
Let not your hearts be troubled

John 14:1-11

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Big Idea:

By calming troubled hearts Jesus prepares his disciples for troubling times.

Purpose:

To calm our hearts in the good news in order to call our lives to the great commission.

[This message commenced by reading a poem from Amy Carmichael titled “Give me a quiet mind”. Hearing this poem was to orient us to Jesus with our heart troubles].

Amy captured in poetry what we feel personally. We become anxious over our tomorrows. We fret our future. We worry. The noise in our hearts feels audible at times. We are disquieted by pesky thoughts. We want to scream as we are required to face formidable days.

This morning you may be sitting here in silence. And yet inside you are confused, concerned and overwhelmed. You may be in Middle school and

find you are not popular. You may be a single mom who watches your children go off to school and then cry. You may be a single person smiling on Sunday and screaming out on Friday. You may be parents whose concern over the rebellion of your child manifests in night terrors on the weekend. You may be a poor college student looking at the horizon of your future with distress. Or perhaps your chronic health problems with the myriad of options for treatment engulf your heart with panic.

These general descriptions of heart trouble are difficult and common. But step back from your life and look at the 11 disciples at Passover meal with Jesus the night he was betrayed.

What do you suppose their tomorrows entailed? In John 14:1 we see them frightened. We hear of their heart trouble. If we were to flip the page and notice their tomorrows we would 1) see their leader unjustly tried and taken away 2) notice their denial of him leading to distress and sadness 3) watch mobs pressing in 4) take in how dangerous it was to follow Jesus 5) witness the One they loved nailed to a Cross 6) hear horrible sounds 7) sense their hope due to Christ's resurrection 8)

observe great commission orders leading them into danger and trouble and finally the loss of their lives.

What do you need for your anxiety, fret and fear? What would his disciples need facing the daunting tomorrows of their lives? In John 14:1-11 we get our answers. We watch and listen to Jesus addressing heart troubles with a heart to heart talk with his people.

To watch and listen we need his help. Lets pray.

Addressing Heart Trouble

Fully providing all that is necessary to free his people from their fear Jesus addresses His disciples' heart trouble in a heart to heart talk. Take a listen as I read John 14:1-11.

[14:1] "Let not your hearts be troubled. Believe in God; believe also in me. [2] In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? [3] And if I go and prepare a

place for you, I will come again and will take you to myself, that where I am you may be also. [4] And you know the way to where I am going.” [5] Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” [6] Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. [7] If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

[8] Philip said to him, “Lord, show us the Father, and it is enough for us.” [9] Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? [10] Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. [11] Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

(John 14:1-11 ESV)

In a difficult command

v1

The first thing we notice Jesus doing to address their heart trouble is found in a difficult command; v1. Just hours before Jesus goes to the cross, he issues a most difficult command. He sees his authority as a comfort for them. And so, He speaks words of demand into their distress.

What not to do

We hear this command first in what not to do – *Let not your hearts be troubled*. “Stop being troubled” he says to them.

What if there is political corruption and economic downturn and societal upheaval and materialistic surroundings and distressing personal news and requirements for risk-taking and ...

These “what if” scenarios do not exempt us from the command. He said to them and he says to us – *let not your hearts be troubled*.

So the first thing we come to grips with is something we are not permitted to do – fret over future!

What to do

Well if we are not to do that, what are we to do? In other words, Jesus' command implies that heart trouble can be removed. It's not a condition we caught and must carry. No, this condition we actually do. We are active in our heart trouble. We must obey this command. What are we to do? Notice again v1. We are to Believe / Trust.

Jesus in agony comforts his disciples who were under substantial pressure by telling them to trust/believe in God and trust and believe in him.

Jesus once again testifies his equality with God. He is telling them again that He and God are equal. He is commanding them who are already believers to believe.

In times of threat, in unpromising days we must obey this command. This is how to calm a troubled heart. Trust in him.

Illustration. A few weeks ago one of our pastors taught on this topic and he used a personal illustration. I borrow it now for a grounding word picture.

Rueben Berry loves his daddy...but he still is figuring him out. When Devon took him to a certain height and told him to jump into his arms, Rueben hesitated...then jumped. His daddy kept increasing the height telling him the same; jump. Reuben, sizing up his daddy would then trust and obey. He would jump. Get the point?

At your dizzy heights can you hear your Master say to you, believe in Me / trust in Me and “jump”?

In a wondrous promise

v2-3

This command is attached to a wondrous promise that is to reach troubled hearts. We find the promise in v2-3.

A place

Jesus talks first about a place. Through his crucifixion and exaltation this place is prepared. The Cross made this place and makes a way to this place.

This place is the wonder of heaven. We are not to think of the Father's house with many rooms as a dormitory in the sky. The point of this imagery is not to suggest we have our

private rooms and that they are a bit tight. The point is simple and simply staggering. There is plenty of room in paradise for all who believe. Nobody who trusts in Christ will feel like there is shortage of room for them. No. Spacious and spectacular are accurate but inadequate ways of talking about heaven. When the heart is troubled Jesus in his heart to heart talk redirects the gaze of their souls. The eyes of their heart are to be taken off their hearts and placed on their homes. Hope for the distressed is found here!

A person

But the most amazing thing has yet to be talked about. In this passage Jesus does promise a place. But the wonder of the place is due to the wonder of the person we find there. Notice when he says in v3, *And if I go and prepare a place for you, I will come again and will take you to myself*. Heaven is paradise because Jesus comes back and takes us to himself. We will be with Jesus forever.

Heaven is a never-ending, ever-increasing pleasure because we are bought by Jesus and brought to Jesus by Jesus. This promise now

is to shape the condition of our hearts NOW. We are not to fret because of his command and because of his promise.

By an engaging discussion

v4-11

Having revealed the amazing benefits of his departure, Jesus in v4 engages them in discussion using a puzzling expression – *and you know the way to where I am going*. Basically, Jesus' words communicates the way of his departure. He is about to die a cross kind of death. Jesus had told them of this repeatedly in his 3-year ministry with them. They know of this plan. But listen to Thomas interact with Jesus in v4-5.

To divulge ignorance (4-5)

Immediately, Thomas is engaged in discussion. Here we see “the man of doubt” is actually a man of faith. He believes Jesus' words. But he is confused over them. This confusion comes out in challenging Jesus' statement.

Jesus gave them v4 to engage them in v5-11 discussion. He wanted them to talk. And Thomas started things up.

To reach heart trouble, Jesus engaged them in discussion to draw out a confession of sorts. Thomas' heart now begins to divulge its ignorance. He does not yet understand the importance of the crucifixion. Jesus helps him by first helping him divulge his ignorance. Now watch what Jesus does in v.6.

To dispel ignorance (6)

We come to a verse with which most of us are quite familiar. We use it in evangelism and apologetics and rightly so. We use this verse to prove Christianity as the only way to God and rightly so. We see this verse as the test for who really knows God. Faith must center on the biblical Jesus and respond to Him accordingly. These are good ways of using this verse. But notice carefully how it functions in this context. To reach troubled hearts Jesus not only wants to expose ignorance. He wants to dispel it. He baldly comes out to say, "I am the way the truth and the life. No-one comes to the Father except through me".

To dismiss all falsehood and error and ignorance from a troubled heart, Jesus makes an exclusive claim. There is only one way a per-

son can get right with God and go to heaven. Bowing to and believing in Jesus Christ and what He accomplished on the Cross IS THE ONLY WAY TO GOD – because Jesus is the Way. He is the Truth. He is the Life. So controversial. So scandalous. So True! This statement was a powerful way Jesus dispel all ignorance from their troubled hearts.

To display identity (7-11)

Well, the discussion continues in v7 as Jesus uses the plural “you” to refer now to all his disciples. He tells them something of his identity. This piqued Philip’s interest. Three times in v7 he uses the verb “know”. The word “know” in the Bible communicates more than mere cognitive knowledge. It speaks of personal and intimate insight akin to when I say, “I know my wife” (cf. Gen.4:1).

Jesus tells them they did not know him as they should. But that now they will know him in this close and intimate way when he goes to the cross.

The request, “show us God” is a cry for the most intimate and glorious experience known to man.

Jesus will satisfy this cry on the cross. Jesus has been explaining God to them all along by showing them himself (1:18). Yet, Jesus continues in a patient and loving way to say, “*“Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? [10] Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. [11] Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.*

To dispel all ignorance from a troubled heart Jesus displays his identity one more time. Jesus is God! Jesus is the perfect image; the exact representation of the Father. He urges them to rid them of fear to believe that who stands in front of them is God the Son.

Through this engaging conversation Jesus does three things to rid them of fear. 1) draws out their ignorance through confession 2) dispels all ignorance through his exclusive statement and now displays deity as his identity.

They are to obey him who said, “let not your hearts be troubled”.

He says the same to each of us. Trust and obey him.

Con- clu- sion

[The message concluded by restating the basic idea of the message followed by the basic purpose of the idea – namely to bring peace to his disciples so that they will be prepared for the war of ministry].

Big Idea (arrow)

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Purpose (target)

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in order to call our lives to the great commission

