

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

***<sup>27</sup>Peace 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)***

### **I. LET NOT YOUR HEART BE TROUBLED**

- A. 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.

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

- B. 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).

***<sup>22</sup>Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!" <sup>23</sup>But 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)***

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

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

- C. 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.

***<sup>27</sup>Peter... 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)***

***<sup>6</sup>Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" (Ac. 1:6)***

***<sup>4</sup>So 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)***

- D. 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?*

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

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

## II. HE WILL MAKE ALL THINGS NEW: THE REPAIRING OF THE WORLD

<sup>10</sup>*“...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)*

- A. “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.<sup>1</sup>

<sup>9</sup>*By 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; <sup>10</sup>for he waited for the city (the Father's house) which has foundations, whose builder and maker is God. (Heb. 10:9-10)*

- B. 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).
- C. 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.

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

<sup>2</sup>*And 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)*

- D. 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.

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<sup>1</sup> Understanding Abraham by Rabbi Zalman Melamed- [www.yeshiva.org.il](http://www.yeshiva.org.il)

- E. 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.
- F. 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.
- G. 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.

### III. JUSTICE BEGINS WITH OUR DEEP UNION WITH GOD

- A. 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.
- B. 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.

***<sup>23</sup>For all have sinned and fall short of the glory of God, <sup>24</sup>being justified freely by His grace through the redemption that is in Christ Jesus, <sup>25</sup>whom 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, <sup>26</sup>to 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)***

- C. 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.

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

- D. 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.

***<sup>25</sup>"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. <sup>26</sup>Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. (Mt. 23:25-26)***

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

- E. 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.
- F. 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.

***<sup>20</sup>... 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; <sup>21</sup>nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."*** (Lk. 17:20-21)

***<sup>2</sup>Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God..."*** (Rev. 21:2)

#### IV. THE CROSS AS THE WAY OF JESUS' PEACE

***<sup>19</sup>For it pleased the Father that in Him all the fullness should dwell, <sup>20</sup>and 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)***

- A. 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).

***<sup>1</sup>Jesus 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)

***<sup>14</sup>"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)

- 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, experiencing, and expressing of God's love.
- C. 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.

***<sup>3</sup>... 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)

***<sup>10</sup>And 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)***

- D. 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.

***<sup>10</sup>For 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)***

***<sup>19</sup>This 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), <sup>20</sup>where the forerunner has entered for us, ... (Heb. 6:19–20)***

- E. 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.

***<sup>22</sup>But 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)***