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In My Father's House Are Many Dwelling Places
John 14: 1-4
The Upper Room Discourse
Late Friday evening the fifteenth of Nisan

In My Father's House are many dwelling places DIG: What comfort does Jesus offer His apostles? Look at Peter's question in John 13:36. What question is he struggling with? How does Yeshua answer Simon's question here? What Jewish custom did the Lord use to serve as an example of His ultimate return? How was this Good News to Kefa?

REFLECT: Do you have a troubled heart today? Are you finding it difficult to sleep? Are you under stress? Is your joy crushed? Are you burdened? Worried sick? How do you react during such times? Do you blame God? Or do you run to Him for comfort?

Jesus was giving **His** final instructions to **the eleven apostles** in the Upper Room. **They** had never known **their Rabbi** to talk so much, and with such finality as **He** spoke of **His** departure **(Jn 13:31-35)**. **He** referred to it as **His** glorification, saying: **Now is the Son of Man glorified (Jn 13:31)**. **No one has ever seen God, but the one and only Son, who is Himself God and is in closest relationship with the Father, has made Him known (Jn 1:18).** By **Christ's** life, words, and works **Yeshua** had revealed all that is possible to reveal about **the Father** to the world. Now through **Messiah's** death and resurrection **the Father** would confirm to the world that **the Son** was who **He** claimed to be. Thus, **the Lord** referred to the coming events as **God's** glorification of **the Son**.

Jesus clearly stated to **His talmidim** that **He** would soon leave **them** and that it would be impossible for **them** to come with **Him (John 13:33)**. **He** must go alone. The thought completely overwhelmed **the Eleven**. During the years of the relationship with **Him**, **they** had come to trust **Him** completely for every need. Complete dependence. **He** had assumed a role like a father, providing, protecting, guiding and instructing these **men** like children. In truth, babes in the faith.

They had come into an intimate fellowship with **Him**. The proof that **they** desired to see it continue was **their** willingness to accompany **Messiah** to the City of David even though **they** felt it would involve **their** own deaths. Thus when **Yeshua** told **them** that **they** could not go with **Him** when **He** went away, **they** felt utterly depressed and abandoned. **The apostles addressed four specific questions to Christ that He, in turn, answered.**



Peter's question was the first. He asked: **Lord, where are you going (John 13:36)?** A storm raged within these men as they heard **Messiah** announce that **He** would shortly leave. To quiet the storm **Jesus** poured out **His** heart by saying: **Do not let your hearts be troubled.** Obviously **Yeshua** didn't condemn worry *per se*, neither does the Bible for that matter. In order to quiet their fears **Christ** said: **Trust in God; trust also in Me (John 14:1).** The present tense of the verb implies continuous action: **Keep on trusting . . .** To **trust** in someone is to have **faith** in them or **believe** in them. The Greek word *pisteo* has a wide semantic range and can be translated: **trust**, **faith** or **belief**. This word, in one form or another, occurs ninety-nine times in the book of **Yochanan**. In **God's** case, we are encouraged to **trust**, have **faith** in, and **believe** in **His** ability and willingness to care for **His** children.

Let's face it. Humanly speaking, when something goes horribly wrong in life we look up to heaven and ask two questions. Why did **God** allow this to happen? Or, where was **ADONAI**? Both suggest that **the Lord** was either unwilling or unable to prevent tragedy. When pressed by worldly affliction, we naturally begin to wonder if **He** was abandoned us. We doubt **His** goodness or power. **Yeshua** asked **His talmidim** to **trust** in the midst of **their** confusion.[1421]

One of the unique features of the B'rit Chadashah is that **Jesus** is our High Priest who goes before us into the most holy place, not as a substitute, but as a

forerunner whom we are to follow.[1422] **In My Father's house are many dwelling places; if it were not so, I would have told you (John 14:2 NASB). He** gave **them** the promise to return and receive **them** personally into that eternal home of heavenly fellowship.



In order to further quiet **their** fears, **the Lord** gave **them** a promise concerning the future. The separation that resulted from **His** departure would not be permanent; it was only temporary. **The Jewish wedding ceremony was broken into four distinct stages** (**to see link click Al – The Birth of Jesus Foretold to Mary**). **The first stage** was called the *shiddukhin*, meaning **the arrangement**. As time passed, there would come a point when the couple was old enough to confirm their desire to be married. This is known as the *erusin,* or *engagement.* Our modern understanding of engagement does not fully capture its meaning for the people of the New Covenant times. Today, an engaged couple may break off their commitment with no legal ramifications, but a couple in first-century Judea were bound together with a much stronger agreement. To enter into this *erusin* period, the couple would have a public ceremony called a *ketubah.* When the *ketubah* was signed, the couple would enter a formal one-year betrothal, which meant the man and the woman were legally bound in marriage.

Before the actual presentation of the bride to the groom, he would busy himself preparing a future home for the couple, often as a room addition on the father's house. Using this imagery, **Christ** said to these men: **I AM going there to prepare a place for you (John 14:2 NASB).** This indicated that while **He** was away from them, **He** would not have forgotten **them**. Rather, **He** would occupy **Himself** by preparing a place where **they** could dwell with **Him** together **in His Father's house**.

The second stage of the wedding ceremony was known as **the fetching of**

the bride. At that time the groom's father would sound the *shofar or the ram's horn*. He determined when the fetching would occur (see **Jw – The Parable of the Ten Virgins**). Then the groom would fetch, or take his bride, and she would literally be carried back to his home, the place of the ceremony. Therefore, **Jesus** said: **And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I AM (John 14:3).** This was a promise that the separation that had so distressed **the apostles** would not be permanent. **Simon Peter** knew this custom well and it would have been very reassuring to **him**. **He** could look forward to a blessed reunion with **the Lord**. One day **Jesus** would come back as the bridegroom for **His** bride and take **him** and the rest of **the talmidim** to a place that **the Meshiach** had been preparing for **them** during the time of **His** absence.[1423]

Then **Yeshua** added. **You know the way to the place where I AM going (John 14:4). The Lord had answered Peter's question. Kefa** could not follow **Jesus** where **He** was going at that time, but **Messiah** would came back and take **him** to **His father's house** where **they** would be united forever.

This is the Good News for *us* also. Let's **not let** *our* **hearts be troubled**. The suffering of this present time is temporary. The joy and glory to come are for all believers, for all eternity (see **Ms – The Eternal Security of the Believer**). Whatever you are suffering, **God** is committed to you. Surrender to **ADONAI** in love and watch **Him** bring good out of even seemingly unbearable situations, or bring you through the heartache. Let **His Ruach ha-Kodesh** form you more completely into the image of **Jesus**, who is the fullness of life.

***Lord**, we are watching and waiting for **Your** return. Enlighten our minds to reach out to others; kindle our hearts to speak healing words; empower our wills to **trust** in **You** when things get tough. **You** are worthy, Amen.*[1424]