

## In My Father's House are Many Dwelling Places

### John 14

#### Introduction

1. After concluding His public ministry, on the night of His betrayal Jesus spent His last moments teaching and encouraging His apostles in the upper room after observing the Passover.
  2. **John 14:1-6** contains some of the most well-known words of comfort we can read.
  3. However, when the context is observed carefully, it becomes apparent that the common understanding that Jesus speaks of places in heaven and His final coming is not accurate – though these points are clearly taught in other passages.
  4. What is Jesus speaking about when He refers to **“My Father's house,” “many mansions,” “prepar[ing] a place,” “com[ing] again,”** and **“where [He] [is], there [you] may be also?”**
- I. Questions to Answer
- A. What is “My Father's house” referring to?
    - a. **“house”** – *“oikia, is akin to oikos, and used much in the same way”* (VINE)
      - i. *“(1) a structure used as a dwelling, house; (2) social unit within a dwelling, household, family”* (BDAG)
      - ii. *Oikia* in John 5x
    - b. **Temple?** – **John 2:15-16** – *oikos* – the context of John 14 shows this is not what's under consideration.
      - i. *Oikia* – physical structure – **John 11:31; 12:3**
    - c. **Family?**
      - i. **John 4:53** – *oikia* – nobleman's household/family.
      - ii. **John 8:35** – *oikia* – household/family of God.
        1. **1 Timothy 3:15** (*oikos*) – church, house (family/household) of God.
        2. **Hebrews 3:5-6** (*oikos*) – house (nation, family), **“whose house we are”** – i.e. the inhabitants, Christians, God's family, church.
        3. **Hebrews 10:21** (*oikos*) – **“house of God”** – family/household, church.
        4. **1 Peter 2:5; 4:17** (*oikos*) – **“spiritual house”** (church, kingdom, household), **“house of God”** (church, family)
    - d. **Heaven?**
      - i. **Psalm 33:13-14** – **“heaven”** is paralleled with **“His dwelling”**
      - ii. **NOTE: oikia and oikos are never used in the scripture, LXX or NT, in reference to heaven.**
        1. **Acts 7:47-50** – **“house”** is *oikos*, quoting from **Isaiah 66:1-2** – this is in the negative, there is no *oikos* for God (physical dwelling).
    - e. **John 14:2** – **“My Father's house (oikia)?”**
  - B. What are the “many dwelling places?” (NASB)

- a. *monē* – a staying, i.e. residence (the act or the place) (STRONG) (2x – **John 14:2, 23**)
    - i. “There is nothing in the word to indicate separate compartments in heaven” (VINE)
  - b. “mansions” (KJV, ASV, NKJV) – conjures the imagery of revelation, but nothing is inherent in the word warranting the translation.
    - i. Does the context suggest heaven?
  - c. “dwelling places” (NASB, LSB); “rooms” (ESV)
- C. How will Jesus “come again?”
- a. Is **John 14:1-3** a reference to Jesus’ second, personal coming?
  - b. Will Jesus come in another way? (i.e. not personal/literal?)
    - i. Via the Holy Spirit – **John 14:18**
    - ii. Via the preaching of the gospel – **Acts 3:26**
- D. When Jesus receives them to Himself where will they be?
- a. We have the hope of being with Jesus in heaven forever – **John 17:24; 1 Thessalonians 4:17**
    - i. But is that the only place where Jesus is that we are promised to be?
    - ii. Is **John 14:1-3** speaking about being with Jesus in heaven?
  - b. Heavenly places now – **Ephesians 2:4-6**
  - c. In the kingdom now – **Matthew 26:29**
  - d. With them always as they do His work – **Matthew 28:20**
- II. Their Troubled Hearts
- A. Why were their hearts troubled?
- a. NOTE: “your” – the 11 apostles (after Judas’ departure)
  - b. “Let not your heart be troubled” – Verb, Present, Passive, Imperative – i.e. STOP letting it be troubled.
  - c. There were several reasons in the context that caused them trouble, but a few main ones:
    - i. **Their position in the kingdom** – **Luke 22:24-30** (following LS institution, perhaps prompting Jesus’ example in foot washing)
      - 1. **(vv. 24-27)** – your greatness is not recognition among each other and others, but servitude.
      - 2. **(vv. 28-30)** – nevertheless, as those who have followed Jesus in His ministry, their role would be prominent.
      - 3. Bestow on them a kingdom – *basileia*; from 935; properly, royalty, i.e. (abstractly) rule, or (concretely) a realm (literally or figuratively) (STRONG)
      - 4. Eat and drink at table – partake in the joys of fellowship with the King.
      - 5. Sit on thrones judging – apostolic authority. (**Acts 2:42** – apostles’ doctrine)
    - ii. **Their foretold scattering** – **Matthew 26:31** – will the kingdom be jeopardized? Will they lose their place?

- iii. **Jesus' departure** – **John 13:33, 36; 16:5-6** – what about the kingdom?
    - 1. **"that you may eat and drink at My table in My kingdom"** (**Luke 22:30**) – how if He has departed?
  - iv. **NOTE: Their focus for Jesus' entire ministry has been the kingdom, and that in the sense they understood it – physical.**
    - 1. Even after His resurrection – **Acts 1:6**
    - 2. **Though they have a hope of a resurrection, and heaven, they are not troubled about that in the context.**
- B. Where is Jesus' comfort?
- a. If **verses 1-3** have reference to heaven, then the rest of the chapter represents a shift in focus to their work in the kingdom by aid of the Holy Spirit (**v. 16**).
  - b. (**vv. 1, 27**) – act as bookends in the context concerning the troubled hearts of the apostles, and the comfort Jesus provides – i.e. the context does not have a shift in focus.
  - c. **However, the whole context of the upper room discourse is with attention on their coming work in the kingdom:**
    - i. Working of miracles and preaching the gospel – **14:12**
    - ii. Need for prayer in ministry – **14:13-14**
    - iii. Love by keeping commandments – **14:15**
    - iv. The promise of another Helper, the Holy Spirit – **14:16-18, 25-26**
    - v. Abide in Jesus to bear fruit – **15:1-8**
    - vi. Understand the coming persecution – **15:18-25**
    - vii. Testify of Jesus along with the aid of the HS – **15:26-27**
    - viii. Be of good cheer in the world of tribulation knowing Jesus has overcome – **16:33**
    - ix. Instructive prayer regarding their sanctification and unity in God and Jesus – **17:1-26**
- III. Jesus' Comfort
- A. His Exhortation (**v. 1**)
    - a. **"you believe in God"** – you trust Jehovah, and all the promises and prophecies concerning the coming kingdom, and salvation.
    - b. **"believe also in Me"** – if you trust the Father to deliver, you should trust Me to deliver – (**vv. 10-11** – they are in full fellowship, united in will, one in nature)
    - c. **John 10:14-15** – His knowledge of what they need is wrapped up in His knowledge of the Father, and His will.
      - i. I.e. His departure that is troubling them is necessary, and they ought to trust Him about it as much as they trust the Father.
      - ii. **Why is it necessary?** – **John 14:2; 16:7** – preparation of place and sending of the Holy Spirit.
  - B. His leaving is to prepare a dwelling place for them. (**v. 2**)
    - a. Does heaven need preparing?

- i. **Matthew 25:34** – from foundation of world.
      - ii. **Hebrews 11:16** – **“has prepared”** – past tense.
        1. NOTE: They had not received the promises, not to be made perfect apart from us – **Hebrews 11:13, 39-40**
    - b. What preparation is needed?
      - i. **John 13:8** – no washing, no **“part”** or fellowship with Jesus.
      - ii. **Hebrews 9:11-14** – prepared to serve God in the true tabernacle by the cleansing of Christ's blood.
  - C. His coming is for their entrance into the place with Him. **(vv. 3, 27-28)**
    - a. This does not necessitate His second, personal coming.
    - b. **We must determine in context the nature and method of His coming.**
- IV. Jesus' Coming
- A. His coming is throughout the context of the chapter.
    - a. **(vv. 3, 18, 23, 28)** (*erchomai*) – if **verse 18, 23, 28** are not His second and final coming, then why is **verse 3**?
      - i. Where is the break in context?
      - ii. **(v. 6)** – continuation of the theme, but leads to Thomas' question, as well as Philip's request **(v. 8)**.
    - b. Within same context, without a change in topic – **(v. 12)** – **“I go to My Father”** – has direct connection with His coming back **(vv. 3, 28)**.
      - i. **(v. 18)** – coming in the person of the Holy Spirit.
      - ii. Dependent on Him going to the Father – **John 16:7**
  - B. His coming is not literal, but representative in the person of the Holy Spirit. **(vv. 15-18, 25-28)**
    - a. **(v. 15)** – He describes what they should do as a result of loving Him.
      - i. This also acts as a condition for the following – **“And I will...”**
    - b. Not only will they do something if they love Him, but so will He – **(vv. 16-17)**
      - i. **“Helper”** – *paraklētos* – “originally a verbal adjective with a basic meaning *called alongside to help*” (ALGNT)
      - ii. Various translations show the variety of help – **“Advocate” (LSB); “Comforter” (KJV, ASV); “Counselor” (RSV)**
      - iii. Who is this “Helper?” – **“the Spirit of truth” (v. 17)**
        1. Holy Spirit – **(v. 26)**
        2. **“Spirit of truth”** – speaks to His work – reveals all truth **(14:26; 16:13)**
        3. In this way He is a **“Comforter”** for their troubled hearts **(v. 1)** because He will give them full explanation of all that causes them concern – they will finally understand.
    - c. The Helper is a representative of Him, as He is of the Father **(v. 9)** – **(v. 18)**
      - i. **“another” (v. 16)** – *allos* – *Allos* expresses a numerical difference and denotes “another of the same sort”; *heteros* expresses a

qualitative difference and denotes “another of a different sort.”  
(VINE)

1. Implies that they already have a *paraklētos*, and the **“the Spirit of truth” (v. 17)** would be another of the same sort (nature).
  2. **Jesus is their *paraklētos* – 1 John 2:1** – WHICH IS WHY THEY ARE TROUBLED AT HIS DEPARTURE.
- ii. He will not orphan them – **(13:33)** – calls them little children.
- d. He contrasts His presence with His coming absence, but then speaks of His return – **(vv. 25-28)**
    - i. **(vv. 25-27)** – Here, their troubled hearts are directly connected to His departure, but His comfort and peace He leaves is associated with the sending of the Helper.
    - ii. **(v. 28)** – when had He said this? – **13:33; 14:2** – how is He coming back? – **(v. 18)** – through the Holy Spirit.
- V. Jesus' Dwelling and Theirs'
- A. His dwelling and their dwelling are mutual throughout the context. **(vv. 3, 19-24)**
    - a. **(v. 3)** – they will be where He is.
      - i. Upon His coming again.
      - ii. How is He coming again in the context – by the Holy Spirit.
    - b. **(vv. 19-21)** – while He will depart, they will see Him, and know Him and the Father better.
      - i. **(v. 19)** – how will they **“see”** Him? – spiritually **(cf. 2 Corinthians 5:7)** – as they are given knowledge the **“Spirit of truth” (v. 17)**.
      - ii. **(v. 20)** – they will know better concerning His relation to the Father, and their relation to them through the truth.
      - iii. **(v. 21)** – He will manifest Himself – how?
    - c. **(vv. 22-24)** – Judas asks how He will manifest Himself, and Jesus explains.
      - i. **(v. 23)** – the love that keeps His word/commandments will bring one into a relationship, not just with Jesus, but with the Father through Him **(v. 6)** – the manifestation is through fellowship by the revelation of truth through the Spirit.
      - ii. **(v. 24)** – to disobey would be to forfeit Jesus' presence/fellowship, thus the Father's.
    - d. **“home” (v. 23)** – *monē*; from 3306; a staying, i.e. residence. (STRONG)
      - i. 2x in all of scripture.
      - ii. **“mansions” or “dwelling places” (v. 2)** – *monē*
      - iii. The **“dwelling places”** for occupation by Jesus' apostles are the same as what He speaks of here – **a place of relationship, fellowship, joint work** – THIS IS NOT AT HIS SECOND COMING, BUT WHEN THE HOLY SPIRIT IS SENT AND THEY BEGIN THEIR WORK IN THE KINGDOM. (Pentecost – **Acts 2**) – when He **“bestow[s] upon [them] a kingdom” (Luke 22:29)**.
  - B. His dwelling is by the Holy Spirit. **(vv. 17, 23, 26, 28)**

- a. **(v. 17)** – the Spirit dwells in you.
  - b. **(v. 23)** – the Father and Son make home with you (dwell in you).
  - c. **(vv. 26, 28)** – the Holy Spirit is sent, and Jesus comes back – to dwell with them.
- C. **NOTE: (v. 29) – these things will confirm their faith – if His coming back refers to His second and final coming, then their faith is not established until then.**
- D. The **“many dwelling places”** in the **“Father’s house”** are places in the family of God, the spiritual kingdom and nation, the church by the Holy Spirit, the word.
- a. These verses have direct application in context to the apostles.
  - a. However, as their work leaves us with the presence of Christ and the Holy Spirit through the word, and entrance into the kingdom, they indirectly apply to us – **Ephesians 2:4-7, 19-22** – sitting together with Christ in the heavenly places (spiritual realm, family of God, church, kingdom), members of household of God, apostles foundation (so a part of that house), are a dwelling place of God IN THE SPIRIT.
    - i. We don't receive the Spirit in the same way as the apostles.
    - i. However, Spirit dwells in us through their Spirit inspired word, and God and Christ dwell in us in that way.

### Conclusion

1. The context of **John 13-16** clearly indicates that Jesus' words are in anticipation of His coming in the Holy Spirit after His ascension, and receiving a kingdom that the apostles would have a prominent place in.
2. We, too, have a place in the Father's house – the church – and are with Christ in the heavenly places. We should rejoice in this fellowship now, though, as we do, indeed we await for His final, personal coming.