

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

### **I. REVIEW**

- A. The primary theme that Jesus speaks to His disciples about in *John 13-17* is the subject of God's love and glory. Jesus' main objective is to lead us into the revelation of God's divine love and the experience of the glory that He possessed with His Father before the foundations of the earth. Our destiny is to be swallowed up into the eternal fellowship of the Godhead forever.
- <sup>9</sup>*God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (1 Cor. 1:9)*
- <sup>4</sup>*...and truly our fellowship is with the Father and with His Son Jesus Christ. (1 Jn. 1:4)*
- <sup>22</sup>*“And the glory which You gave Me I have given them, that they may be one just as We are one...” (Jn. 17:22)*
- B. As love in the culture and the world continues to grow cold, *understanding* the Trinity as our **model** and *intimately engaging* with the Divine Community, the *everlasting burning*, as our **source** will equip the heart of the Church in the fullness of the love of God in times of great pressure.
- C. John 13 is a prophetic parable that unveils God's humble love. Jesus displays the nature of His humble love towards God, His disciples, and His enemies. In John 13, Jesus shows His disciples that the nature of His ministry and leadership is forever established in divine humility. God's nature is humble.
- <sup>5</sup>*Let this mind be in you which was also in Christ Jesus, <sup>6</sup>*who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup>but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. (Phil. 2:5-7)**
- D. Jesus' humility is revealed in the cross, His leadership in our lives, the administration of the agenda of God for the nations (Isa. 49-55), and Jesus' leadership in the ages to come as the Servant of Rulers (Isa. 49:7). It is the reason for which He came and will come again to serve.
- <sup>45</sup>*“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mk. 10:45)*
- <sup>37</sup>*“... when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.” (Lk. 12:37)*
- E. Jn. 13 is deeply connected to Jn. 14 in that Jn. 13 primarily points towards Jesus' preparation on the cross to provide us access to the Father (14:6) and His house (14:3). Foot washing was a significant part of the culture of the ancient world including the ancient Near East. Foot washing was practiced in three specific ways that relate to a few key themes seen in Jn. 13-17.
- F. Foot washing was practiced as a means of hospitality where the servant of the house (Jn. 14:3) would wash the feet of visitors. It was also utilized in the context of friendship to express love and commitment (Jn. 15:13) as well as in the context of temple worship (Rev. 21:3; 21:22).

## II. LET NOT YOUR HEART BE TROUBLED

<sup>27</sup>“... *Let not your heart be troubled, neither let it be afraid.*” (Jn. 14:27)

- A. Jesus prophesied that there is coming a time of great pressure on the earth. In those days many will be gripped with four predominant negative emotions due to a **disconnect** with Jesus through prayer (Mt. 26:41) and a **disconnect** from the plan and storyline of heaven—the gospel (Rom. 11:25).
- B. In Mt. 24, Jesus addresses three distinct emotional dynamics which include a deceived heart (24:4-5, 11, 24), a troubled heart (Mt. 24:6), and a cold heart (Mt. 24:12). In Mt. 24, Jesus shows an important progression which is that a troubled heart is deceived and results in becoming cold heart.
- C. The burden of Mt. 24 is the deception (24:4-5, 11, 24); how it is worry and anxiety that become a seedbed for deception. Jesus warns us about deception, but He commands us to not be troubled (Mt. 6:25-34; Jn 14:1, 27). So great will be the fear that many will die because of it (Lk. 21:26).
- D. Two days before the last supper (Jn. 13), Jesus prophesied concerning military conflict, racial conflict, pestilences (plural), earthquakes, betrayal, and martyrdom in Mt. 24. Jesus **called them not to be troubled** (Mt. 24:6). Jn. 14 shows us the remedy for anxiety—intimacy with God.

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

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

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

- E. In John 14, Jesus is equipping the apostles and ultimately the end-time church who through deep fellowship with the Trinitarian Family will walk confidently in righteousness, peace, and joy.
- F. Jesus said that the purpose of His instruction was to equip His followers to walk in victory under growing global pressure. He instructed His disciples that in dialogue with the Godhead our hearts will be filled with peace and joy to keeping us from falling away under pressure.

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

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

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

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

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

### III. GOD OUR DWELLING PLACE

*<sup>1</sup>Lord, You have been our dwelling place in all generations. (Ps. 90:1)*

- A. Jesus brings into focus a very important principle which is the idea of God being our dwelling place. The prophet Moses was the first to teach this to a nomadic people in the desert. This is an idea that shows up in many occasions in the OT. The NT brings it into greater focus.
- B. John 14 touches on understanding our access to the Father in whom we dwell through a mystical union by the Holy Spirit. Jesus is equipping the apostles for deep union with God (Jn. 15). I believe that the Father's house is seen in three ways:
  - 1. The Father's house is the New Jerusalem (Rev. 21:3).
  - 2. The Father's house is God Himself (Ps. 90:1; Isa. 57:15).
  - 3. The Father's house is us (Heb. 3:6; Jn. 14:23).
- C. A home is a context where we find nurture, identity, formation, affirmation, confirmation, provision, protection, belonging, and community. These are dynamics greatly affected in a nomadic setting in particular as the end-time landscape unfolds. The trends that Jesus highlights in Mt. 24:7 as well as the book of Revelation will trigger a migratory situation in the earth of historic proportions for believers and unbelievers. Millions will be without a home or a homeland. The revelation of the Father as our dwelling place will become essential.
- D. The revelation of the Father-heart of God has at least 4 components of understanding:
  - 1. Salvific – It was the Father's plan to redeem the world (Eph. 1:8).
  - 2. Personal – The Father wants relationship with us (Rom. 5:8).
  - 3. Familial – We have become a part of the divine family dynamic (Eph. 3:14).
  - 4. Eschatological – The eschatological conclusion is about the fullness of the Father revealed. Revelation shows us the Father through the Son (Jn. 14:9; 1 Cor. 15:27).
- E. The eschatological immigration crisis (Isa. 13, 24; Rev. 6-9) will be a great source of emotional trauma and a crisis of meaning. Many will have hearts filled with great fear and anxiety. In 2020 there were 7 million adults with general anxiety and 6 million who suffered from panic disorders. The age range most affected by this are from the ages of 14 through 60 years of age. Studies also show that 62% of Americans had an increase of anxiety levels in 2020 vs 2019.

*<sup>25</sup>Anxiety in the heart of man causes depression ... a good word makes it glad. (Prov. 12:25)*
- F. Presently there are 26 million refugees or internally displaced people. They are displaced due to war, famine, or religious persecution. There is a very high percentage of PTSD, depression, anxiety and mental illness due to loss of home, job, community, loved ones, etc.

#### IV. THE FATHER AS THE PLACE OF REST

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

- A. “You have made us for yourself, O Lord, and our heart is restless until it rests in you.”  
—St. Augustine of Hippo
- B. We are invited to  *dwell*  in God’s fire by  *interacting*  with the Trinity,  *receiving*  God’s love from Them and one another as well as  *releasing*  the fire of His love back  *to God* , to one another, and to the world.
- C. In John 14, Jesus answers, in great detail, four essential questions which are of concern to the apostles as they seek to respond to the command not to be troubled. Jesus’ teaching in this chapter is informed by these four questions:
1. The question of resolve: <sup>37</sup>*Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”*
  2. The question of what to do: <sup>5</sup>*Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”*
  3. The question of satisfaction: <sup>8</sup>*Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”*
  4. The question of encounter: <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?”*
- D. In John 14:1-3, Jesus answers by assuring Peter and the disciples that their future relationship with the Father is secured because of His commitment and His work on the cross. It is through His sufferings that Jesus secured for us the place of communion now and in the age to come.  
<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 to make the captain of their salvation perfect through sufferings. (Heb. 2:10)*
- E. In John 14:6-7 Jesus teaches that He Himself is the pattern ( *way* ), the quality ( *truth* ), and the source ( *the life* ) of our relationship with the Father (Jn. 15; 17:26) by which we commune. In the Man Christ Jesus, we see the manner, quality, and the power available in relationship with the Father.  
<sup>4</sup>*When Christ who is our life appears, then you also will appear with Him in glory. (Col. 3:4)*
- F. In John 14:8-21, Jesus answers the question of satisfaction by teaching on the union available to us, the Spirit of the Father, the grace for obedient love, and gospel impact through the power of God.
- G. In John 14:22-31, Jesus teaches on the role of the Holy Spirit bringing us into the experience of knowing.