

Introduction

When I was a prison chaplain, I worked with guys that were already in trouble. If they wanted to see a chaplain, they filled out a chaplain request form, and one of the seven chaplains would visit the inmate. I allotted thirty percent of my time to visiting the ones that had filled out one of these forms; the remaining time I spent disciplining men that had made decisions for Christ. I cared about the men, and wanted to help them avoid future trouble. No matter what the issues were in their life, the first thing that I exhorted them to do was to believe in Jesus. Faith in God is always the starting place. Then, I would give them some further steps to help them grow in their faith, and to overcome the issues facing them. I praise God that many of the men received Christ and my counsel, and their lives were beautifully transformed.

Jesus has been telling His disciples for quite some time that He is going to be arrested, and put to death. After His transfiguration, Jesus and His disciples were gathering together in Galilee, and Jesus said to them, “The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day.” Matthew records that they were deeply grieved. The Greek word is *lypeo* (Strong’s G3076), which means heavy hearted, to have sorrow, or to grieve.

(Mt 17:22–23) “And while they were gathering together in Galilee, Jesus said to them, “The Son of Man is going to be delivered into the hands of men; {23} and they will kill Him, and He will be raised on the third day.” And they were deeply grieved.”

More time has passed, perhaps one to two months, and they are now about to go up to Jerusalem. Jesus took the twelve disciples aside, and said to them, “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up.”

(Mt 20:17–19) “As Jesus was about to go up to Jerusalem, He took the twelve *disciples* aside by themselves, and on the way He said to them, {18} “Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, {19} and will hand Him over to the Gentiles to mock and scourge and crucify *Him*, and on the third day He will be raised up.”

After He said that, the mother of James and John came to Jesus with both of them, and after bowing down, made a request of Him. She said to Him, “Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.” Jesus told her that it was not to give, for that had been determined and prepared by the Father. Although they did not fully understand Jesus’ upcoming departure, I think that the disciples were starting to grasp that He was going to die and go back to the Father in the kingdom of heaven. (See Mt 20:20-28.)

His hour has finally come and He is spending His final few hours with the remaining eleven disciples. This is part of what is known as the Upper Room Discourse, which includes chapters thirteen through seventeen. (Many people only include chapters fourteen through seventeen.) The Upper Room Discourse is only found in the Gospel of John. The synoptic gospels include the Olivet Discourse, which is found in Matthew 24-25, Mark 13, and Luke 21. It is not found in the book of John. The Olivet Discourse focuses on the end times.

In the Upper Room Discourse, Jesus said to them, “Little children, I am with you a little while longer. You will seek Me; and I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’” Their Lord and Master is leaving them, and it is now beginning to sink in. After arriving in Jerusalem for the Feast of the Passover, John records that Jesus knew that His hour had come that He would depart out of this world to the Father. It was His time to go back to the Father.

(Jn 13:1) “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.”

After Judas left to betray Him, Jesus said to the remaining eleven, “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’” The reality of Jesus’ death and departure is finally hitting home.

(Jn 13:33) “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’

Our text today begins (Jn 14:1) with Jesus saying to them, “Do not let your heart be troubled.” In Jn 14:26, He again tells them to not let their hearts be troubled. This whole chapter is one passage where Jesus is trying to help His disciples not be troubled by His departure. In the first section, Jesus tells them that He is not just going away, but is going away to prepare a place for them, and that He will come back again to receive them. He tells them that He is the Way to the Father, and apart from Him, no one can go to the Father.

In the second section, He tells them that He and the Father are one, and that if they have seen Jesus, they have seen the Father. Jesus gives them three evidences that He and the Father are one: His words, His works, and the prayers offered up by the disciples in His name.

In the third section, He tells them that He is not leaving them as orphans, but the Father is sending them a Helper, the Spirit of Truth. The Holy Spirit will be with them, and will abide in them. The Holy Spirit will teach them all things, and bring to their remembrance things that Jesus has taught them.

In this section of the passage, Jesus shares five things with His disciples to encourage them and keep them from being troubled. He begins by telling them to believe in God and to believe in Him. Whatever trouble we have, part of the solution is always believing and trusting God. Second, Jesus tells them that in His Father’s house, there are many dwelling places. Third, He tells them that He is preparing a place for them. Fourth, He tells that that He will come again and receive them, so that they can be where He is. Fifth, He tells them that He is the way, the only way to the Father.

Do Not Be Troubled

1. Believe in God and in Christ
2. There are many dwelling places there
3. Jesus is preparing a place for believers
4. Jesus is going to return to receive believers
5. Jesus is the only way to the Father

(Jn 14:1–6) “Do not let your heart be troubled; believe in God, believe also in Me. {2} In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. {3} 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. {4} And you know the way where I am going.” {5} Thomas said to Him, “Lord, we do not know where You are going, how do 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 but through Me.”

1. Believe in God and in Christ (Jn 14:1)

Jesus has just told the disciples that they cannot go where He is going, and that they would seek Him, but would not be able to go there. Peter and the other disciples said that they would lay their lives down for the Lord, to which the Lord replied that before the rooster crowed, Peter would deny Jesus three times. The disciples would obviously be troubled that they could not go where Jesus was going, and that they would no longer be with Him. Jesus had told them that He was going back to the Father, and that He would be glorified by the Father. Since He would no longer be around, it would be natural for them to be troubled. So, Jesus said to them, “Do not let your heart be troubled.” Jesus did not want the disciples to be troubled about what was about to happen to Him. He was going to give them some keys to help keep them from being troubled.

(Jn 14:1) “Do not let your heart be troubled; believe in God, believe also in Me.”

In 1 Peter 2:25, we find that God is the Shepherd and Guardian of our souls. He cares about our souls. He cares about the condition of our souls. In Matthew 6:25-34, Jesus told us not to worry about our provisions. He concludes by saying, “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.” In 1 Peter 5:7, He does not want us to be anxious, and for us to cast them on Him because He cares for us. Jesus is about to be arrested and crucified, and has a lot of things on His mind, but He is deeply concerned about His disciples. He did not want them troubled, so He took time to share some things with them so that they would not be troubled. God cares about you and I, and He wants our souls to prosper.

(1 Pe 2:25) “For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

(Mt 6:25–34) “For this reason I say to you, do not be worried about your life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on... {31} Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’... {34} “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”

(1 Pe 5:7) “casting all your anxiety on Him, because He cares for you.”

The first thing that Jesus tells them is to believe in God, and to believe in Him. Whatever trouble you and I may find ourselves in, believing and trusting God is essential and the place to start. The Greek word for believe is *pisteuo* (Strong’s G4100), which means to believe or to trust. The root of the word is *pistis* (Strong’s G4102), which means faith. Our faith is key in any type of trouble that we find ourselves in. We must trust the Lord to help us.

(Jn 14:1) “Do not let your heart be troubled; believe in God, believe also in Me.”

In Psalm 121, the psalmist wrote, “I will lift up my eyes to the mountains; from where shall my help come? My help comes from the Lord, who made heaven and earth.” When we are in any kind of predicament or trouble, we need to lift up our eyes to the Lord, and ask for His help.

(Ps 121:1–2) “I will lift up my eyes to the mountains; from where shall my help come? {2} My help *comes* from the Lord, who made heaven and earth.”

For the disciples, their Lord and Teacher, who has been pouring into them for three years, is about to be killed. Their leader is about to be taken away and killed. The One that they have been following is no longer going to be with them. They could be anxious, confused, depressed, angry, and a host of other things; all of which could trouble their souls. Jesus did not want them troubled, and He tells them to believe in God and believe in Him.

Jesus has been telling them that if they have seen Him, they have seen the Father. He has told them that the Father is in Him, and He is in the Father. He has told them that the Father sent Him, and now He is going back to the Father. He has told them that He is the Messiah, and the works that He did were witnesses that He was the Messiah. Jesus did not tell them to just believe Him, but to believe the Father and to believe Him. They needed to trust God so that they would not be troubled.

Believing God and believing Jesus means that we must believe His word. God’s word gives us specific instructions from Him to keep our souls from being troubled. In fact, God’s word gives us promises about everything pertaining to life and godliness (2 Pe 1:3). When we find ourselves being troubled in our souls, we need to go to the Father through Jesus in prayer, and we also need to dig into God’s word to see what He has to say to us about our situation.

We saw earlier in 1 Peter 5:7, that when we are anxious, we are to cast those anxieties on Him. That means that we need to pray and give those things to God. In Philippians 4:6-8, Paul gives other things to do to keep from being anxious. He tells us to pray with thanksgiving and supplications, and let our requests be known to God. Then, he told us to set our minds on things that are true, honorable, righteous, pure, of good repute, and worthy of praise. These are excellent steps to take, and I frequently have applied these in my life. I began applying those principles in my life when I was playing on the PGA Tour. If I was nervous or anxious, I prayed, and I set my mind on great golf shots, shots that were worthy of praise. God gave me great peace, and many people commented on how much peace I had on the course. I published a tract on having God’s peace, and it came as a result of doing the things that God tells us to do when we are anxious. We must believe God, and we must believe Jesus, and we must believe what God tells us to do in His Word.

(Php 4:6–8) “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. {7} And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. {8} Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.”

2. There are many dwelling places there (Jn 14:1-2)

The second thing that He told them was that in His Father’s house are “many dwelling places.” The KJV renders it “many mansions” and the ESV translates it as rooms. The Greek word is

mone (Strong's G3438), and it comes from the Greek word, meno(Strong's G3306), which means to remain, abide, dwell, or live. I do not believe that there are many mansions in the Father's house, but there are many places to live and dwell.

(Jn 14:1-2) "Do not let your heart be troubled; believe in God, believe also in Me. {2} In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you."

In our individualistic culture, we like to think that we are each going to have our own luxury mansion, but that is not the sense. Our dwelling place is in the Father's house, or household; it is not our own house or household. That makes sense because we are the children or sons of God, and it makes sense for the children of God to be in the Father's house.

There are a lot of different views on the Father's House. Some respected scholars say that the whole universe is the Father's House. Other scholars say that it refers to the temple. When Jesus did not return with Joseph and Mary, they found Him in the temple. He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" The temple on earth was patterned after the temple in heaven, and so it could easily refer to the temple.

(Lk 2:49) "And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's *house*?"

In Acts 17, Paul was preaching in Athens, and he said to the men of Athens that the "God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands." His dwelling place could easily be a temple, and it could be of considerable size, with ample room for all to dwell in it.

(Ac 17:24) "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;"

When Jesus said there are many dwelling places, it gives the sense that there is ample room for the disciples to be there. It won't be like Mary and Joseph in Bethlehem, where there was no room for them in the inn. There will be room for them, and many others. We know that there are myriads of people in heaven from every tribe and nation, so there needs to be many rooms or dwelling places for everyone. From an evangelistic perspective, we can tell people that there is plenty of room for them in heaven. Jesus told them if that it were not so, He would have told them.

(Jn 14:2) "In My Father's house are many dwelling places; if it were not so, I would have told you..."

Jesus does not go into detail about these dwelling places. The focus that we find in Revelation and other places is the throne room, where everyone and all the creatures are worshiping God and the Lamb. Given that the city is made of pure gold, the foundation stones of the city wall are full of jewels, and that the twelve gates are each made from a single pearl, it would make sense that everything in heaven is awesome, including whatever dwelling places we have will be pretty awesome.

(Re 21:18–21) “The material of the wall was jasper; and the city was pure gold, like clear glass. {19} The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; {20} the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprased; the eleventh, jacinth; the twelfth, amethyst. {21} And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.”

3. Jesus is preparing a place for believers ((Jn 14:2)

The third thing that Jesus tell His disciples is that He is going to prepare a place for them. It is not just that there are many rooms or dwelling places, these dwelling places are going to be prepared for us by the Lord. He knows what we need, and He also knows what we like. I have jokingly said to my wife at times that I will have a house near the garden or orchards. Obviously, that does not line up with a dwelling place in the Father’s house. The point is that Jesus is going to prepare a place for us.

(Jn 14:2) “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.”

Many scholars say that the preparation that Jesus was going to do was go to the cross and pay for our sins. He was going to forgive us for our sins, and justify us. I am not totally convinced that preparing a place, and making a way for us to go to the place He is preparing is one and the same thing.

Something that makes more sense to me is that Jesus, as the bridegroom, was going back to prepare a place for the bride. In John 3, John the Baptist told his disciples that he was not the Christ, but had been sent ahead of Him. Then he added, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice.” The friend of the bridegroom was called a shoshbin, and he was usually a close and trusted friend. He helped with all the details of the marriage. John was the shoshbin, and Jesus is the bridegroom; and the church is the bride. In Jewish marriages, there is a betrothal period, where the bridegroom proposes to the bride. If she accepts, there is a marriage covenant, and the bridegroom goes back to prepare a place for the bride. I believe that Jesus went back to the Father to prepare a place for the bride, which is the church.

(Jn 3:28–29) “You yourselves are my witnesses that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’ {29} He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full.”

In 1 Peter 1, God tells us about our inheritance. We have been born again to obtain an inheritance. This inheritance is imperishable or incorruptible. It will not spoil, decay, or perish. This inheritance is undefiled, meaning that it is not soiled; it is pure. Third, this inheritance will not fade away. Some things over time will fade away, but our inheritance will be bright and pristine, because it is unfading. Fourth, this inheritance is reserved for us in heaven. Jesus went back to the Father to prepare a place for His saints. He not only prepared it, but has reserved it for us. Our place won’t be given to someone else; it is reserved specifically for us.

(1 Pe 1:3–5) “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, {4} to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, {5} who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

4. **Jesus is going to return to receive the believers (Jn 14:3)**

After telling the disciples that He was going to go and prepare a place for them, He tells them that He will come again and receive them to Himself. This is referring to His 2nd coming, when He comes to receive the church. This falls in line with the Jewish betrothal and marriage. Jesus, the bridegroom, is going back to the Father, and is preparing a place for the bride. Then, He is coming back again to receive the bride, and take her with Him.

(Jn 14:3) “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.”

In the Jewish marriages, at an unspecified time, the bridegroom comes back, and the shoshbin (friend of the bridegroom) announces the arrival of the bridegroom, and this is usually accompanied by the blowing of trumpets and shouts of joy. This lines up with what Paul wrote in 1 Thessalonians 4 about the return of Christ. He wrote that Jesus will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God. He will then receive His own, and take them with Him, beginning with those who are dead in Christ. Then, those who are alive and remain, will be caught up together with them in the clouds. I believe that this is what Jesus meant by saying that He would go and prepare a place for you, and come again and receive us. The Bridegroom is going to return for His bride, the church, and take her back with Him.

(1 Th 4:16–17) “For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. {17} Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

5. **Jesus is the only way to the Father (Jn 14:5-6)**

After telling the disciples that He was going to come again and receive them so that they could be where He was, He said, “And you know the way where I am going.” Thomas said to Him, “Lord, we do not know where You are going, do we do we know the way?” And Jesus said to Him, I am the way, and the truth, and the life; no one comes to the Father but through Me.” Jesus is the only way to the Father.

(Jn 14:5–6) “Thomas said to Him, “Lord, we do not know where You are going, how do 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 but through Me.”

One day when I was ministering at the Cobb County Adult Detention Center, where I was one of seven staff chaplains, one of the inmates claimed that there are many ways to heaven. This man was claiming to be a believer, but he genuinely thought that Jesus was just one of many paths that lead to God. I gave Him John 14:6, and told him that Jesus is the only way; there are no other paths that lead to God. This man was adamant about what he believed, and rejected the Scriptures that did not align with his belief.

(Jn 14:6) “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

This inmate is not alone in his view. In a survey by George Barna on November 11, 2025, he gave the following statistic for “born-again” Christians. Thirty-five percent of them believe that there are many viable paths to salvation.¹ The church is ignorant about this essential truth about salvation. Much of the church has not heard and believed what Jesus said in John 14:6, that He is the way, the truth, and the life, and no one goes to the Father but through Him.

Earlier, in John 8, Jesus told the religious leaders in Jerusalem that they would die in their sins unless they believed that He was the Messiah. There is no one else that was born without sin, who lived sinless, and could pay for our sins. Unless we believe in Jesus and are forgiven of our sins by Him, we will die in our sins. There is no other way.

(Jn 8:24) “Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins.”

In John 10, Jesus said, “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.” Jesus is the door into the sheepfold. There is no other way to become one of God’s sheep unless you enter through Jesus. He is the only way.

(Jn 10:9) “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”

In Acts 3, after the lame man by the temple had been healed, Peter was preaching, and said, “And on the basis of faith in His name, it is the name of Jesus which has strengthened this man whom you see and know; and the faith which comes through Him has given him this perfect health in the presence of you all. The religious leaders were infuriated that Peter was preaching Jesus, and threw both Peter and John in jail.

(Ac 3:16) “And on the basis of faith in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes* through Him has given him this perfect health in the presence of you all.”

The next day these religious leaders asked Peter and John, “By what power, or in what name, have you done this?” Peter, filled with the Holy Spirit, said to them, that it was in the name of Jesus that the man was healed and stands before them in good health. Peter concluded, saying, “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.” There is no other name, and no other way for people to be saved. We must believe in Jesus to be saved. He is the Way.

(Ac 4:5–12) “On the next day, their rulers and elders and scribes were gathered together in Jerusalem; {6} and Annas the high priest *was there*, and Caiaphas and John and Alexander, and all who were of high-priestly descent. {7} When they had placed them in the center, they *began to* inquire, “By what power, or in what name, have you done this?” {8} Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people, {9} if we are on trial today for a benefit done to a sick man, as to how this man has been made well, {10} let

¹ https://www.arizonachristian.edu/wp-content/uploads/2025/11/AWVI-2025_11-Most-Rely-on-Grace-and-Works-for-Eternal-Salvation_FINAL.pdf, (page 3)

it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this *name* this man stands here before you in good health. {11} He is the stone which was rejected by you, the builders, *but* which became the chief corner *stone*. {12} And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

In John’s first letter, he wrote so that we can know for sure if we have eternal life. What is the test of whether we have entered into the kingdom of God? The test is whether we have received Christ into our life. He wrote, “He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.” If you have never received Christ into your life, let me encourage you to receive Christ this morning.

(1 Jn 5:12-13) “He who has the Son has the life; he who does not have the Son of God does not have the life. {13} These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”

Jesus also told the disciples that He is the truth and the life. Jesus is the truth, and we can trust everything He has said. The Greek word for truth is *aletheia* (Strong’s G225), which literally means nothing hidden. Jesus does not lie, and there is nothing false or hidden in what He says. We can fully trust in what Jesus says.

(Jn 14:6) “Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

Jesus also said that He is the life. In John 10, Jesus said that He came that we might have life, and have it abundantly. Jesus is the giver of life. We say in 1 John 5:12-23, that those who have received Jesus have life, and those who have not received Jesus do not have eternal Jesus. There is no other way to have eternal life than to receive Jesus.

(Jn 10:10) “The thief comes only to steal and kill and destroy; I came that they may have life, and have *it* abundantly.”

Conclusion and Applications

Jesus did not want His disciples to be troubled about His departure, and that He would no longer be with them in the flesh. So, He exhorted them not to let their hearts be troubled. No matter what troubles we may be facing, Jesus cares about us, and helping us through. He does not want us troubled, anxious, worried, fearful, discouraged, or downcast. We have some responsibilities also. We have to watch over our hearts with all diligence. Jesus gave five keys for the disciples so that they would not be troubled.

The first key was that they needed to believe in God and to believe in Him. No matter what trouble you may be facing, faith in Christ is the first step. Recently, I told a man who works with recovering addicts that the first step is to trust in Jesus. Have you placed your faith in Christ? Do you believe that the Father sent the Son into the world to save the world? Do you believe that Jesus came and died for our sins and was raised from the dead on the third day? Have you received Christ into your heart? If you believe, but have not received, I encourage you today to pray and receive Christ. It can be a simple prayer like this. “Jesus, I believe You are the Son of

God, and that You died for our sins, and were raised from the dead. I want to receive You today. I ask You to come into my life and forgive me of my sins. I want You to lead and direct my life. I now confess You as my Lord and Savior. In Jesus' name I pray. Amen."

The second key that Jesus gave His disciples was that there was lots of room in His Father's house. There are many dwelling places or rooms in His Father's house. God does not want any to perish, but for all to repent and be saved. He said that whosoever believes in Him will have eternal life. He has room for all that will believe and put their faith in Christ.

The third key was that Jesus was preparing a place for them. He was going back to the Father to prepare a place for them. Jesus is doing the same thing for every believer, for every person that places their faith in Christ. He is preparing a place for you. It is a special place. God has an inheritance for you that is imperishable, undefiled, will not fade away, and is reserved in heaven just for you.

The fourth key was that Jesus was going to come back again to receive them, so that they could be where He was. Jesus is coming back. We are in the last days. We do not know when He is returning, but He is returning. Some think it could be at any moment, while others think it may be a while, and there are certain prophecies and conditions that must be fulfilled first. Jesus said it is not for us to know, so all of us see dimly about when He is returning. He is going to return, and when He does, He will separate the wheat from the tares, and He will take the believers back to the Father. Currently, when a believer dies, their spirit and soul are with Jesus, but they do not have a resurrected body yet. When Jesus returns, He will bring back those who have already died, and they will receive their resurrected bodies first. Then, those who remain, will receive their resurrected bodies, and will be caught up in the air with Jesus. The fourth key for the disciples not to be troubled is that Jesus was going to come back, and they would ultimately be with Him in heaven.

The fifth key is that Jesus is the way, and the truth, and the life. There is no other way of going to heaven than through a relationship with Christ. There are not many paths to God. There are not a few paths to God. There is one way, and that is through Jesus.

Closing Prayer

Father, thank You for caring about the condition of our souls. Thank You for being our Father and our Shepherd. Thank You for Your word to us, and for the help You give us in Your word. Thank You Holy Spirit for being with us, and for being our helper and our comforter. Father, I pray that when we are facing troubles, any kind of trouble, we will lift our eyes up to the mountains, to You, who created heaven and earth, and call out to You for help. I pray Father that this word will encourage many people today about going through troubles. I pray that it will reinforce essential truths about salvation and the way to have salvation. I pray this in Jesus' name. Amen.

Discussion Questions

- What is your first thought or act when you are facing a trouble? Do you call out to the Lord for help? Do you lift your eyes up to the Lord, who made heaven and earth?
- What are some common troubles that all of us face? What does God say about handling these problems?

- How did Jesus' sharing of truth about heaven and the future keep the disciples from being troubled in heart?
- How is Jesus preparing a place in heaven for us? What kind of dwelling places do you think He is preparing? What kind of dwelling place are you expecting in heaven?
- Does the Father's house mean a palace, the temple, or something else?
- The gospel means good news. When Jesus said, "In My Father's house are many dwelling places," why is that good news when sharing the gospel?
- Jesus died on the cross two thousand years ago. Where have Peter and the rest of the apostles spent these past two thousand years, while waiting for the return of Christ?
- The Scriptures are clear about Jesus being the only way. Why is this difficult for many to accept? Why are so many in the church ignorant of this truth, or do not believe this truth?

Do Not Be Troubled

Introduction (Mt 17:22–23, 20:17–19, Jn 13:1, 13:33, 14:1–6)

1. **Believe in God and in Christ** (Jn 14:1, 1 Pe 2:2, Mt 6:2-34, 1 Pe 5:7, Ps 121:1–2, Php 4:6–8)
2. **There are many dwelling places there** (Jn 14:1-2, Lk 2:49, Ac 17:24, Re 21:18–21)
3. **Jesus is preparing a place for believerw** ((Jn 14:2, Jn 3:28–29, 1 Pe 1:3-5)
4. **Jesus is going to return to receive believers** (Jn 14:3, 1 Th 4:16–17)
5. **Jesus is the only way to the Father** (Jn 14:5-6, Jn 8:24, 10:9, Ac 3:16, Ac 4:5–12, 1 Jn 5:12-13, 10:10)

Conclusion and Applications