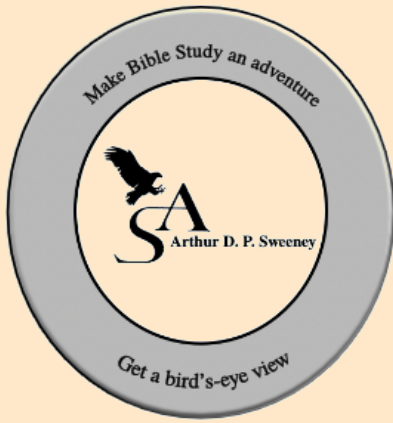




16



John 14: From turbulent to tranquil hearts



How? By reunion with Christ

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Introduction

This 16th *sandwich* paper focuses on the 14th chapter of John's Gospel. The texts that make it a sandwich are:

V1 Do not let your hearts be **terrified**.

V27 Do not let your hearts be **terrified**.

The problem - rejection

These two texts frame the chapter and provide its theme. Why were they disturbed? Because Jesus had just told them clearly, twice, that He was going away and they couldn't go with Him (13:33, 36). So, there was going to be a big leadership hole in their collective lives, and it dismayed them. They felt rejected. Plainly the hearts of the disciples were tossed like waves in the wind by the words of Jesus.

In English, the word "heart" primarily denotes the physical organ that pumps blood through the body and only figuratively of one's emotions. In Greek this works precisely the other way around, and (*kardia*) primarily describes one's mental constitution and disposition, the seat of spiritual life. It is the organ where the entire personal life of a man concentrates itself. Also, emotions of joy or sorrow are thus ascribed to it, as is understanding and intelligence (Matthew 13:15; Romans 1:21; Mark 8:17) ([Vincent](#)).

The solution - reunion

14:1

But as they sat astounded and perplexed, He continues, "Let not your heart be troubled" (*tarasso*), a cooking and baking term that describes water vigorously boiling with heavy, continuous bubbles. Water moving in a turbulent, violent way, such as a stormy sea or the rapid currents of a river.



Speaking of turbulent water, it's the word used to describe the terrified disciples when they saw Jesus walking on water (Matthew 14:26). This is not a fleeting startle, but a deep inner shaking and a profound disruption of both body and spirit. It goes beyond mere fright: It is a state of being overwhelmed that shakes a person to their very core.

He not only commands them to dismiss their agitation, but gives them reason to do so: "Trust God, yes, trust me." Trust Him who overrules all events, He will bring you through this crisis for which you feel yourselves incompetent. Jesus knew what it was to have a "troubled" heart. He was greatly disturbed (*tarasso*) in spirit and deeply moved over the death of Lazarus (11:33), and His soul was troubled (*tarasso*) as He contemplated the hour of the cross (12:27). He is travelling the same road as they, so He encourages them not to despair and give up, but "keep on believing in God and in me" (14:1).

I will come in reunion

Having stated the problem, the Lord spends the rest of the chapter on the solution. To overcome their feelings of rejection, He encourages them with the promise of reunion - His three "comings" are:

I am coming to take you - to a permanent place (14:3).

I am coming to you - as a permanent parent (14:18).

I am coming to you - with a permanent peace (14:27-28).



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Reunion 1

I am coming to take you - to a permanent place (14:3).

"I will come again", is **present**, tense; I am coming to you now. "Christ is ever coming to His people. And receive, **future** tense, will **receive**, which is the other side of the coin of John 1:12, in which men receive Him by believing. Christ receives His own; takes them near to Myself and holds them close. The change of tense is intentional, the future pointing to the future personal reception of the believer through death. Christ is with the disciple always, continually "coming" to him, unto the end.

Song by Elvis Presley - 1960

1. In my father's house are many mansions
If it were not true he would have told me so
He has gone away to live in that bright city
He's preparing me a mansion there I know.

2. Jesus died upon the cross to bear my sorrow
Freely died that souls like you might have new life
But I know that soon there'll come a bright tomorrow
When the world will all be free from sin and strife.

Refrain: Do not shun the Saviour's love, from up in glory
Or you won't be there to sing the gospel story
In my father's house are many mansions
If you're true then to this land you'll surely go.

Reunion 2

I will not leave you orphaned: I am coming to you - as a permanent parent (14:18).

The Father and I will come (future) and make our home with you (14:23).

The Lord would not leave His disciples bereft of parents. The Advocate (*parakletos*), sometimes translated Counsellor, describes someone called near to another's side to provide aid and assistance. In the Greek classics this word was often used in a judicial sense, and described a defense lawyer or legal assistant.

The Advocate suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that Jesus as well as the Holy Spirit is represented as Paraclete. The Holy Spirit is to be another Paraclete, and this falls in with the statement in the First Epistle, "we have an advocate with God, even Jesus Christ."

Notice the three prepositions used in the texts above to describe the Spirit's relation to the believer. He is "With you" in fellowship; "by you" in His personal presence; and "in you", as an indwelling personal energy.

Finally, both the Father and the Son will come (future) and make their home with us. (14:23). So, all the members of the Godhead remain with the believer, reinforcing the promise that the Lord would not leave His people as orphans, alone without protection and the provisions necessary for the Christian life.



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Reunion 3

27 **Peace** I leave (present) with you; my peace I give (present) to you... Do not let your hearts be **troubled** (*tarasso*, present, passive), neither be fearful (present, imperative) (14:27).

Peace! was the ordinary oriental greeting at parting. "These are last words, as of one who is about to go away and says 'good-night' or gives his blessing". The Greek noun (*eirene*) is the equivalent of the familiar Hebrew term (*shalom*), from which stem names like Solomon, Absalom, and Jerusalem. This noun in turn comes from the verb (*shalem*), which means to be whole or complete.

Eirene comes from the ancient Greek verb *eirō*, meaning "to join" or "to bind together". Therefore, the original concept of the word implies binding together what has been broken or joining together to create harmony and wholeness. In classical Greek writers often used *eirēnē* to describe a political "cessation of war" or a general state of "law and order".

The NT associates it with a broad state of health, safety, and human flourishing; with reconciliation; and the restoration of broken relationships especially between humanity and God. Finally, it refers to an inner tranquillity: a quiet, untroubled state of mind, resting in the assurance of God's presence.

"Peace I leave (*hiemi*) with you", He said. In the Greek classics (*hiemi*) describes the shooting of arrows or hurling of spears, emphasising the considerable force or the deliberate and willful aspect of sending out or expelling something.

Neither be fearful (*delios*, active, present, imperative) (14:27).

Fearful (*delios*) means to run away or take flight.

Conclusion

We found that John 14 is a sandwich. At the beginning and end the Lord is dealing with disciples with terrified and turbulent hearts. That's the theme of the chapter. His solution is to promise three 'comings' - coming to take them to a permanent place, coming as a permanent parent, and coming to them with permanent peace. That should do the trick for them and us.

References

Vincent's Word Studies, John 14. Bible Commentaries.

