

IN MY FATHER'S HOUSE
John 14:1-6
Message 2

INTRO: In the first message we had a short service and I introduced John 14:1-6 to us. John 14:1 begins like this, "Let not your heart be troubled." We saw that they had every reason to be troubled. Over the past few months Jesus has warned them again and again of His pending death. And now, the way Jesus spoke to Judas when Judas went out after the Passover supper, and the things He has been saying to them as they head towards the valley of the Kidron are very troubling. He has said He is leaving them. He has told them that where He is going they cannot come now. He has told Peter that this night He will deny Jesus. And Peter has argued with Him and said it would never happen. The other disciples said they wouldn't leave Him either. And then Jesus told them to get some swords. There are dark ominous clouds hanging over them and things are brewing that leave their hearts sorely troubled. And with that background, the teaching of this lengthy discourse take place, beginning with 14:1-6.

Now, we are going to look at these 6 verses like this: In verses 1-4, the comfort; in verse 5, the concern; and in verse 6 the consolation. In the comfort section of verses 1-4 we will look at the comforting instruction in verse 1; the comforting information in 2-3 and the comforting invitation in verse 4. So, because I want to complete verse one this morning, we must begin.

I. THE COMFORT (1-4)

A. The Comforting Instruction (1)

Our first point, covering verses 1-4, I have called, 'The Comfort'. Listen to these words, "Let not your heart be troubled!" They will disobey these words in just a few brief hours, even before the night is over. You see, He has instructed them to not let their heart be troubled. The heart is that area of thinking and it is where we are most affected when we are worried. It is where our mental faculties are at work. It is that area where we rationalize things. It is where, what we see and hear causes us to seek answers to those things. And when our mind cannot handle certain things, we begin to worry. Our

thoughts walk about seeking for rest and finding none, worry sets in. And before this particular night is over the disciples will have had every reason to let their circumstances trouble their hearts.

This word 'troubled' speaks of agitation. One moment the mind may be at rest, and the next, events have taken place that cause huge white-capped waves to roll over the soul. Sometimes like a rip-tide, they tear you in every direction, and the mind is churning, and our thoughts are tossed to and fro like a cork in a chopped up sea.

For the disciples, all had been going quite well the past few days as far as they were concerned. But now, it is dark outside, and Jesus has said He is going away and where He is going they cannot come now. That is troubling indeed. But if I put this part of the story together right, just before John 14:1, Jesus had said the words of Luke 22:35-38 (read). Now, having told them that He is going away, and that they cannot follow Him now, and then telling them to get some swords, that is enough to cause tidal waves in the mind. And then Jesus says, "Let not your hearts be troubled."

May it be that today your mind is in a troubled sea? It finds no rest. You cannot trust? May Jesus' words come as a comfort to you today, "Let not your heart be troubled." May you hear Him say to you, "My little child, let not your heart be troubled." It is my view that the words of John 14, 15, 16 and 17 have direct application to the Church, which refers to all believers of this age in which we are.

Now you see, the verb *troubled* is passive. That means the disciples are being troubled by something that is happening to them. Their mind is not actively stirring up the waters, the troubled waters are acting against the mind. And the verb to *not let their hearts be troubled* is imperative. But it is an imperative negated by the word 'mee', meaning *not*. Jesus is not really saying they are not to let their heart be troubled. What He is saying is that they are to stop allowing something that is already going on in their hearts. He did not say, "Don't worry." He is saying, "Stop worrying." Jesus has just told the

disciples that He is going away and that they cannot come now to where He is going. They will be left without Him. He has been their leader and now that leadership will be gone. And because He has said these things, sorrow has filled their hearts. Besides, He told Peter that he is going to deny Him and all the disciples have promised they would not do that. And then He told them to get some swords. And now their souls are troubled and Jesus has said, "Stop allowing your hearts to be troubled." Could I ask you, have you ever tried to stop worrying when you are worried?

Now this raises a very important question for us as well: How can I calm my heart and refuse it to be troubled when the waves of a fierce sea are washing up against the little boat of our minds? Think of Peter. He had said, "Lord, bid me come to You on the water." And Jesus said, "Come." And Peter stepped out of the boat onto the water, and walked on the water! And then he looked about and saw the troubled waters, and he let them trouble his heart, and he began to sink. And here is the question: How do you calm your heart when you are sinking in a troubled sea? How do you stop anxiety when the troubles of life are beating against your mind?

Well, there is an answer to that question. You see, Jesus answers their question, and thus ours. Here is how He told them to stop worrying. He said, "You believe in God, believe also in Me." There you have it. Can it be that simple? Well, there are two very important matters addressed here. First is the matter of faith and second is the object of that faith. Now let me just point something out here before we go on. The two verbs *to believe* in the original language are both spelled the same in the Greek. So, you cannot tell if they are imperatives or indicatives. It can be read in both cases as a command or in both cases as a statement of fact. So, it could read, "You believe in God and you believe in Me." Or it could read, "Believe in God and believe in Me." Or it could read as the KJV, "You believe in God, (statement of fact), believe also in Me (command)." So the translator must make that decision in his translation. It is the latter that occurs in our translation and I think that is correct, though John

MacArthur thinks it is imperative in both cases, and he may be right. But what is crucial is that the last mood must be expressed as a command. "Believe also in Me."

So, the key word here is the command to 'believe'. This is the key on how to stop worrying. The original word is *pisteuo*. It comes from the word *peitho* which means *to persuade* or *to be persuaded*. Turn to Luke 16. When the rich man went to hell as recorded in Luke 16, he asked Abraham to send someone to tell his brothers lest they also come into that terrible place of torment. Now look at verse 31 (read). So Abraham told the rich man that if his brothers did not hear or believe the Scriptures, neither would they believe though someone rose from the dead to tell them. You see, if you are persuaded about something, that is what you believe. That is the word of our text. When you believe something, you have been persuaded that it is true. Now one can be persuaded that something is true, when in fact it is not. That is what we call deception. So, when we are persuaded of something to be the truth, we should make as sure as possible that it is the truth. If it is, that is ground for being persuaded.

When Jesus was risen from the dead, the Jews were in a quandary about how they should answer the fact of the empty tomb, since soldiers had been guarding the tomb and it was now empty. And so the elders of the Jews paid the soldiers a handsome amount of money to lie and say that Jesus' disciples came at night and stole Him away. Matthew 28:12-15 says, "And when they were assembled with the elders, and had taken counsel, they gave large sum of money to the soldiers, saying, 'Say, His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

You see, people can be persuaded of something that is not true, and when they believe it, they have been deceived. But in our text Jesus said, "You believe in God, believe also in Me." And here is what is crucial to understand at this point. Jesus is now going to

tell the disciples something that could help them overcome EVERYTHING life would ever bring them. We will deal with that in verses 2-4. And Peter, who denied Him three times this night, will also face crucifixion and be able to overcome because he has become fully persuaded that Jesus is the way, the truth and the life.

You see, the basic root idea of the word, believe, is to be persuaded. But you have to have something bigger than your troubles to be persuaded by if you are to overcome your troubles. And whatever you find to trust in, that becomes the object of your faith. Now, since you believe what you trust is bigger than your problem, now you can trust though the reason for worry has not gone away. You can trust in the midst of trouble. And Jesus is saying that God is bigger than their present troubles. And He is saying that He is bigger than their troubles too. But, you see, the devil can always find some way to talk us out of our trust; that is, that which we have been persuaded to be factual. And when Jesus is defeated by the Jews and by Pilate, the devil will give the disciples every reason to disbelieve. Oh, there is always, seemingly, good reason to disbelieve. And what a balm to the soul, when in spite of life's troubles, we learn to rest in Him.

So, in faith, in trust, in believing, it is crucial that the object of our faith is worthy of that trust. So it has been said, "A lot of faith in a poor plank, will land you in the ditch. A little faith in a good plank will get you safely across!" And so Jesus has given them here both God Almighty, and then Himself as worthy objects for their faith.

This past week a French Muslim, Mohammed Merah, killed a Jewish Rabbi, his two children, Aryeh, 6; and Gavriel, 3; and an 8 year old girl, the daughter of the school's principle. No doubt he will have been indoctrinated that if he died he would go to heaven and enjoy 70 virgins. And that night, when he jumped out of a window while he was firing his gun, he jumped into hell fire. Deceived. Persuaded to believe lies. The object of his faith was an empty promise.

Now let me show you what Jesus is teaching them in this passage. Check me out so I do not mislead you. He is not saying, "You believe in God, believe also in Me in order that I will not have to die and everything will be well with you." No, that is what is taught by many today. But He is not saying, "Have faith in God and in Me, and I will deliver you from all troubles." He is not saying, "Believe in Me and you can ask for a big car or a big house and I will give it to you." No, this night, they will need to learn to trust Him in spite of the fact that their greatest fears will come true. They will need to learn to trust Him though He will die! Oh, what a huge truth is here!

You see, in what lies before us in this text is that which will take you through ANYTHING the Lord allows to come your way, though it be the death of your spouse, or the loss of your house, or your business or anything else! How would you like something that you could believe, that would help you past absolutely anything? Well, it is right here in our text. In the next few messages we will give very careful attention to it.

Now listen very carefully, "Let not your heart be troubled. You believe in God, believe also in Me. And if you believe in Me, no bad things will come your way, and all the riches you trust Me for will be yours???" Well, that kind of went off track, let me try again, "Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself, that where I am there you may be also."

Now the disciples did not understand all He was telling them. It will take a long time before they grasp these words. But if they had understood, they might have said something like this, "Woa, woa. Lord, we need something for tonight. We need something for our sorrow now. We don't want to hear about pie in the sky someday. We need help now!" Well, that

response would certainly fit much of Christianity today. We want what we want NOW!!!

Let me put into my own words, what I understand Jesus to be saying here, "Listen, your hearts are sorely troubled and the events of the next while will try you to the max, but listen. Way over there, after this life is over, there is something incredibly beautiful. No matter what you face here, if you are victorious here, what is coming will repay all of earth's sorrows, no rather, they will make the sufferings of this present time to seem as a very small thing. You trust in God, now trust Me in this. It is not NOW that is the most important. It is what is coming after that is the most important!"

You see, in these few verses Jesus takes their eyes off of their present distress and rests them on a sight I trust I will in some way be able to paint for you. May you catch in these messages that which will carry you through absolutely anything!

Now I want to take you to a passage that will show us how to gain this victory from the life of Christ Himself. Go with me to Hebrews 12 (read 1-2). You see, we are to run our race with endurance. The word for 'race' here is an *agona*. We get our word *agony* from it. Listen, much of life is an *agona*. We are not promised a rose garden. We are promised a narrow, difficult *agona*. We always want out. Let us for once get in. LEM would say, "Unpack your bags. This is life." Now look at what the writer says, "...looking unto Jesus..." You see, like Peter, we have to get our eyes off the water and onto Jesus. That is what it says here.

Now I want you to notice something very important in verse 2. Jesus endured the cross, and despised the shame because of the joy that was set before Him! No, not in this life! It was not faith to get rich or to get out of troubles and sorrows here on earth that took Him through. It was the joy that was set before Him. And now He sits on the right hand of the throne of God in heaven!

But, there is more in the chapter. You see, these Hebrew Christians were discouraged. Their hands were

hanging down. This present life had dealt them so much trouble and so many trials that they were thinking of going back and the writer is trying to get them back on track. God is chastening them and they are complaining about it and they are ready to throw in the towel. So look at verses 12-17 (read). Here is the warning. If you keep going backwards you could end up where Esau ended up and no amount of repentance will help then.

Now look at verses 18-21 (read). The writer will now contrast two mountains; Mount Sinai and Mount Zion. Verses 18-21 showed us how fearsome Mount Sinai, and the law, which works wrath was. This mount could be touched, but it could with that touch bring death. It was so fearsome that Moses said, "I am exceedingly afraid and trembling." We had a neighbor when I was young. A grizzly bear chased him up a little tree in a swamp and that bear shook that tree, and only the frost still remaining in the ground kept the bear from pushing it over. Three weeks later my dad was talking with him and he held out his hand and it was still trembling. There is the picture of Mount Sinai.

But, here is one of those incredible 'buts' of the Bible. Look at it starting in verse 22 (read 22-24). You see, here is a mountain that cannot be touched, not here. And we have come to this mount. It is Mount Zion. It is the city of the living God. It is the heavenly Jerusalem. That is where we have come. It is to a place that is home to a vast amount of angels, so many angels that they cannot be numbered. This is our real home! Here, on this earth, we are but strangers and pilgrims. But over yonder is our real home! Here we come to the general assembly, the Church of the firstborn! This is home. These are all those that are registered in heaven. They are our brothers and our sisters. This is home. We have come to God, the Judge of all, and we have come to the spirits of just men made perfect. This is home! Here we have come to Jesus! Here we have come to the One who is the mediator of the new covenant! This is so different from the old covenant made at Mount Sinai! Oh, here is our real home! This is, as we might say, sweet! Here we have come to the blood that truly makes clean! Unlike the offerings from Abel onward

until Jesus died for us, this blood makes truly clean. This is home!

You see, Jesus, for the joy that was set before Him endured that which is otherwise unendurable. You and I, because of what is set before us, too can endure all things! May I ask you, where are you? How are things with you? Dear Christian friend, are your hands hanging down? Let the words of Jesus come to you this morning, "Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you!"

I have now finally almost finished reading the book Martyr's Mirror. I am at the year 1577. For approximately 150 years, Catholicism's wrath has been poured out on true believers. Year after year the persecutions raged. Christian after Christian has died under the ruthless tortures of Rome. And then, beginning with the Prince of Orange, in 1577, the winds of change began to blow and Anabaptists were given some respite. However in other parts persecution still raged. And in 1582 Hendrik Sumer, and Jacob Mandel were apprehended. They stood steadfast and were sentenced to death. As they went to the death, they exhorted people to repent and they raised their voices together in song. Among the bystanders many shed tears, as they listened to them sing until they were at the water's edge where they were to be drowned. They were drowned in Baden, Switzerland October 9th, 1582.

And I ask you, what gives strength for such victory? Let me tell you. You see, when it came to sentencing these two men, some councilors could not agree to put them to death. But the majority of voices were for it and that sentence should proceed, and this is what is written, "...which when the brethren learned that their time had come that they should depart out of the world, they rejoiced from the heart, and were glad and of good cheer; they also said that it was a greater joy for them than if they were to go to a marriage; yea they were of very good cheer, that God had counted them worthy, that they should glorify His name through such a righteous death --which many

righteous ones and friends of God had done before them, and thus obtained the heavenly crown."

This incredible vision of the glory yet to be revealed has carried many to their death in full faith. And here is how it helped these two men. As they were going to their death, Hendrik said, "Now my brother Jacob, since we have traveled together so long, let us now also journey together further, though this temporal death into eternal life". The executioner then drowned him and when he was dead he pulled him out and laid him before Hendrik. And he said, "My dear Hendrik, behold thy brother who lost his life, and renounce yet, or you will have to die too, there is no other choice." And Hendrik said, "You need not think that I shall renounce, and forsake the divine truth; I will adhere to it though it cost body and life." A priest also begged him very earnestly and said: 'O my dear Hendrik, desist from this new infidelity, and from this evil sect.'" But Hendrik turned to him and said, "What sect? I believe in God the Father Almighty, and in Jesus Christ our Lord and Savior, and in His holy Word and divine commandment; in this I stand -- do you consider this a sect? Dare you call the true Christian faith a sect? what kind of faith have you then? If you have another faith, you are in the sect and in a new faith yourself; desist from it, and forsake your sinful, vicious and ungodly life." When the priest had been thus shamed they drowned Hendrik. This happened in Baden Switzerland (pg. 1075).

What carried them through? They saw the celestial city just moments before them. If they did not die now, they would have to wait longer. If they died now, they would be there in moments. And seeing this city, they stood the ultimate test by rejoicing and singing. This is victory.

Pastor Boehlig spoke to us last Sunday about the fleeting riches of this life. Oh, how sad to be caught up with that which corrodes so easily. How glorious to make the true riches our goal.

CONCL: And as we conclude this morning, let me ask you this morning, do you have some present circumstance that has your mental faculties all stirred up? Your mind is flailing

back and forth, like as if it has been caught on the agitator of a wringer washer and it just won't stop? Might I ask you, have you not found God, or Jesus sufficient yet? You hear the command, "Stop worrying"? And it is as if it taunts you? May you hear Jesus say to you, "My little child." May you learn to put your trust in Him. Your night is hardly darker than the night these disciples walked in this night when Jesus spoke these words.

Assignment for next message: What is meant by, "My Father's house..."?