

Let not your heart be troubled: (Quality: Good)

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Preacher: Farley, J John (1903-1980)

- [0 : 00] In the Gospel according to John, chapter 14, in the first verse we find these words.
May it please the Lord to help me to make a right use of this. Let not your heart be troubled.
Ye believe in God, believe also in me. I do not expect to confine my remarks entirely to the few words of the first verse.
But seeking help to base the remarks upon them would trace out through the chapter the various and vital reasons why our hearts should not be so troubled.
And why we should, seeing we believe in God, also believe equally, sincerely and blessedly in his dear Son.
- [1 : 23] My first thought in looking at the first clause is this. What a precious, compassionate, loving Saviour the children of God have.
Touched with a sympathy within, he knows our feeble frame. He knows what sore temptations mean, for he has felt the same.
So, knowing what lays before us each, as he does, in his love and compassion toward us, he offers this sweet word of comfort.
And I see in the chapter, present comfort for present needs, and a promise of future comfort for future needs as we journey on.
So that the message this afternoon, as well as being one of comfort, is also one of renewed and continued hope in the mercy of Jesus.
- [2 : 49] Let not your heart be troubled. First, let us consider the immediate cause of this word.
Jesus was seeking, in that tender and compassionate way of his, to prepare, very gently, his disciples for the loss of himself.
I want you and myself, too, to look at this carefully a moment, and we shall see no wonder why there was sorrow in their heart.
When the dearest friend and the most precious helper is saying he must leave, what can be expected but sorrow on this account?
I am painfully conscious of this, but those who have never known the joy of his presence and the sweetness of his nearness will find this a foreign language.
- [3 : 56] On the contrary, those who have, but for a moment or two in their lives felt the sweetness of Jesus' close at hand, will understand a little what one meant when he said, I miss the presence of my friend like one whose comfort's gone.
So he was preparing them. He who had previously set before them the blessedness of the doctrine of resurrection, knew well, their case and ours, that there remained some more steps to be taken in the ordinary way of life before we reach that blessedness.
And therefore we have need of a comforting word and the support of a further promised comforter.

Let not your heart be troubled because of my immediate departure, for he sets before them one whom he would pray the Father should be sent to abide with them.

And this word struck me more as I read it today than it has ever done before. He shall abide with you forever. He will not leave you as I am now about to do.

[5 : 28] It is necessary. Indeed, he says it is expedient for you that I go away. And then this eternal comforter will come and abide with you and dwell with you and be in you forever.

You see, he gives compensation, gives consolation of a divine character. And though he will deprive his disciples at this time of his immediate presence, promises them yet another.

The word of God has this extreme advantage above any other word. It's a living word.

It remains as powerful and as applicable today as at any time in the past. That is what makes the scriptures so vastly different to any other book.

It is not a dead word nor merely a printed word. These words stand now before us in all the excellency of their sweetness and the blessedness of his promise, as lively, as living, as full of hope as the day they were uttered.

[6 : 52] And it takes the spirit of truth alone to take any word in any part of the scripture and make it life and power in the heart of any sinner today, according to his will and the need of his child.

Only he knows why he has designed that the usual run of text should not be continued today, and I be compelled to bring before you this particular scripture, feeling in my mind that Jesus is conscious of that which lies before each of us and knows full well how much we shall need this comforting word of his.

Let not your heart be troubled on any account whatsoever, neither by that which you feel within, nor by that which oppresses from without.

Expect tribulation. Expect a path of sorrow. Yet listen to the comforting word which I give and wish to apply to your heart.

In relation to the apostles, he made this declaration. But because I have said these things unto you, sorrow hath filled your heart.

[8 : 33] He continues with this theme further on in the chapter, but accompanies it with a precious promise. And ye now therefore have sorrow.

But I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Confirming the truth which I sought to bring before you when I said, In trouble, in trial, in affliction, in sorrow, the Lord applies sweet comfort and divine consolation which support his children under the same.

And the help which he extended to his children in time past is in no way diminished, and his love is still the same.

It is because of this that we are held up and held on and find at time that that which we viewed with much dismay and which stood before us in the way as an insuperable mountain, something which we felt we should never survive, proves to be that in which he is hidden, a special blessing.

[9 : 58] And when we approach the trouble, having of course used the instrument which he has provided for his children with which they thresh this mountain, it flows down at his presence, and the end is surprise, relief, and blessing to the soul.

I do hope I am speaking to some who are not strangers to this experience. Not only does the Lord Jesus say, Let not your heart be troubled, he's the reliever of it.

He's the comforter. He it is who supports and sustains. When most we need his helping hand, this friend is always near.

And his power is revealed in the following lines. With heaven and earth at his command, he waits to answer prayer. Let not your heart be troubled, and in the present day, how necessary is this word of comfort.

What a tremendous amount of causes of heart trouble there are in the days in which we live. How can the heart of God's children, when under his gracious influence and living tenderly in his fear, be other than troubled with the present irreligious, godless condition around us?

[11 : 36] Trouble is sure to be the result of fear. Trouble of heart in particular is a great result caused by fear.

Fear and fear. Well, who could wonder that we fear today when we look around, knowing how he has visited his children of old for their iniquities, how he dealt with them and sold them into captivity, and put them in under the power of their enemies, and yet see how, so far, his mercy has been extended to us.

But I find, and I dare say, I have some companions in this, that some of the trouble in my heart is fear because of the judgment of God.

I have learned a little in my short pilgrimage here of his power. I understand a little of what would happen if he restricted and withheld his mercy from us.

And I am solemnly concerned with the fact that we so richly deserve this. I hinted I believe and made it a supplication in my prayer that that stream of mercy might continue.

[13 : 05] I do see the need of it. Let not your heart be troubled, says the Lord Jesus, but I believe in you how much we should need his consolation in the days in which we live, and the support of his grace, and that he should bestow upon us more grace, that we might keep faithful in these solemn days.

What is our danger? We don't want to come before you, or in any way encourage the slightest feeling of self-righteousness. That isn't in our, that shouldn't be in our thoughts at all, and we've no reason to lay claim to it.

The point I'm coming to is this, that apart from his mercy, our case would be the same. We have the same heart, and our danger lies chiefly in the fact that evil is becoming in the days in which we live so attractive, so alluring.

Why is the heart of his children troubled in the days in which we live? Another reason, and so many of those, that reason, are present with us this afternoon.

A mercy, and I'm thankful to see them, but it's on account of our young people, our children. What are they growing up in?

[14 : 33] An evil influence, receiving evil instruction, being taught to disregard the scriptures, being taught a number of theories, as they're called, scientific theories, to take the place of the scriptures of truth.

Oh, how we do need this. Let not your heart be troubled. What a line are we to take, then, in this solemn fear of ours, that these dear children, born to his children, will be led astray by these evil doctrines, and become the subjects of the devil, instead of children of God.

Ye believe in God, believe also in me. Here, then, is the remedy. Let us, as the Spirit may help us in this, give ourselves more earnestly to prayer, that this precious Savior, who, when upon earth, revealed his love to little children, will still do for and in them only as he can.

Let us seek more frequently and more earnestly to commit them into his gracious care and his protecting hand, for they're in danger.

Amen. Let not your heart be troubled at the apparent success of the enemies of truth.

[16 : 20] Does this trouble you? It should. It's a solemn day we live in when it does appear that those who fear not God prosper, and those who hope they do, are walking still in the appointed pathway and finding it to be largely one of tribulation and sorrow.

In addition to which, they are the subject of scorn by those about them who are prosperous, and I need not go into detail about the things they say concerning their minds and intellect and the weakness thereof, but all this causes trouble in the hearts of God's children, and it isn't so easy to bear as it is to speak of.

The Lord grant that in the days in which we live, we may have the consolation of his presence and the power of his spirit within us to keep us faithful in the trying hour.

There's another danger. I wonder why the Lord is leading me into this as being the cause of trouble of heart. But it does trouble some of our hearts to see the alluring things that are put forward in the press and by other means this day to seek to establish a loosening of all the doctrines we've been brought up in and to amalgamate with that which in our hearts we know full well is contrary to the scriptures.

we're in danger. These things are comfortable to the flesh. They set out an easier pathway.

[18 : 07] And you know from the writings of one that Christian and his fellow fell under this temptation and fell into this snare of seeking an easier way.

One that seems to go in the same direction as though they said we might just as well walk in it. Beware. You who have read it know where it led.

The Lord preserve us and grant relief from this trouble because it increases they seem to make headway. Oh that the Lord would lift up a standard against these enemies and support his remnants struggling on in the wilderness as they are at the present time.

What need they do have? of his comfort. I haven't come to the worst one have I? What is the trouble?

That heart trouble that you and I suffer most from? Self. Yes it's self. Our worst enemy and our largest trouble and our biggest burden is because of what we are and feel within.

[19 : 23] Let not your heart be troubled. What is the remedy? There is one. Cast thy burden this burden upon the Lord and he shall sustain thee.

here we see the Lord Jesus in his mercy as the burden bearer and he who has by divine appointment suffered for our sins and borne the penal wrath due to them right away.

Their sins and their iniquities will I remember no more. He has promised they shall be cast into the depths of the sea. This is their chief trouble.

Yet one has said this and I believe it was the first cause of hope being raised up in my heart. This word applied with sweet power did ever trouble yet before and he refused to hear thy call and has he not his promise passed that thou shalt overcome at last.

So you see there is a place appointed and a divine person appointed to hear our troubles when we cry and the word is still a living word still applicable today and call upon me in the day of trouble I will deliver thee and thou shalt glorify me ye believe in God.

[21 : 12] You will realize that he was speaking to Jews who had been brought up in the knowledge of God by the teaching of the old scriptures and the word of God as recorded in the Psalms and the prophets they were familiar with.

They did believe in God and in so far you and I have the same privilege. Jews we may not be but what a mercy if we prove to be Israel.

But believing in God in his almighty and creative power Jesus couples this exhortation with it believe also in me.

Now I frequently say that scripture is the best interpreter of scripture and if something is dark or elusive or difficult of explanation the spirit direct us in his mercy into the word of truth to find the clue or the answer.

In respect to the creative power of God in which I hope we believe you will find that in the Proverbs Jesus under the similitude of wisdom says he was there won by him brought up with him and working also by his power by the same power and did we not read that his father and he are one I am in my father and ye in me and I in you I don't want to go astray into that sweet union at the present time I don't know where I shall finish it's a sweet theme ye believe in God's creative and almighty power now I want to direct you into what I believe the saviour had in mind when he said this believe also in me the power is the same equally almighty but directed differently directed in this way in the salvation of sinners whereas

[23 : 39] God was set before Israel of God as being a consuming fire Jesus reveals himself as gracious tender full of compassion but equal in divinity and power with his holy father which means to say in simple language that the same power was exerted in the salvation of the children of God as was needed in the formation of the world and so seeing that we have been taught to depend upon God in his power and his wisdom in equal measure may we believe in and depend on the holy son of God for all that is essential to our soul's salvation and then having led us this morning into the preciousness of the doctrine of resurrection he here in this chapter proceeds to inform his disciples and the instruction is passed on to us as to what he is then prepared to work out on behalf of his children when he had ascended into heaven 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 I believe the Lord prefaces this scripture deliberately with the first verse your belief in God and his power to perform may be equally recited in me and the work I am about to do on your behalf and in your interest it might assist us in our meditation if we consider here a revelation of his further tender concern for his children in that added to the present comfort he holds out this future joy as a prospect that his children may look forward to to encourage them in their pathway thither conscious of this that the preciousness of the clause I have just read at the last part of the verse 2 is something which when applied will cause any sinner to overflow with the joy of salvation

I have only experienced this once in my life but I hope never to forget it and it happened so quickly and so unexpectedly I visited a servant of his in his latter days and toward his end and in speaking to him of these divine promises of the Savior I quoted those few words fully expecting and indeed hoping that they would be to him a source of encouragement as he looked at what awaited so soon for him instead of which I was left completely unaware of any effect they may have had upon him for the Lord applied them with such sweetness to me and I shall never forget the blessedness which accompanied that word for you my earnest desire is that this afternoon it may please him to use that word and help us to believe that he is able to perform this and that in due time we shall find when our journey here is ended that that place is ready

Jesus exhorted concerning his coming and the visitation of death be ye also ready but what a consoling thought it is that he on the other hand has promised that the domain the mansion which he has gone to prepare will be ready for that time and for us believe then on me in me he says as fully able to provide a heavenly resting place for every child of God for every one for whom I died but the blessedness of the word is for you and then believe in him as a returning savior

I love to regard him as a living loving savior but there's further joy and further comfort and relief from heart trouble when you are enabled to believe firmly in him that he is a returning savior what a blessed day that will be for those who love God I want to direct your minds there for a few minutes to that day we don't spend much time in our lives contemplating the return of Jesus do we a fruitful line of meditation for those who love him now will rejoice when he comes with joy unspeakable did he not say did I not read just now in his holy word I will see you again and your heart shall rejoice and your joy no man taketh from you ah what a day that will be

[30 : 27] I would look forward to it and encourage you to look forward to that day we know not when he shall appear and we know not what we shall be when he does appear other than was revealed to the apostle john we know that when he shall appear we shall be like him i see in this full satisfaction the delight of the heart of every child of god to feel that this sinful sin polluted vile body shall undergo such a divine change by his almighty power that it shall be raised sinless and like him capable of dwelling forever in the immediate presence of almighty holiness and find rest and perfect peace in that dwelling place forever let not your heart be troubled ye believe in god believe also in me so i must briefly reveal what he has done that we may believe in him and know him to be our savior he left that bright abode of heaven and came down and took upon him the form of a servant and became subject unto death even the death of the cross after having lived a life of provocation enmity opposition envy and hatred this he bore that he might be the savior of sinners he endured in the garden all that was possible for the son of god to endure of the rot of his father against sin with no refuge no possibility of escape for he had undertaken to bear this and the lord in agreement with prophecy laid on him the iniquities of us all ye believe in god believe also in me i want to i want to emphasize the necessity of believing in the sacrifice of jesus christ equally with his birth then there is the furthest solemnity of the agony he endured and then there is the blessedness of his resurrection and all that accrues to it to those who fear god believe in me believe that as a result of my sacrifice and my resurrection and my ascension that i shall be fully able to perform that which i have promised what is the promise because i live ye shall live also ye are included in my resurrection forgiven for through and on behalf of my atonement and sacrifice and justified by my resurrection and assured certainly assured of entry into heaven by reason of my ascension there i saw also in looking at these words and i wish to be helped to bring them before you these few things in relation

to his equality with god in the sense of ye believe in god believe also in me three scriptures contribute to this all power is given unto me in heaven and in earth and this wherefore god also highly exhorted him and given him a name which is above every name that at the name of jesus every knee should bow this proves his equality with the father together with this precious scripture the third one for it pleased the father that in him should all fullness dwell so you see there has been if i might say it with reverence full power full authority and divine authority relegated to him by the father he is established in the position of the head of the church and the judge of all let not your heart be troubled one more thing occurs to me now and which i wish for a minute or two to bring before you there is mention in the word of god of some who all their life are subject to bondage through the fear of death what a word is this to them let not your heart be troubled on this account ye believe in god believe also in me it has been put to me in this precious soul encouraging way there's an if to it and i'm not able to remove the if but if we're his children in that solemn day of judgment when he shall appear though he is the judge yet to his people he will never be any other than their redeemer their savior they shall see his face with joy no sorrow will be theirs in that day and surely in contemplation of this and expectation of it the greatest fear that could inhabit or trouble any heart is removed worst trouble the most serious trouble that can perform mankind will be to stand before him in that solemn day and know him only as

Jesus Christ the judge that will be trouble real trouble for which there will be no relief what a mercy to pass through a pathway of trial and sorrow here and have our portion of trouble and tribulation in this world we shall see how light they are when we see light in his light and feel perhaps less disposed to quarrel with the apostle when he said for our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory and the privileges which accrue thereto may be summed up in what I am trying to bring before you that when he appears it will be as their savior could there be a bigger brighter more blessed privilege than for the judge to be the advocate of the prisoner that is the position will be the position of the child of

God in that day their advocate he who pleads their cause he who justifies them he who says their debt is paid they are ransomed!

I have redeemed them! I have called them by their name they are mine! Oh what a privilege awaits the suffering church of God when their sufferings are ended and death will provide a sweet release from the sufferings and may be regarded as such when seen in its true light God has taken Jesus has taken the sting from death there remains no sting in it because the sting of death is the law and the strength of law is the sin and sin has been forgiven of his children by substitutionary sacrifice believe in me as the sinner's friend this seems to be the sweetest note that I can conclude on and I want to emphasize this that he is the sinner's friend and even condescends to describe himself as their brother and he their brethren go tell my brethren

[40 : 22] I ascend to my father and your father and to my God and your God you see I have tried so feebly to bring before you a powerful efficient effectual savior one who will save to the uttermost all that come unto God by him and still the word of comfort is for the present and the future for he said I will pray the father and he shall give you another comforter even the spirit of truth whom the world cannot receive because it seeth him not neither knoweth him but what a blessed truth is this ye know him for he dwelleth with you and shall be in you and he will abide with you forever forever for the truth and there is nothing so excellent or prevalent or blessed as the truth of the gospel

I have tried to bring before you and if you forget all my words it will matter but little so long as you take home with you the precious word of God Amen