. But He stops and says, "Father, I desire them. I want her with Me. I want My Bride with me. I do not want to rule without her. I want her with Me." It is not just that He bought the home, and He bought the city and built it for us all these things. He wants to be with you in the home. What a remarkable reality!

- E. ***That where I am, there you may be also:*** Jesus paid the full price to secure our nearness to Him.
- F. What appears to be a tragic event in history in Jesus going to the cross and even in the difficulties of the Great Tribulation—those times of great pain actually led to the greatest victories for humanity. It's easy to be overwhelmed with our pains and problems, and thus lose sight of the glorious joys that await us in eternity. The most detailed description of the Father's house is in Revelation 21-22.

What appears to be a tragic event of history is Jesus going to the cross. I mean, that is tragic. Even the difficulty the great tribulation we read in Matthew 24 which He said on Tuesday—Ugh! These times of great pain are actually leading to the greatest victory for humanity. And Jesus understood it. He called it, "the joy set before Him." That is, it is as if He said, "The anguish of the cross—but when I see the victory of the human race that will say 'Yes' to Me, I see where it is going. Through the tribulation, the birth pangs, birthing a new world order where the earth will be filled with the glory of God and the end-time saints participating with the Lord in a dynamic way in the birthing of the age to come—It is difficult, but it is worth it."

*It is easy to be overwhelmed with the pains and the sorrows of those seven things—the sudden death of a loved one, the betrayal by somebody on the team or in the family, your own personal failure, the crisis in society, national shakings, persecutions—all these things. We could be overwhelmed, and we can lose sight of the glory of what is happening right in front of us because of the momentary pressures. They are real. I am not saying they are not real, but Jesus would say, “Do not get taken down the river with those dark things, that current of dark feelings and dark thoughts. Put a stop to it. Take the Word of God. Stand up against it, and I will give you an impartation of peace in increments, these small installments of peace, little by little. I will keep you going if you keep talking to Me.” That peace will be powerful at times, and then it will kind of lift. The Lord would say, “Stay in the conversation with Me. I am not just giving you peace so you can live without Me. I am giving you peace **because** you are interacting with Me, and I am the Prince of Peace. You get disconnected from Me because you got peace last week, you will find out I am the Prince of Peace. It is not just I give you a peace tablet or a peace pill and you are good to go. No, your peace comes from interacting with Me as the Prince of Peace.” The answer that Jesus gives really is the Father's house which is Revelation 21 and 22, the most detailed description of the Father's house. In John 13 to 17 and even during the whole ministry of Jesus, He has all of Revelation 21 and 22 in His mind. And much, much more. I mean, Revelation 21 and 22—the description of the Father's house—is barely a table of contents. Barely that. Just some of the main features. There are so many deep facets that are not mentioned in Revelation 21 and 22.*

VI. THE NEW JERUSALEM SEEN IN RELATIONAL AND FUNCTIONAL TERMS (REV. 21-22)

I am going to go through this pretty quickly because this is just for you to read on your own if you want. I have several teachings on the internet breaking down, I called it, “The Millennial Kingdom Heaven on Earth.” It is a 12-part series. I have taught it a couple times. A couple times teaching on the New Jerusalem coming down to the earth and different facets of it. And there are other ministries that have teachings on it. I have had made it a point to be a student of the New Jerusalem. I do not want to be completely unfamiliar with it and then, somehow, I am supposed to believe Jesus for it to overcome the trouble of my heart, though I don't know anything about it. It is like, no. I want to know what the Bible says about the Father's house because I want to draw on it. That is going to be a source for overcoming trouble dominating my heart. So, in Revelation 21 and 22 the New Jerusalem is seen first in relational terms. Then it is seen second in functional terms. What do I mean by that?

- A. The New Jerusalem set forth in *relational* terms—the saints enjoying nearness to God (Rev. 21:1-8)—and in *functional* terms as the holy of holies (Rev. 21:9-27) and garden of Eden (Rev. 22:1-5).

Revelation 21 the first part, and I have all the verses listed here. The New Jerusalem, the Father's house is seen in enjoying nearness to the Father in the first eight verses. Then after the first eight verses, the focus of the description shifts, and it is described more in a functional way as the ultimate holy of holies and the ultimate garden of Eden.

- B. The glory of salvation is the Father and Jesus living with the redeemed on earth (Rev. 21:3). The New Jerusalem or the Father's house will come down to earth (Rev. 3:12; 21:2, 10).

It starts off in the relational terms with the very glory of salvation as living with the Father and the Son in His house in the New Jerusalem on the earth forever. That is the glory of John 17:3. Jesus said, “Father, salvation is that they would know You. That is eternal life. They would know You. They would interact with You.” (John 17:3). That is what eternal life is, the essence of it. It is not just escaping hell. It is not just giving us a ministry assignment. It is interacting with the Father in this age in part and forever in fullness. So, the first verses here I am not going to go into much detail. There is so much here, even these little phrases are loaded with meaning.

But the glory of our salvation is living in face-to-face relationship with the Father and the Son on the earth forever. The Father's throne, the tabernacle is coming down to the earth. It is going to be openly seen. My goodness, this is awesome!

²I, John, saw the...New Jerusalem, coming down out of heaven...³I heard a loud voice...saying, "Behold, the tabernacle of God is with men, and He will dwell with them..."⁴God will wipe away every tear...there shall be no more death, nor sorrow, nor crying..." (Rev. 21:2-4)

Verse 4, God is going to wipe away all tears. We are going to see His Father's care. One of the things that is highlighted is that He will wipe all the tears away. All the scars of our failure, the scars of how we have been mistreated, our scars of disappointment, and again, scars of our personal failure. All those scars and tears. He says, "I am going to heal all of them." There is going to be no more death. No death of relationships, no more physical death, no death anywhere in any conversation anywhere, forever. No more sorrow. No more crying because of pain. There might be crying because of love, of tenderness. No more pain at all. That is the Father. He is making these declarations.

- C. **The tabernacle of God:** The high point of history is the Father's throne or tabernacle dwelling on earth with His people. God will tabernacle or "live with" humans in face-to-face fellowship (22:4). The Father dwelling with His people on earth is the ultimate reality accomplished through the cross.

The high point of all of history is the Father's tabernacle or His throne or His house. When it says that God is tabernacling with us or His throne is with us, or His house is with us on the earth, that is the ultimate reality, with Jesus at His right hand. And beloved, we have billions of years in this. My goodness, I love it! And so do you. I mean, we all do. It is just that we have to spend more time searching it out and talking to the Lord with a spirit of thanksgiving, "Thank you. Show me more. Show me more."

⁴They shall see His face, and His [the Father's] name shall be on their foreheads. (Rev. 22:4)

- D. The New Jerusalem described in *functional terms*—as the ultimate holy of holies (21:9-27) and the ultimate garden of Eden (22:1-5)—the two places God dwelt with people in the Old Testament.

So now we are moving on to the New Jerusalem in its functional terms as the holy of holies and then later as the garden of Eden, those two different pictures. Those are the two places in the Old Testament where God dwelt with His people: in the tabernacle and in the garden of Eden.

1. **The Lamb's wife:** The New Jerusalem is called the Bride, the Lamb's wife, speaking of a city in deep relationship with the redeemed who are also called "the Lamb's wife" (19:7).
⁹...[an angel] talked with me, saying, "Come, I will show you the bride, the Lamb's wife"...¹⁰And he showed me...the holy Jerusalem, descending out of heaven... (Rev. 21:9-10)
 2. The very components of the city—its air, food, water, color, fragrances, music, etc.—will inspire love in the Bride of Christ as they partake of them.
- E. **A city having the glory of God** (21:11): The Father is extravagant in adorning this city (21:2, 11). It is filled with glory and light compared to the brightness of an ancient jasper (21:11, 23; 22:5). The Lord's "wedding gift" to the Bride of Christ includes the New Jerusalem—"a diamond city."

We are just going to glance at this. I am just stirring you up. Many of you know these basic points, but it is like, "You know what? I need to get these truths in my mouth with a 'Thank You. Show me more,' truth by truth, phrase by phrase. Now you can spend days on verses 21 and 22 saying, "Thank You. Show me more." Phrase

by phrase. Pray in the Spirit a little bit. "I love You. Show me, Lord." Say it different ways, and it will grow in your understanding, the more you say it.

It is a city that has the glory of God. I mean, can you imagine this city? I am thinking of the extravagance of God adorning. It says the Father adorns the city. He makes it beautiful. That is an understatement! He makes it beautiful for Jesus and His Bride to dwell in the city forever. The glory of God is in the city. The light is like precious jewels like a jasper stone like a diamond crystal clear. I like to say this, though it is a little bit corny, but it is kind of true or something. I see this city as the Lord's wedding gift to the Bride of Christ. He says, "I am not going to give you a diamond ring. I am going to give you a diamond city." Here you have it. It is a city shining like a diamond forever." It is a little corny, but it is true, too, "ish". I mean, He may say it differently.

²***I, John, saw the holy city, New Jerusalem...prepared as a bride adorned for her husband...
having the glory of God. Her light was like a most precious stone...clear as crystal.***
(Rev. 21:2, 11)

- F. ***The 12 gates*** (21:21): The 12 gates were each made of pearl. The 12 gates would be about 500 miles apart from each other (if evenly separated over 1,380 miles on each side)

There are 12 gates. They are made of pearls.

- G. ***The walls*** (21:12b, 14-18): The great and high walls are 1,380 miles in length, height, and width (21:16). The city is described as a cube (21:16) like the holy of holies in Solomon's temple where the inner sanctuary was 20 cubits long, wide, and high (1 Kgs. 6:19-20). The walls are 216 feet or 72 yards thick (21:15-17). A furlong (NIV *stadia*) is a Greek measurement that is about 600 feet.

¹²***She had a great and high wall...¹⁶The city is laid out as a square...and he measured the city...twelve thousand furlongs [1,380 miles]. Its length, breadth, and height are equal.***

¹⁷***Then he measured its wall: one hundred and forty-four cubits [72 yards thick]...***

¹⁸***The...wall was made of jasper; and the city was pure gold, like clear glass.*** (Rev. 21:12-18)

Look at verse 18. The walls are made of jasper, like a diamond. The ancient jasper is crystal clear, like the brightness of a diamond.

- H. ***The foundations***: The foundations of the walls are adorned with precious stones (21:19).

The streets are made of gold. Precious jewels on the foundations of the wall. There is no need for the sun because the glory of Jesus lights up the entire city. He loves you, and He calls you His Bride and His beloved, and He says, "I want you to be there with Me." Like, really? He did not just buy the city for you and say, "Go have a good time." No, "I want to be in the city with you forever, and I want you to work with Me and rule with Me, and we are going to enhance life and blessing for other people." Again, there are details to that, and I am not going into that. but you are going to be involved in that which is relevant in enhancing blessing and life for other people. It does not stop just we are going to be ruling as if it really does not matter if we rule, because if we do not rule, it still is going to happen. No. Our ruling will matter.

¹⁹***The foundations of the wall of the city were adorned with all kinds of precious stones...***
(Rev. 21:19)

- I. ***The street***: The streets of the New Jerusalem are made of transparent gold (21:21).

²¹***And the street of the city was pure gold, like transparent glass.*** (Rev. 21:21)

J. **The light:** John described the beautiful light source of the city as the glory of the Lamb (21:23).
*²³The city had no need of the sun...for the glory of God illuminated it. The Lamb is its light.
(Rev. 21:23)*

K. The New Jerusalem is described in *functional terms*—as the ultimate garden of Eden (Rev. 22:1-5).
The New Jerusalem is described in functional terms as the garden of Eden. There is the river of life. There is the tree of life. The throne of God.

1. The river of life and the tree of life in the New Jerusalem clearly point to Eden (Rev. 22:1-2).
*¹...showed me a pure river of water of life, clear as crystal, proceeding from the throne of God... ²In the middle of its street...was the tree of life, which bore twelve fruits...
(Rev. 22:1-2)*
2. The Father's throne is in the New Jerusalem (22:3). The saints shall serve God in a face-to-face relationship (22:4), and will partner with Jesus in reigning over the earth (20:6; 22:5).
*³...the throne of God and of the Lamb shall be in it, and His servants shall serve Him.
⁴They shall see His face...⁵They shall reign forever. (Rev. 22:3-5)
⁴I saw thrones, and they sat on them...they reigned with Christ for a thousand years...
⁶They shall be priests of God...and shall reign with Him a thousand years. (Rev. 20:4-6)*

VII. THE FATHER'S HOUSE—CULTIVATING AN ETERNAL PERSPECTIVE

I am going to spend the next three or four minutes on this. I want this to be a really practical take-away. I want this to get your attention. When Jesus said, "Do not your heart be troubled...believe in Me. Even though you will not see Me, believe what I tell you. And the first thing I am telling you is I am going to prepare a place for the Father's house." We are going to be in it forever. He anchors how to overcome a troubled heart in the reality of the New Jerusalem, together with Him forever. We have to go deep on this in our hearts and our study of the Scripture and again, we have to—I am saying it like a broken record—get these truths into our mouths and the conversation with the Lord with a "Thank You. Show me more of this." We need to journal and write and search it out and, "Thank You. I love You. Show me more."

- A. The first thing Jesus highlighted in John 13-17 in overcoming a troubled heart is the need for a *paradigm shift* from a temporal paradigm of Christianity to a New Testament eternal kingdom paradigm where believers are called to seek heavenly things and live for the age to come (Col. 3:2).

The first thin—I have said this five times, but you know, remember my main gift is repetition—the first thing that Jesus highlights to overcome a troubled heart is the need for a paradigm shift, for a perspective shift. He said, as it were, "I want you to shift your perspective of life. I want you to move from a temporal worldview of Christianity to a New Testament, eternal-kingdom paradigm of Christianity."

The Body of Christ right now across the earth is so anchored in a temporal mindset of what Christianity is, a secular mindset even, not entirely secular but it is a temporal-circumstance, blessing on circumstance, while the New Testament gospel of the kingdom is anchored into a perspective or a paradigm—use which ever word you want—of an eternal kingdom. And we must shift over because as the Great Tribulation pressures emerge, only people who shift over are going to be anchored in strength. Without an eternal perspective, the pressures of that

time will be too difficult, and those pressures are critical in terms of birthing the earth into the age to come. There are multiple reasons why they are important, even though they are negative.

But people will not stand if they have only the common, acceptable temporal paradigm of Christianity that is not the New Testament paradigm of Christianity. We must shift over. More and more, problems are increasing slowly. They are called birth pangs. They get more and more intense with reprieves, little breaks in between, to kind of get your breath, and then they come back again. The reprieves are shorter, and the birth pangs are more intense. He is letting the Body of Christ in the earth shift their paradigm to the eternal New Testament perspective of the kingdom.

If we do not move in that direction, we will not be equipped to stand against intensified pressures. But with that paradigm, with that perspective, our hearts will be anchored in the truth. We will be able to bear anything. That is why Jesus started with this truth. It is not small that He started with this truth. It is a mindset where believers are seeking heavenly things. Living for the age to come.

Again, who pastors this way? Jesus does, and Paul did, and the apostles. They taught this. But this was new to them in the upper room. Jesus had mentioned this several times but it kind of bounced off them, I think. Still He said, "No, you guys have to get this, and you have to establish it with other people."

¹...seek things which are above...²Set your mind on things above, not on things on the earth.
(Col. 3:1-2)

Paul wrote this verse that is just so pie-in-the-sky sounding it is easy to just move on and not think about it. He says, "Seek things that are above." The truths about the New Jerusalem is what he is talking about. Set your mind on truths related to the New Jerusalem, the Father's house.

- B. **Paradigm shift:** We must shift our *primary focus* from seeking blessing on temporal circumstances to focus on the eternal nature of the kingdom—to see *our actions as having eternal consequences and benefits*. This is one of the most challenging and most neglected truths that Jesus emphasized, namely the wisdom of laying up treasure in heaven and of living with an eternal perspective.

Thus the shift. Here is the point. Our *primary focus*—not our *only focus*, we do care about temporal circumstances, and there is nothing wrong with that. But we do not want to make that our number one focus. It needs to be second, not first. The Body of Christ, the billion believers in the earth, the vast majority of them are not there right now. But we are never, ever going to walk in a vibrant spirit in victory without our hearts anchored there. The birth pangs are moving the Church forward. I mean, the whole Covid crisis in the last year or so, many believers are thinking, "You know what? I better start figuring out. There is something bigger going on. You know, maybe, maybe I should think different." I don't think enough are thinking that, but I can see the shift is beginning to happen. But the pressures are going to intensify with the birth pangs increasing.

We must shift our *primary focus* from seeking blessing on our temporal circumstances to the eternal nature of the kingdom. Here is the point. When we see—here is the take-away—our actions, our choices have eternal consequences and eternal benefit, when I believe that what I say and do matters to that hour, then I say and do different things. When I shift, I think, "Wait. What I say and do has consequences later. Whoa!" And that is true. The Bible is full of this in the New Testament. But in the 21st century Church that is a very, very absent idea for most believers.

Beloved, we can make choices, painful choices now, bearing with things now in the Spirit of grace that have benefits then. That is what Paul took hold of, and he said that is the eternal nature of the kingdom. That is New

Testament Christianity. Many today have a secular, not entirely secular, but a temporal worldview of Christianity. And the Spirit wants to shift us globally I mean, a billion of us.

¹⁹Do not lay up for yourselves treasures on earth...²⁰lay up for yourselves treasures in heaven... (Mt. 6:19-20)

²⁰God said to him, "Fool..."²¹"So is he who lays up treasure for himself, and is not rich toward God"...³³Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail..."(Lk. 12:20-21, 33)

- C. Many believers today have a temporal worldview regarding Christianity. The Spirit wants to shift our paradigm to a New Testament kingdom perspective that is anchored in eternity. The Spirit is using the increasing pressures today to expose our lack of a New Testament eternal paradigm—thus to rescue us from a secular, temporal mindset before persecution greatly increases.

He wants to rescue us from this wrong mindset, so we are equipped to stand in victory under intensified persecution. If persecution increases dramatically with the common mindset of believers in the Western world, in the whole earth really except for those that are in persecution, we will not stand. We are not going to make it with a temporal blessing mindset. I mean, I like temporal blessing, but that is second. I believe God for it, but the Lord would say, "Do not think that is mostly what I have called you to, to make sure you have more money, more friends, more comfort, more ease in this age using the name of Jesus to get more stuff." Yeah, that will happen a little here, a little there, and then you get some, and then you do not get some. The next time then you get some of that. Yeah, He will do some of that. He really will. But He wants us to make choices that will change our life in the age to come. It is real.

- D. The biblical hope message is centered on the glorious things that happen related to Jesus' return and the age to come. Most of the "hope messaging" today is focused on receiving God's blessing on temporal circumstances—especially our health and wealth. Many believers today are focused on increasing their finances, health, influence, comfort, and blessing on their circumstances more than on loving, obeying, delighting in, and serving Jesus with all their heart and with an eternal mindset.

When the Covid broke out, I heard so many preachers say, "I want to preach on hope." And what they meant when they said, "Hope," was not the biblical message of hope.

¹³...looking for the blessed hope and glorious appearing of our...Savior Jesus... (Titus 2:13)

The biblical New Testament message of hope is Titus 2:13. The blessed hope is the "appearing of the Lord Jesus and the age to come." That is the blessed that is the New Testament view of hope.

²...when He is revealed...we shall see Him...³everyone who has this hope...purifies himself. (1 Jn. 3:2-3)

In 1 John 3:3, John the apostle said, "if you have this hope, it will purify you in this age." But what hope became—and I heard it all over the internet—hope became "Our nation is going to get stronger, and we are going to have more money, and we are going to have more healing."

Well, I want those things. Actually, I want more money and more healing and an easier life. But that is not the biblical message of hope. That is the American dream. And I don't mind it as long as it is not number one. I mean, I want blessing. But the Church in America has been seduced by the gospel of the American dream, not the gospel of the kingdom. And we have to shift to where we are spending more time thinking and talking about things that equip us to be pleasing to Him and get ready for the age to come.

E. It is important to settle “the issue of death”—the goal of life is not to avoid death but to be faithful.

*One of the big things that is essential is to settle—this sounds so biblical, I was going to say so weird, but the right word came out. It will sound so weird, but it is so biblical—we need to settle the issue about death. To many believers, the goal is to make sure they do not die. You know, the end time “I have to store this, and I have to do this, and I get with this guy in communication. I have to make sure I do not die.” No, you **are** going to die. The goal is to make sure you are faithful. Not to make sure you do not die, and you live in this broken-down body for a hundred years. That is not the goal. The goal is to be faithful, not to make sure we avoid death. We have to settle this issue, and that is what Jesus was doing in John chapter 14.*

F. We must “look at” or make our primary focus the glorious things (eternal truths) that are “not seen.” Jesus taught more on treasuring heaven than any other person in history. That is certainly in the Bible, and I am assuming in history.

16We do not lose heart [parallels Jn. 14:1]. ***Even though our outward man is perishing, yet the inward man is being renewed day by day.*** ***17For our light affliction, which is but for a moment, is working for us an... eternal weight of glory,*** ***18while we do not look at the things which are seen, but at the things which are not seen...the things which are not seen are eternal.*** (2 Cor. 4:16-18)

Paul said this in 2 Corinthians 4:16; it is the same thing. It is the same language he is echoing from John 14:1 “Do not let your heart be troubled, believe in God. Believe also in Me.” Paul said, “We do not lose heart. In the outward man things are difficult. Things are heavy in our circumstances. They are not going so great right now”—because he was in prison getting whipped and beaten—“but in my inward man, the peace is growing, and the love is growing. The tenderness is growing though the external is more difficult. But the tenderness is increasing.” That is amazing! He said, “For our light affliction is only for a moment.” Really, it was a couple decades. Brief, really? I mean during 30 years he was beaten with whips 5 times, stoned 3 times, thrown in prison.

I think, “Your light affliction?”

He would say, “It is only a moment. It is only a couple decades. Then billions of years in the glory.” He told us that by responding in faithfulness, it was working in him—he was talking about all of us—an eternal weight of glory. There is an increase in the glory of God that we are going to encounter because we are saying “yes” to faithfulness under pressure.

He said, verse 18, “We do not look at the things that are seen.” This sounds so “pie-in-the-sky,” nobody says it. He said, “Do not be fixated on circumstances if they are better or easier, if you are getting the deal you want. Do not lock into that as the main focus of your life.” He went on, “Look at the things that you cannot see with your natural eye. The things the Word of God declares.” Those things are eternal. Lock into those things, not how you are going to get a better deal and your life will be happier. You try to maneuver things, so you get to win at life. He would say, “A little bit of that we do as humans. We want things better. There is nothing wrong with that. But do not make that the primary focus and conversation in your heart with God. Lock into things that matter forever.”

The Word says Moses chose the reproach of Christ. He said, as it were, “I will bear the stigma and the downside of standing with Jesus, with the God of Israel rather than the treasures of Egypt.” He was looking to the reward. He was locked into John 14.

- G. Our citizenship is in heaven (Phil. 3:20) together with the Father, Jesus, our family and friends. It is the place of our eternal inheritance, our ministry destiny, our rewards, treasures and more.

²⁰***For our citizenship is in heaven, from which we also eagerly wait for...Jesus Christ (Phil. 3:20)***

Our citizenship is in heaven. Our family is there. Our treasure is there. Our loved ones are there. Our destiny is there. Everything that we are doing in secret now, it is going to show up openly there. Amen and Amen.

John 14:1, "In My Father's house are many mansions." Let us stand before the Lord.

Lord, we want a vibrant spirit. We want to look to things that are invisible, the truths of God's Word. We want to look to them. Lord, we buy into this. We believe this, Lord, though it is not natural to believe this, but by the Spirit, help us. You said the Spirit would teach us these things if we would enter into the conversation with Him. And so, Lord, we are saying we are going to enter into the conversation to say these things to You with thanksgiving. Here we are, Lord. We are not going to let our heart be dominated by trouble. No, we are going to believe in You, that You are coming back to bring us to a house forever. We believe You, Jesus. Here we are, Holy Spirit. Open my eyes. Lead us into truth. When we say these things to You, Jesus, lead us into truth, Holy Spirit. When we say "Thank You. Show me more," lead us into truth inch by inch, step by step. Lord, we want to look to things we cannot see. Truth. Holy Spirit, we want to look to truths that are eternal. Come, Holy Spirit, lead us. Come and wash us. Come and wash us with the water of Your Word. Jesus, we love You. Jesus, we love You. We are Yours, O God. You are ours forever.