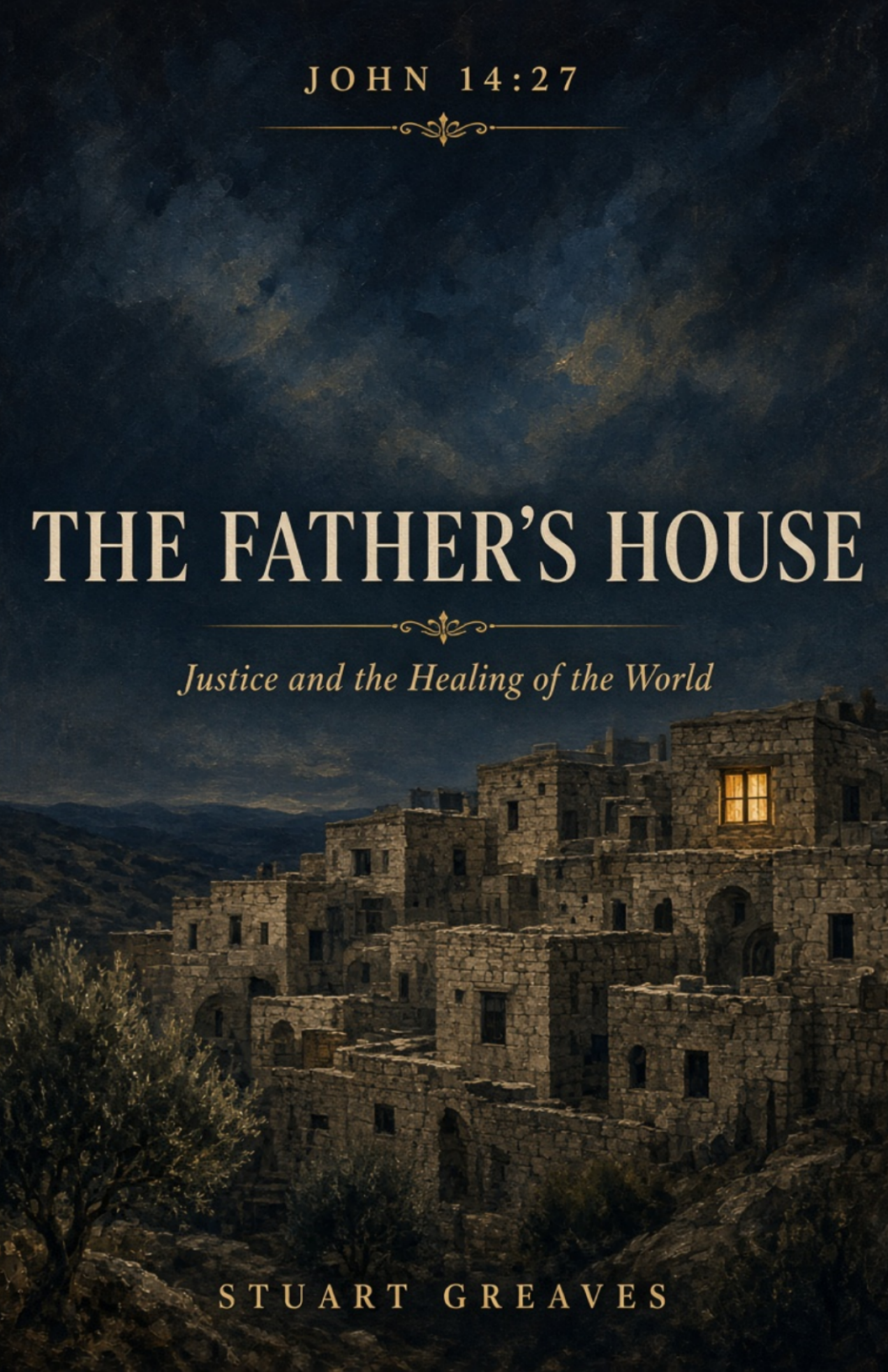
JOHN 14:27

THE FATHER'S HOUSE

Justice and the Healing of the World



STUART GREAVES

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

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Justice and the Healing of the World

The Pathway to the Healing of the World

The bottom line of John 14, taken at this angle, is simple. Active union with God, conversation with the Spirit who is in us and in whom we are, is the foundation and the pathway to the healing of the world. The truths of divine union in this chapter are not a private retreat from history. They are how the Messiah mends what is broken.

> *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)*

Verse 27 is part of the answer to Judas's question: "Lord, how is it that You will manifest Yourself to us, and not to the world?" (John 14:22). He gives them His shalom, not the world's version of it, and He tells them again not to let the heart be troubled. He is the pathway to the healing of the world. The way there, in this age, runs through interaction with Him.

Two or three days earlier He had said the same thing on the Mount of Olives. "See that you are not troubled" (Matthew 24:6). Verse 7 then names wars, famines, pestilences, earthquakes. The world appears to move in the opposite direction of being mended. He still says, Do not be troubled. Do not be afraid. I am the Messiah. I will bring the full healing and restoration of the world. John 14 is how He gets a people there without their hearts collapsing on the way.

John 13 emphasizes His departure through the cross. That announcement unsettled them because they had placed the Messianic hope, and their own future, on Him. They knew He was the Christ. For Gentiles the word can sound like a last name. For them it was a title, a function, the Hope of Israel, rooted in the prophets after a long cycle of foreign oppression: Egypt, Assyria, Babylon, Persia, Greece, Rome. They were longing to be free. Israel would no longer be the tail but the head, a special treasure, the model among the nations.

That hope was not merely personal or therapeutic. Christ does heal the heart. There is more to Christ than the healing of the heart. The hope was covenantal and global. It began to be spoken in Genesis 12: in Abraham all the nations of the earth would be blessed. A covenant focused on Israel with massive implications for the world. Nathanael had already said, "We have found the Messiah" (John 1:41, 45–49). Peter had confessed Him as the Christ, the Son of the living God (Matthew 16:16). They had left everything for this. Their personal destinies were wrapped into it. They understood they would have a place in His administration. Peter said, "See, we have left all and followed

You." Jesus answered that in the regeneration, when the Son of Man sits on the throne of His glory, they would sit on twelve thrones, judging the twelve tribes of Israel (Matthew 19:27–28).

That is why Matthew 24:1 reads as strangely as it does. He leaves the temple, and the disciples come to show Him the buildings. He had seen the temple every year of His life. They were looking at restoration as immediate office in a restored house, Ezekiel 40–48 in their minds, chambers and all. They were connected to the right hope. They were wrong about the way it would arrive.

When He spoke of His departure, the effect was devastating. "The Son of Man is about to be betrayed, and they will kill Him, and the third day He will be raised up. And they were exceedingly sorrowful" (Matthew 17:22–23). It was not only the loss of a friend. The chapter before, they had received Him as Messiah. In other moments there was anger. Peter took Him aside and rebuked Him (Matthew 16:22). In others there was confusion. "They did not understand this saying, and were afraid to ask Him" (Mark 9:32). He was not unapproachable. They were afraid of the implications.

After the resurrection He spent forty days speaking of the things pertaining to the kingdom. The last question before the ascension was still the question: "Lord, will You at this time restore the kingdom to Israel?" (Acts 1:6). That hope is what broke John in Revelation 5 when no one was found worthy to open the scroll. He wept much. The elder said, Do not weep. Behold the Lion of the tribe of Judah, the promised King of Genesis 49, the Root of David, the shoot of Isaiah 11, where Israel is restored and the earth is filled with the knowledge of the Lord. He has prevailed. The Messianic hope is locked and secure because Jesus died on the cross.

In John 14 He stabilizes the heart and reorients their understanding of how He will repair the world. Judas (not Iscariot) asks the question that only makes sense if you know who they think they are talking to: "How is it that You will manifest Yourself to us, and not to the world?" The prophets had said the whole earth would be full of His glory (Isaiah 6:3), that the earth would be filled with the knowledge of the glory of the Lord as the waters cover the sea (Habakkuk 2:14; Isaiah 11:9). Jesus has been saying, I will be in you; you will be in Me; those who love Me will encounter Me. Judas hears the other side of the sentence. Those who do not love You are the world. How then will the world see Your glory, if You are the Messiah?

Tikkun Olam and Shalom

The old phrase is tikkun olam: the mending, repairing, healing of the world. Paul names the same horizon. In the fullness of the times God will gather together in one all things in Christ, things in heaven and things on earth (Ephesians 1:10). Heaven coming to earth. "Your will be done on earth as it is in heaven" is that gathering prayed. The realm of the Spirit and the realm of the natural brought into one reality in the Son.

Abraham saw it first. Called out of his father's house, he dwelt in the land as in a foreign country, "for he waited for the city which has foundations, whose builder and maker is God" (Hebrews 11:9–10). It was never only a real-estate promise. It was heaven and earth made one.

The national hope the disciples carried was consistent with that vision: a son of David coming in power to deliver Israel from Gentile occupation and to lead her into promised glory. Isaiah 60–66. "The head and not the tail" (Deuteronomy 28:13). A special treasure above all peoples (Exodus 19:5). Chief among the nations (Jeremiah 31:7). The Messianic age would mean restored relationship with God and the cessation of conflict, international, cultural, racial, economic. After the flood, fear and dread of the human being fell on every beast (Genesis 9:2). Isaiah 11 sees that hostility taken off. The wolf and the lamb, the child and the viper's hole, are not decoration. They are creation functioning again. The Messiah is the One who establishes the justice that results in tikkun olam. That justice is shalom.

Shalom is commonly translated peace. The word is thicker than tranquility. It means completion, prosperity, health, salvation, wholeness. There is an inward experience of shalom. There is also an outward condition, culture, circumstances, the nations, the created order. Shalom is everything functioning as God designed it to function. A body beginning to work as it was made to work is shalom. A city at rest under a just king is shalom. God's justice is about that wholeness, divine order in spirit and in nature, in the environment, in homes and workplaces and governments and friendships and the inner life. Justice in our speech is often limited to the social and the legal. Those belong. They are not the whole. At the core, justice is everything made whole.

John 14:27 makes two assertions. The shalom He gives is His. And His version is not compatible with the world's method of arriving at peace. They are talking to the Messiah about the Messianic hope. He does not deny the hope. He denies their way of getting it. His way is the cross, and a people who live the way of the cross. Shalom is the end of God's justice coming forth on the earth. The question then is how we walk. The first answer is still the first sentence of this study: active union with God is the pathway toward the justice

the Messiah brings.

Justice Begins with Union

There is more to justice than our conversation with God. Union is not the whole of the mending. It is where the mending begins. Inward transformation, then just action. The core of justice is right standing with God, spiritual union with Him. Apart from Him we can do nothing. The day Adam broke fellowship, injustice entered the world (Genesis 3). Change every statute and leave the inward life untouched, and you have a nation that can tithe and send missionaries and still have a dirty cup.

When Jesus spoke to Nicodemus of being born again (John 3), and when in John 13–17 He said I in them, You in Me, they in Us, He was opening the same reality. "He who is joined to the Lord is one spirit with Him" (1 Corinthians 6:17). Union is the beginning of shalom. It is the beginning of justice. He assures the apostles that He is the Messiah, and that He is already mending the world by bringing them, and others, into union with God. Much of the present noise about justice, on every side, is a cry for the world to be mended. He says it starts with engaging the union.

Shalom is inward and outward. His way is to establish it first on the inside: positionally by union, and then by the experience of the life of Christ, spiritual pleasure that becomes peace, and peace that becomes expression. That expression is holiness. Obedience comes from inward transformation.

> *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. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. (Matthew 23:25–26)*

A great challenge of the hour, left and right, is justice imagined as external change while the inward life stays untouched. Good laws restrain evil and give a society order. They are not the righteousness of God. Righteousness does not come by the law. It comes by faith. The Pharisees tithed, knew the Scriptures, and crossed land and sea to make converts. He still said the inside of the cup. They were ready for the exterior of Israel to change by Messianic power. He said the deeper problem is sin, the necessity of being raised from death to life, and then walking that union. "Thank You. Show me more" is not small talk. It is where the pathway starts.

The kingdom in this age has a predominant inward manifestation, not a sole one. There are real external expressions now. The full external shalom is eschatological. He will return, bring heaven to earth, and establish the Father's house, the New Jerusalem, on the earth. Until then He gives an inward shalom that is not tied to outward circumstance. Everything that can be shaken will be

shaken. We have received a kingdom that cannot be shaken. Do not be troubled. Do not be afraid. He will give peace inside through intimacy. He will bring peace outside when He comes with perfect justice.

Peace Through the Blood of His Cross

> *For it pleased the Father that in Him all the fullness should dwell, 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. (Colossians 1:19–20)*

Ephesians 1:9–10 names the gathering. Colossians 1:19–20 names the means. Tikkun olam comes through the cross: the taking away of the sin of the world, and a people who live the life of the cross. The way of the cross is the embracing, the experiencing, and the expressing of the love of God. That love is the way of the cross.

The Father's House

John names the Father's house twice. In John 2:16 it is the temple in Jerusalem. In John 14:2 it points to the heavenly temple, the New Jerusalem. In the ancient world mountains and temples were seen as the joining of heaven and earth. The mountain of the Lord and the house of the Lord are often the same speech. "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob" (Isaiah 2:3). John is carried to a great and high mountain and shown the holy city (Revelation 21:10).

If the temple is the gateway between heaven and earth, then hear what we are. The body is a temple of the Holy Spirit. Together the people of God are the temple. In Christ we are a connecting point, and we receive spiritual blessing in every place. The inward engaging of the union is how we access the city and the mountain of the Lord in this age. When the earth is loud, courts, markets, nations, the first work is not to predict the headline. It is to increase the inward conversation and to ask for His shalom on the actual place that is shaking. Hearts can be stable because we are in union with God. The repairing of the world is our engagement with the Father's house.

Father, You give shalom, not as the world gives. Teach us the union. Clean the inside of the cup. Let Your peace rule our hearts, and make us a people through whom heaven touches earth. In Jesus' name, Amen.

Discussion Questions

1. Quote John 14:27. What two things does Jesus say about the peace He gives?

2. What does Judas ask in John 14:22, and which Old Testament promises make that question necessary?

3. Explain why the apostles’ hope was covenantal and global, not only personal, using Genesis 12 and Matthew 19:28.

4. Describe how they responded when He said He would die, and what Acts 1:6 shows was still on their minds.

5. Define tikkun olam and shalom as this session uses them, not as slogans, as functions.

6. Show from Genesis 3 and 1 Corinthians 6:17 why justice is said to begin with union.

7. Contrast Jesus’ order in Matthew 23:25–26 with a justice that only changes the outside of the cup.

8. Distinguish the predominant form of the kingdom in this age from its form when He returns.

9. Connect Colossians 1:19–20 to Ephesians 1:10. What does “peace through the blood of His cross” add?

10. Name one place of outward unrest this week and practice “Thank You. Show me more” toward His shalom there, without using that prayer as a way to avoid a just action you already know to take.

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JOHN 14:27

My peace I give to you;
not as the world gives.

The Messiah will mend the world.
His way is the cross, and a people
in union with God.
Justice begins in the Father's house.

Includes discussion questions for
personal study or a small group.

Stuart Greaves is a follower of Jesus, husband, Bible teacher and professional pilot. His prayer is that Christ would be fully formed in His Church as the Bride embraces a cross-shaped life in this hour.

STUART GREAVES

A study in John 14