

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

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...²⁷Peace I leave with you, My peace I give to you...Let not your heart be troubled, neither let it be afraid. (Jn. 14:1, 27)
- 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 are an anchor for our hearts. The truths in John 13-17 equip us to respond to the end-time troubles highlighted in Matthew 24.
- 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)

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

- A. The command in John 14:1 is to believe in the divine narrative associated with Jesus' heart, plans, promises, and leadership. We do this by trusting in God's heart, plans, and promises; thus, 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)***
- 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.
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)
²...be transformed [emotionally] by the renewing of your mind... (Rom. 12:2)

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.*"

²*In 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)*

- 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.

- 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. 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)*

- 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.

⁴*I 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)*

- E. Understanding the biblical perspective of heaven is important because it affects how we see our future, which affects how we live today. If we do not think *rightly* of heaven, then we end up not thinking of heaven at all. Heaven will come to earth at the time of Jesus' return.

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

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)*

- G. The Father dwelling with His people on earth is the ultimate reality accomplished through the cross.

³*Behold, the tabernacle of God is with men, and He will dwell with them. (Rev. 21:3)*

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

- 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 (Rev. 7:9)
²In My Father's house are many mansions...I go to prepare a place for you... (Jn. 14:2)
- B. ***My Father's house***: This is the grandest name for heaven because it highlights God's fatherhood. Heaven is called *a country* because of its vastness (Lk. 19:12; Heb. 11:16), *a city* because of its many diverse social dynamics (Heb. 11:10), *a kingdom* because of its authority structure and regal order (2 Pet. 1:11), *a paradise* because of its beauty (Lk 23:43; Rev 2:7). The best name for heaven is "My Father's house," speaking of its intimacy enjoyed in close, loyal, committed relationship.
- 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 enjoy peace with our loved ones. Believers are now in a hostile world with enemies all around. Home depicts as place of tender affection, delight, security, and plenty—all of these will be present in the greatest measure imaginable.
- D. ***Many mansions***: Some translate the word for "*mansions*" as "*dwelling places*" (NAS). The Latin Vulgate translated the noun *mansiones* that the KJV transliterated as "mansions." In the Father's *one* house are *many* permanent places—this is in contrast to the "tents" of our present pilgrimage.
- E. The Father's house has many places for His large family (Rev. 7:9). An engineer calculated the New Jerusalem as 2,250,000 square miles, he compared it to London (140 sq. miles), concluding that at the ratio of population in London, the New Jerusalem could hold 100 billion people.
⁹...I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb... (Rev. 7:9)
- F. ***I go to prepare a place for you***: Jesus went to the cross to prepare a place for us. The "place" existed before Jesus returned to heaven. He did not arrive and begin to construct buildings. That "place" was not yet prepared until He died to atone for their sin. He had to suffer God's wrath in our place to remove every obstacle to our acceptance into His Father's family. We must not let our guilt or unworthiness trouble our heart. By His death, He freely qualified all believers to join Him there.

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.
³I will come again and receive you to Myself; that where I am, there you may be also. (Jn. 14:3)
²⁹Immediately after the tribulation...³⁰The Son of Man will appear in heaven, and then all 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 one end of heaven to the other. (Mt. 24:29-31)

- B. Sometimes in referring to “coming to them,” Jesus meant that He would come to them immediately after His resurrection (16:16-17), before His ascension. Other times He meant He would come to them through the Spirit poured out at Pentecost (14:26; 16:14) to dwell in them (14:18, 23).
- C. Many see a combination of these, but His second coming is the primary meaning here. A view widely held by scholars today sees Jesus’ coming in 14:3 as a reference to His second coming.
- D. ³***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)
²⁴***Father, I desire that they...may be with Me where I am, that they may behold My glory...***
(Jn. 17:24)
- E. What appears to be a tragic event in history in Jesus going to the cross and even in the difficulty of the Great Tribulation—those times of great pain actually lead to the greatest victory for humanity. It’s easy to be overwhelmed with our pains and problems, and thus lose sight of glorious joys that await us in eternity. Meditate much on Revelation 21-22

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

- 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).
- B. The glory of salvation is the Father and Jesus living with the redeemed on earth (Rev. 21:3)—in a face-to-face relationship (22:4). The New Jerusalem will come down to earth (Rev. 3:12; 21:2, 10).
²***I, John, saw the holy city, New Jerusalem, coming down out of heaven...prepared as a bride adorned for her husband***. ³***I heard a loud voice...saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people...”*** ⁴***God will wipe away every tear...there shall be no more death, nor sorrow, nor crying...and no more pain...”*** (Rev. 21:2-4)
- C. The high point of all history is the Father’s throne dwelling on earth with His people. God will tabernacle or live with humans on earth, allowing them to enjoy face-to-face fellowship (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.
⁹... [An angel] talked with me, saying, “***Come, I will show you the bride, the Lamb’s wife*”...
¹⁰***And he showed me...the holy Jerusalem, descending out of heaven from God...*** (Rev. 21:9-10)
 - 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).
 - 2. The very components of the city—its air, food, water, color, smells, fragrances, music, etc.—will inspire love in the Bride of Christ as they partake of them. God prepared the environment (21:2) there to inspire love for Jesus parallel to the Harlot who inspired fornication (17:1).**

- 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."
¹⁰*...The holy Jerusalem, descending out of heaven from God, ¹¹having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (Rev. 21:10-11)*
- 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)
- 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.
¹⁷Then he measured its wall: one hundred and forty-four cubits [72 yards thick]...
¹⁸The...wall was made of jasper; and the city was pure gold, like clear glass. (Rev. 21:12-18)*
- H. The street is made of transparent gold (21:21); the walls have foundations adorned with precious stones. John described the beautiful light source of the city as the glory of the Lamb (21:23).
²³*The city had no need of the sun...for the glory of God illuminated it. The Lamb is its light. (Rev. 21:23)*
- I. The New Jerusalem is described in *functional terms*—as the ultimate garden of Eden (Rev. 22:1-5). He described its life with face-to-face communion with God sitting on His throne (Rev. 22:3-4). The river of life and the tree of life in the New Jerusalem clearly point to Eden (Rev. 22:1-2).
¹*And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ²In the middle of its street... was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.* (Rev. 22:1-2)
- J. It is a city with the privilege of hosting the throne of God and seeing the face of God (22:3-5). The saints shall serve God in a face-to-face relationship (22:3-4). God's light will impart power, wisdom, and holiness to His family.
³*...the throne of God and of the Lamb shall be in it, and His servants shall serve Him.*
⁴*They shall see His face...⁵the Lord God gives them light. They shall reign forever. (Rev. 22:3-5)*
- K. The saints will be actively serving and administrating His government with authority over the earth. The saints ruling on earth is emphasized (5:9; 7:9; 12:5; 15:3; 19:16).

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

- A. The first thing Jesus highlights in overcoming a troubled heart is the need for a *paradigm shift* from a temporal worldview of Christianity to a New Testament eternal kingdom paradigm (Col. 3:2). Paul urged believers to seek heavenly things which means to live for the age to come.
¹...seek things which are above...²Set your mind on things above, not on things on the earth. (Col. 3:1-2)
- B. That is to shift our *primary* focus from seeking blessing on our temporal circumstances to focus on the eternal nature of the kingdom—where we see *our actions as having eternal consequences and benefits*. This is one of the most challenging and most neglected truths that Jesus taught.
- C. Many believers today have a secular, temporal worldview regarding Christianity. The Spirit wants to shift our paradigm to a New Testament kingdom perspective that is anchored in eternity. The Holy Spirit is using the increasing pressures today to expose a lack of NT eternal paradigm—thus to rescue us from a secular, temporal mindset before persecution greatly increases.
- D. 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 more on increasing their finances, health, influence, comfort, and blessing on their circumstances than on loving and serving Jesus and people with all their heart and with an eternal mindset.
- E. It is important to settle “the issue of death.” The Spirit want to “bind our hearts” to heaven in this life. Our Father and Jesus are there; it is our home; our family and friends, our inheritance, our ministry destiny, rewards, treasures, and citizenship are all there.
- F. Jesus gave more teaching on eternal rewards and living with an eternal perspective than anyone.
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)
- G. The privilege of receiving eternal rewards is related to being faithful and enduring persecution.
*¹⁶We do not lose heart. 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)
*²⁵[Moses] choosing rather to suffer affliction...²⁶esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. (Heb. 11:25-26)**
- H. We are to focus on and rejoice in our citizenship being in heaven (Phil. 3:20).
²⁰For our citizenship is in heaven, from which we also eagerly wait for...Jesus Christ, ²¹who will transform our lowly body that it may be conformed to His glorious body... (Phil. 3:20-21)