

Let Not Your Heart Be Troubled – John 14:1-11

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If you're new to our church, we've started a little tradition when we open our Bibles to a new *chapter*. So for those of you who know, I hope you're ready. John 14:1-11.

We're studying the book of John that we may believe. Believe and keep believing. Believe and live.

And we're in the midst of a long monologue. An extended time of teaching and encouragement from Jesus himself. *5 chapters* long. All at the last supper the night before he was crucified. I can't get over how significant that night was.

Judas had just left, Peter was just rebuked, and Jesus sets about to encourage them; settle their hearts. And by extension, ours. For whom the same things are true.

John 14:1. Jesus is speaking, and says – [1] “*Let not your hearts be troubled.*” (ESV) I titled the sermon after that phrase because it's the main idea of the entire chapter, and we need to hear it. Sometimes more than others, but we *always* need it. So please hear me when I say, “Let not your heart be troubled.”

And don't miss the connection with his previous statements. After rocking their world by saying he was leaving, in chapter 13 (33, 36), he now tries to comfort them. As if to say, “No worries. Everything's going to be okay. Better than okay.”

[1] “*Let not your hearts be troubled. Believe in God; believe also in me.* In other words, “We go together. If you believe in him, and you should, you can believe in me. If you trust him, you can trust me. Yes, I just said I was leaving, but you can trust me. No worries.”

And then he spends the next 10 verses telling us why. *Why* we can believe and trust. Why we shouldn't be troubled.

[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?* Evidently he had. John didn't record it, but that's the implication. That he told them he was leaving, to prepare a place for them.

And not just any place, but a place in heaven. A room in God's *house*. Which is the first reason to believe in both the Father *and* the Son, and not worry about the future.

God has a house (v2)

In my Father's house [he said] *are many rooms.* (2) Many. Which means it's “a big, big house, with lots and lots of room.” Thank you Audio Adrenaline. 1993. I used to hate that song until this week. God has a house.

And it's not too shabby. In fact, John describes it in Revelation 21 as a city. A city *having the glory of God, its radiance like a most rare jewel.* (11) Its gates always open, its perfection never tainted, and its dimensions almost inconceivable.

It's so big, that if there are 3 *billion* of us let's say, each of our rooms would almost be one *mile* square, and 1 mile high. How's that for a mansion?

But I don't think the intent of those measurements is to give us exact dimensions. I think they're meant to say that our future dwelling place is going to perfectly accommodate us, thoroughly satisfy us, and gloriously overwhelm us.

So no worries. God has a house. Capital H.

• And you have a room

If you're a follower of Christ, you have a room with your name on it. *A place* just for you.

How do we know? How do we *know* we have a room? Because if it *weren't* so, Jesus wouldn't have *said* so. V2 again. [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?* No, he wouldn't have.

But he did. He *did* tell us. And he *did* go. Ascending back to heaven 40 days after his resurrection. Confirming both the truth of what he said, and the reservation with your name on it.

So whatever you do, whatever you think, let not your heart be troubled. Heaven awaits and your future is secure.

Then he says in v3 – *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.* To say, no worries.

Jesus is coming again (v3)

That's the second reason to believe. The second reason to not be troubled. “*If I go*, Jesus said, *I will come again.*” (3) It's a promise of assurance. A promise of comfort. That his leaving wasn't for naught. In fact, it was for their good. Because if he left, he would not only prepare a *place* for them, but *return* for them.

Which is even more assuring for us. Because he *already* left. He already *fulfilled* the first part of his promise. Another reason his ascension to heaven is so important. Because it's proof that he'll return. *If I go . . . I will come again.* (3) No worries.

And when he does, he's going . . .

• To gather those who are his

“*I will come again* [he said in v3] *and will take you to myself.*” As in gather you. Like a shepherd gathers his sheep. From every tribe, tongue, and nation. Every nook, corner, and cranny. Those who believe in who he is and what he's done. Those who repent of their sin and follow him. Those who love him and worship him.

He's coming again to gather those who are his . . .

• So that we can be with him

That's the point. That's the goal. *I will take you to myself*, he said. So that we can be *with* him. Where he *is*.

Which is right here on earth when he returns, until the end of the Millennium. When God brings his house to earth, a new earth, and we're together for all eternity.

That's the sequence that John lays out in Revelation. When Jesus returns, he'll gather us to himself, set up his earthly kingdom for a thousand years, separate the sheep from the

goats at the Great White Throne Judgement, and then usher in a new heavens and new earth, where we will live with him in the New Jerusalem for all eternity. With him.

I think that's why Jesus said in v3 – *I will take you to myself* [not to heaven, but to himself], *that where I am you may be also*. With me. He in *his* glorified body, and we in ours. Face to face forever and ever.

It's the second reason to believe and not be troubled.

Then, he returns to their burning question. Where? *Where* are you going? Peter already asked it in 13:36, and Thomas repeats it here in v5. But not before Jesus adds to the mystery in v4.

I'm leaving to prepare a place, he said – [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?”*

It's a legitimate question. Like when I drive Becky around on Mondays to run errands. If I don't know where we're going, I definitely don't know the way. And sometimes I don't know either. She gets in the car and I'm so overcome with her love and presence, I lose my mind.

But that wasn't Thomas' problem. His was legit. “How can we know the way if we don't know the where?”

[6] *Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father [the Father in his heavenly house] except through me.*

It's such a famous verse, with such amazing stand-alone truths, that we're prone to take it out of context and miss the primary purpose for which Jesus said it. Which is to reassure us in his absence. To say, “No worries. The *where* is God, and the *way* is me. I can get you there.” That's the idea.

And it's the third reason to believe in him, and not be troubled.

Jesus is the way to God (v6)

I am the way, he said. His 6th of 7 “I Am” statements in John's Gospel. And his point with this one, is to assure them. Comfort them. To say, “The presence of God is the where, and you're lookin' at the way. The one who's speaking to you. The one you follow.”

The one who went on to die the very next day, and rise again three days later. The one who ascended and intercedes for us as we speak. The one who comes to us via his Spirit. The one who's with us and never leaves. All of that and more makes him the way to God.

The way . . .

• To be reconciled with God and with God

That's the gist of it. Jesus is the way for us to be reconciled and reunited with God, because in our sin we are *separated* from God. And *enemies* of God. (Proverbs 15:29; Romans 5:10)

But Jesus paid the price for our sin, and when we believe in him, when we believe in who he is and what he did, he removes that enmity and bridges that *gap*. Ushering us into God's presence spiritually, and one day physically.

That's the sense in which Jesus is the way. He's the way to God. The way for us to be reconciled with God, and with God.

• And there's no other way

No one comes to the Father except through me. Except through faith in me. Belief in me. Trust in me.

That means Mohamed isn't a way, or Buddha, or Krishna, or anybody else. Nor is Islam itself a way. Or Hinduism. Or any *other* religion. Or any sort of belief that good works will get you to God. In fact, not even faith in Jesus *plus* good works is a way to God.

Like faith in Jesus plus Mass. Faith in Jesus plus Communion. Faith in Jesus plus baptism. Faith in Jesus plus church attendance. Believing that faith *plus works*, any works, gets you to God, is not a way.

Galatians 5:4-6 – *You are severed from Christ, you who would be justified [saved] by the law [the law of good works]; you have fallen away from grace. . . . For in Christ Jesus neither circumcision nor uncircumcision counts for anything* [good works of any sort; they count for nothing], *but only faith working through love*. Only. Only faith, expressed in love for God.

Only faith justifies. Only faith saves. And not some nebulous faith, but faith in Jesus. And Jesus alone. Anything else actually severs you from him.

I am the way, he said, and there's no other.

Fourth . . .

Jesus is the truth to believe in (v6)

I am the way, and the truth, he said. As in, the *embodiment* of all that matters for life and godliness. All that's *necessary* for life and godliness. That truth.

He doesn't mean he's literally the truth of say, “2+2=4.” That's nonsensical. Or that he's the truth of $e = mc^2$. Certainly he created our world *according* to those truths. Certainly those truths reflect his genius. But that's not the sense of his statement.

Jesus is the truth, in that he embodies all that's true for life and godliness. Like the truth about God; and the Holy Spirit. The truth about salvation; and the Gospel. The truth about life; and death. Holiness and righteousness. Power and glory. Everything found in this book (Bible) and then some. He embodies it all. Represents it all.

And all you need to do is believe in him. He's the truth to believe in.

Fifth . . .

Jesus is the life to live (v6)

“I am the way, and the truth, and the life.” Just like he said in chapter 11 after the death of Lazarus. Meaning, once again, he's the embodiment of life. The epitome of life. The one

who created it, sustains it, possesses it, and offers it. Offers, and intends for us to live it. To live *his* life.

It's like Paul says in **Galatians 2:20a** – *I have been crucified with Christ. It is no longer I who live, but Christ who lives in me.* As followers of Jesus, our *body* is not our own, and our *life* is not our own. It's his. The life we live is his. That's what it says. *It is no longer I who live, but Christ who lives in me.*

When he died physically, we died spiritually; crucified *with* him. So that *we* no longer live, but Christ lives *in* us. Giving us *his* life. His life, to *live*.

So let not your heart be troubled. Ever. You've been bought with a price, and filled with a life. The life of Christ. Another reason to believe, and not be troubled.

Then, continuing his thought, he says in v7 – “*If you had known me, you would have known my Father also. From now on you do know him and have seen him.*” It's a transition statement, but don't miss the flow of thought.

No one comes to the Father except through me, he said, and if you knew me, you'd already be there. You'd already know him and *be* in his presence.

In fact, you do. And are. “*From now on you do know him and have seen him.*” (7) He states the reality. He says what's already true by virtue of their faith and trust in him.

But they didn't see it. Or if they did it wasn't enough. [8] *Philip said to him, “Lord, show us the Father, and it is enough for us.”* “That's all we need, Lord. We can settle everything once and for all. Right now. Including our hearts. Just show us the Father.”

Think about that. After all they had seen, all the miracles and all the signs, and after all they had heard, it wasn't enough.

I fear that's some of you. You've been sitting here week in and week out, and the truth you've been hearing isn't enough. The ministry you've seen isn't enough. The worship you've tasted isn't enough.

Some, because you're perpetually discontent; always looking for the *next* thing. That magic bullet that will settle your heart and bring you peace.

Others of you are perpetually dissatisfied; because you're deep in sin and don't *want* to know God.

And a few of you think you know better. You're perpetually arrogant. Flat-out *refusing* to see and hear. Outright rejecting the truth.

Meanwhile, it's staring you in the face. *He's* staring you in the face.

[8b] “*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.* [Because he's the perfect *picture* of the unseen God. God in the flesh. Of

the same essence and attributes. So that what's true of him is true of me. And vice versa.] *How can you say, ‘Show us the Father’? I'm right here.*

Then he takes it a step further. [10] *Do you not believe that I am in the Father and the Father is in me? Do you not believe that we are perfectly one? Perfectly united? In perfect fellowship?*

[10b] *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.* His work of speaking, and acting, and performing miracles. His work of creating and sustaining. His work of loving and growing.

It's all the Father. It's all him, Jesus said. “I don't speak and act on my own authority, but his. I don't do my own thing, but his.

[11] *Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.*

Jesus has said all of these things before, and we've talked about them at length. But here, the purpose is different. Before, it was instruction. Here, it's comfort. To say no worries. If you know me, you know God.

That's the point.

If you know Jesus, you know God (v7-11)

Let not your heart be troubled. If you see Jesus, with the eyes of your heart, you see God. If you hear Jesus, you hear God. If you draw near to him, you draw near to God. If you experience *his* work, you experience *God's* work.

If you know Jesus, you know God. No worries.

Summary

6 reasons, to believe and not be troubled. God has a house and you have a room. Jesus has come and the way is clear. The way, the truth, and the life. No worries.

Prayer – Father, give us ears to hear and eyes to see. Impress these truths on our heart as only you can. Do a work in us we can't imagine. And thank you for Jesus. The way to you, the truth to believe in, and the life to live. We pray in his name, amen.

You Are Loved