

## “DON’T LET YOUR HEART BE TROUBLED”

John 14:1-6

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### INTRODUCTION

There must have been a dead silence among the disciples after Jesus’ final words at the end of chapter 13. Let us review what had just taken place. Jesus had revealed to the stunned disciples that one of them would betray Him—delivering Him over to His enemies. Then Jesus had made known to them that the leader of the twelve—Peter—would actually deny his Master three times that very evening, before the rooster would crow. Accompanying that revelation was the accompanying fact that the rest of the disciples would scatter and forsake Him (Synoptic Gospels).

But, even more catastrophic to their fragile psyche and to their inner comfort and peace was the revelation to them that Jesus was about to go away from them—and they would not be able to follow Him. **They could not imagine what it would be like without Him!** They did not want to be away from His presence ever again. All of their hopes and dreams of Messianic sovereignty and triumph and of Israelite glory and independence rested upon their Master and Lord. Upon Him their hopes rested, as well as the hopes of the common people of Israel. How could He speak of leaving them? How awful!

When was the last time that your hopes and dreams, your lifelong desires were dashed? Have you ever felt frustrated, frightened, bewildered, and confused? Why was the Lord doing this to them? How could they ever recover from such devastating news?

Maybe some of you have been shocked by the news of a profound health issue that you or a loved one faces; maybe you have been informed that you have lost your job; maybe you discovered that your spouse has cheated on you; maybe you have been informed that he/she no longer loves you; maybe you found out an awful secret concerning one of your children; maybe you get news of the sudden death of a loved one or of a close friend; maybe you have lost a home, have suffered financial ruin, have been cut from a team, have been forsaken by a dear friend. Or maybe even worse, you have felt that the Lord has forsaken you, not been there to help you, or turned you away! Maybe you have miserably failed Him, and “messed up” your marriage, your family, your friendships, your life.

Sometimes even churches and church workers feel forsaken and let down by the Lord. “Lord, we have worked so hard, prayed so hard, and yet things seem to be crumbling around us. Where is the reward of our labors? Why are people not being saved? Why are believers being unfaithful? Why is the church not growing? Why is the money not coming in as expected or needed?

*Lord, we depend on you; Lord we need you! How can you leave us; how can you go away??*

I HAVE ONE WORD FOR YOU ALL: **LET NOT YOUR HEART BE TROUBLED;  
BELIEVE IN GOD, BELIEVE ALSO IN JESUS!**

In this passage Jesus gives us **three reasons** *why* we can trust Him and not let our hearts be troubled: 1) Because there's plenty of room in the Father's House;  
2) Because He is coming to get us;  
3) Because We know the way to get there

But, before we look at the three reasons, we need to look at Jesus' command to us.

#### I. DO NOT ALLOW YOUR HEART TO BE TROUBLED (1).

This is a “causative, permissive, passive imperative”—This is why the KJV and the NASB, and the ESV, and the NIV all render, “Do not let your heart be troubled.” However, the NIV is incorrect when it says “your *hearts*, for the word is singular, whereas the word “your” is plural. *This is called a “distributive singular* and it follows Hebrew and Aramaic grammatical style referring to something that belongs **to each person**: YOU (singular) do not let your (Plural) heart (singular) be troubled.

The “Heart” is the center of our feelings, thoughts, and will—the “fulcrum of feeling and faith” (Hendrickson). Now it is clear from what we said in the introduction that the disciples' hearts were already troubled. Thus, this verb is present tense—an action that is currently occurring and that needs to stop—**STOP WORRYING AND BEING AGITATED!**

Let us look for a moment at the verb “troubled”. It means to be “tempest tossed, agitated, thrown into a state of confusion and perplexity” (Hendrickson). It is used of the troubling of the waters at Bethesda (5:7), of the troubling of the souls of the disciples (here and in v. 27), but elsewhere in John it is used of the troubling of Jesus' soul (11:33—Jesus deeply moved in spirit at the tomb of Lazarus; 12:27—troubling of His soul at the prospect of going through His “hour”; and 13:21—troubling of His soul at His betrayal by one of His beloved disciples.

**Now, all of this shows us that the Lord Jesus was deeply troubled in His soul at the time He spoke these words—YET THE FOCUS OF HIS ATTENTION IS ON HIS DISCIPLES; He does not want their souls to be troubled and agitated. He wants them to experience His peace.**

Do you see again how His suffering is in our place so that we don't have to suffer? He is the “Man of Sorrows” who carried our load of sin, suffering, pain, and punishment.

Now, this is Jesus' command to us—“**Don't allow your heart to be troubled.**” How is that possible for us? He follows with two more commands.

#### A. Believe in God.

The form in Greek is uncertain: both statements; both commands; the first a statement and the second a command; the first a command and the second a statement. The spelling of the statement and the imperative is identical in the second person singular and plural.

I am convinced that the context here—both immediate, the command in v. 1, and the extended context (like vv. 11 and 15:4—more commands to trust)—support the imperatives.

Some would argue that Jesus could not command them to “believe” in God, since He knew that they already did believe in Him. *But, that is why He uses the present tense here—be believing in God, keep doing so.* Moreover, if they were truly believing in God the way they should, they would be believing in Him also. One cannot truly trust in the Father without trusting in the Son. The whole context here shows that. That is why I reject the reading of the KJV: “You believe in God; believe also in me.”

In reality, there is no access to God apart from Jesus Christ! It is not an option like: “You believe in God, choose also to believe in Me.” The faith and trust in One is the same faith and trust in the other.

#### B. Believe also in the Son

This is quite a challenge for them to exercise the same faith in Jesus Christ as they have in the god of the OT! Especially so when ***He is being betrayed, denied, forsaken, crucified, and put in a tomb.*** HOW CAN THEY HAVE FAITH IN SUCH A MAN?

Obviously their faith was just now wavering, and **would be wavering even more very shortly!**

Jesus is telling them not only to **believe** in Him, but also to **trust** in Him. Cast your entire being upon Him and rest fully in Him. The parallel command shows that **Christ is just as fully divine as in the Father!** The word order is powerful: “Believe into God, into Me also believe.”

EVEN WHEN YOU DO NOT UNDERSTAND, even when the mysteries of life multiply—**trust in Him!** (especially then!).

ILLUS: A primary difference between Christianity and Epicurianism—Also taught the necessity of being calm in soul, literally “unperturbed” (atartaxia—from the same root as the Greek word used in verse one. *But, there is a significant difference.*

*For the Epicurian, calmness is possible because the gods, if they existed at all, do not even notice humans, and therefore will leave them alone!*

**For the Christian, God does notice the believer—He notices him, hears him, loves him, and so does Jesus!**

\*\*Let us not miss this Primary lesson of this passage. The **reasons** which follow are important, but do not forget to obey the primary command!

**Reasons why we must totally trust and believe in God and in Jesus and not allow our hearts to be troubled:**

II. BECAUSE THERE IS PLENTY OF ROOM IN THE FATHER’S HOUSE

You won’t have to remain apart from Me forever—we will be reunited in My Father’s house. You dread our separation. Don’t worry.

A. The Father’s House is Heaven (cf. Ps. 33:13-14; Is. 63:15)

This passage does not refer to the dwelling of the Father with the believer on earth, a place of spiritual refreshment. Such is true, but not what is taught here.

B. The Father’s house is spacious—many “dwelling places”, “residences” (cf. v. 23—only other NT use of word. Both imply a permanent place to live.

We must not think of a “mansion”, although the Father’s house itself is undoubtedly a very spacious mansion! The noun (mone) comes from the verb meno which means to “dwell, remain, stay.” John often uses this verb. Our English word “mansion” and Scottish “manse” both come from the Latin word formed from the same root as this Greek term.

Note that there are “many” such residences—**enough for all of the saved!**

There is no idea here of degrees of residences, one in a tenement house, one in a mansion, etc. Rooms will be adequate for all.

C. I would not Mislead you or leave you uninformed—“If it were not so, I would have told you.”

D. “I go to prepare a place for you.”

This is the very reason for Jesus’ departure. His beloved disciples are not forgotten nor out of mind! The original uses the word “because”—this is the reason I go. My mission is to prepare you a place. **In fact, apart from His death and burial and resurrection, there would be no place possible for His disciples.** Let Me go, otherwise, you will have no place to come to.

We do not fully understand what it means for Him to prepare a place for us; we know what it means that He prepares us for that place!

Christian, it is good that Jesus is gone. Otherwise we will have no place; and otherwise, He would not be able to come back for us!

III. BECAUSE HE IS COMING TO GET US (3)

A. First He must go—“If” does not express a doubt cf. 12:32—“If I be lifted up.”

B. Then He “comes” again—present tense (futuristic present—so certain that the present tense is used). The present here should not be taken to refer to the various forms of His “coming” to His disciples in this present age (*post-resurrections appearances, sending of the Spirit, His presence in the Church as it assembles,*

*the death of the individual believer*) even though John does use “come” to refer to some of these thoughts later in these chapters. Though all of these are true in themselves, in this passage the **coming** must be parallel with the **going**. **Jesus went to Heaven; He comes back from Heaven AT THE SECOND COMING** (See Acts 1:9-11—“He shall so come in like manner.”)

C. He “receives” us to Himself.

Notice that He does not say—receive you to **the dwelling place!**

That is lost in the **reception to Himself**. It is sufficient to be with our Lord!

D. Where He is, we are also.

He takes us to Himself so that we can be with Him forever.

Wherever He is and goes we are with Him: “Where **I** am, there **YOU** may be also.

Note, that although the early church regularly used this passage to refer to the taking of the individual believer at death home to be with the Lord in Heaven, and although that in itself is certainly true and is a great Scriptural truth, this passage does not directly refer to such.

## CONCLUSION

**Illustration that this entire passage is based upon—The betrothal and wedding of the bride to the groom. Explain the scenario.**

You see, our Lord has betrothed us to Himself and is now preparing for us our place with Him, and is preparing us for that place. He has an exact schedule that He is keeping, and although we do not know exactly when He will come back for us, He will surely come and will receive us unto Himself. Then we will be with Him forever (See I Thes. 4:13-18). So shall we ever be with the Lord.

“Wherefore, comfort one another with these words” (I Thes. 4:18).

**“LET NOT YOUR HEART BE TROUBLED. BELIEVE IN GOD; BELIEVE ALSO IN ME.”**

[Next week we see the **third** reason why we can trust Him—because we know the way, He has shown it to us.]