

Text: John 14:1-6

Title: "Believe because He can still the troubled heart"

Time: 9/14/2025 am

Place: NBBC

Introduction: I am told that there are 35,707 cardiologists in the United States. I am thankful for the availability of heart doctors in our country, for their hard work and dedication, and even more so that I have not yet needed their care. A good cardiologist understands what the blood pumping organ we call our *heart* needs, but in spite of all this good medical know-how, heart disease remains the leading cause of death in our nation.

The human heart is an amazing creation. It beats about 100,000 times a day, and those beats pump the equivalent of around 2,000 gallons of blood through our arteries and veins. Over the average lifespan, the heart will beat 2.6 billion times. To make room for our heart, our left lung is slightly smaller than our right lung. Our heart is about the size of our hands clasped together. The heart of a blue whale weighs around 1000 pounds, and the smallest heart God has created is found in fairyflies, but you need a microscope to find it.

The right side of our heart pumps used blood to the lungs to receive more oxygen, whereas the left side of our heart pumps the refreshed blood to the rest of our body. That blood is delivered through 60,000 miles of blood vessels to nearly every cell in our bodies.

The heart has its own electrical control center and can keep on beating even when disconnected from the body. This cardiac conduction system uses electricity to coordinate each heartbeat among its various valves and other parts.

Jesus, the Creator of the human heart, often expressed concern about a different part of us that He also called our *heart*. We learn from the Gospel of John that this is the part of us that can be hardened to the point of misunderstanding God's truth (12:40), the part of us that Satan can influence so much that a chosen apostle can become a betrayer (13:2), the part of us that can be troubled and afraid (14:2, 27) and filled with grief (16:6), and the part of us that the Lord wants to rejoice with a joy that cannot be taken away from us (16:22).

This spiritual cardiology is the focus of our Lord, the Great Physician. He made both the physical heart we see and the spiritual one we do not. In our passage this morning, Jesus is concerned about the potentially troubled spiritual hearts of the eleven remaining disciples, who had just celebrated the Passover meal with Him.

In his 1883 message on this text, Charles Spurgeon describes our Lord's concern for them this way: "The disciples had been like lambs, carried in the warm bosom of a loving Shepherd. They were now about to be left by him, and would hear the howlings of the wolves, and endure the terrors of the snowstorm. They had been like tender plants conserved in a hot-house, a warm and genial atmosphere had always surrounded them; they were now to endure the wintry world with its nipping frosts, and so it was to be proven whether or not they had an inward vitality which could exist when outward protections were withdrawn."

Understanding this challenge Jesus tells them, "Let not your heart be troubled," in spite of the coming threatening conditions of that evening. For the Apostle John, what He says here is yet another reason you and I, his readers, must believe that Jesus is the Christ, the Son of God, and believ-

ing have life in His name (20:31). Jesus gives his disciples three reasons their heart need not be troubled.

I. Do not be troubled because of whom it is you are believing (v. 1).

Illustration: The Puritan John Lightfoot also reflected on the coming trouble of that evening: “[The disciples] had run along with their whole nation in that common expectation, that the kingdom should be restored unto Israel through the Messiah, Acts i.8 [v. 6: “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?”].

“They had hoped to have been rescued by him from the Gentile yoke, Luke xxiv.21 [“But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done”].

“They had expected he would have entertained his followers with all imaginable pomp and magnificence, splendor and triumph, Matt. xx.20 [vv. 20-21, “Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom”].

“But they found, alas! All things fall out directly contrary; they had got little hitherto by following him but poverty, contempt, reproach, and persecution: and now that their Master was to leave them so suddenly, they could have no prospect or hope of better things. Is this the kingdom of the Messiah?” [*Commentary on the New Testament from the Talmud and Hebraica*, 3.396].

Application: That question undoubtedly began to haunt the disciples – “Is this the kingdom of the Messiah?”. Jesus answers this troubling question by reminding them who the Messiah is.

The verbs in this first verse may be taken as commands or statements of fact. Our KJV translation takes the first as a statement of fact – *ye believe in God*, and the second as a command – *believe also in me*. The ESV we read this morning translates with two commands – *believe in God, believe also in me*. I prefer to see two statements of fact here – *ye believe in God, ye believe also in Me*. These men were men of faith, both in God and in Christ, unlike the one unbeliever among them who had left the room. Yet as believers their hearts could still be troubled. Men and women of faith experience troubled hearts. Jesus stills their troubled hearts by reminding them about who it is that they are trusting.

When circumstances become troubling to us, we need to remember who it is that we are trusting, what He is like, what He has done for us, and what He has promised to us. These men were not trusting in themselves; they were not trusting in a religious practice or a church; they were not trusting in a priest or a prelate. These men were trusting in God and in Jesus Christ, whom John clearly tells us here is worthy of our trust, just as much as God the Father, for Jesus is God.

God the Father and His Son Jesus Christ are worthy of our untroubled trust from the heart, not only because they are all powerful, but also because they are all loving. We need no troubled heart when we remember who it is that we are trusting, what He is like, what He has done, and what He has promised still to do. He leaves no need we can experience uncared for. As David understood, He is our faithful Shepherd, and we shall not suffer want (Ps. 23:1). He gave His life for the sheep, so all will be well (John 10:11).

II. Do not be troubled because of the place where Jesus was going (vv. 2-3).

Illustration: Back in John 2:16, Jesus drove merchandizers out of a place that He called *My Father's house*. He was referring to the Herodian temple, which the Jewish establishment had turned into a money-making machine.

Application: Now Jesus refers again to another place He calls *My Father's house*. He was not talking about the Herodian temple this time. Here He was talking about that spiritual temple in heaven, of which the building in Jerusalem was an earthly type. The book of Hebrews explains this difference: "Who [the priests of the earthly temple] serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (8:5). Moses was shown the heavenly temple, and he built the features of the tabernacle, which became the temple, accordingly. The earthly temple in Jerusalem was a revelatory type of God's spiritual temple, His house in heaven.

Jesus mentions some wonderful truths about God's heavenly house. First, it has room for many homes (v. 2a). Jesus had spoken before of the enormous room in God's house (Luke 14:16-24; *and yet there is room* - v. 22). Like Ira Stanphill's song invites, "There is room at the cross for you. Though millions have come, there's still room for one, yes there is room at the cross for you." As Jesus's parable teaches, however, many invited do not come in spite of all the room. May each of us respond in thankful repentance and faith to the invitation of Christ to the Father's house.

Second, Jesus tells us that God's heavenly house will receive His preparation (vv. 2b). What preparation would

God's heavenly temple, the Father's house, need for people like you and me before we came there?

That question, I believe, was answered by the Herodian temple the night Jesus was crucified. After Jesus cried out at the end of His suffering for our sins, "It is finished," the veil of the temple that separated the holiest place from the rest was torn from top to bottom (Mark 15:38). The preparation Jesus made in the heavenly temple through His sacrifice on the cross was to open access to and acceptance in the holy presence of God through the veil. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9:23). Calvary was that better sacrifice purifying preparation. Sinners saved by grace are these purified heavenly things, invited into the prepared house of God, which now has no veil.

Finally, Jesus tells them that He would come again and bring them with Him to His Father's heavenly house, so that where He is, there they would be also (v. 3).

In one sense for every believer, to be absent from the body is to be present with the Lord in this prepared heavenly house (2 Cor. 5:6, 8). But Jesus refers here not to the believer's absent-from-the-body departure to heaven, but rather to a departure that happens when He returns, which causes resurrected saints to arrive bodily in God's temple.

The Apostle Paul gives more details about this future event, which Bible students refer to as the Rapture of the saints (1 Thess. 4:13-18). Because of the rapture promise, we sorrow not as others who have no hope when our brothers and sisters pass away in Christ. Because Jesus is coming back to raise our dead bodies, let not your heart be troubled.

III. Do not be troubled because you know the way, the truth, and the life (vv. 4-6).

Illustration: In the summer of 2022, the United States Patent and Trademark Office awarded a trademark to Ohio State University for the word *The*. The branding of the school is now legally not only, “Ohio State University,” but rather, “The Ohio State University.” Since 1986, the school has used the definite article to distinguish itself from other OSU universities, like Oregon State University and Oklahoma State University. The idea communicated is that this OSU is “The (one and only) Ohio State University,” TOSU, not just one of the many OSUs.

Application: Jesus does a similar thing with the word *the* in verse 6. He claims to be the way to the Father’s house, the truth about who the Father is, and the life that enables dead sinners to partake of the Father’s eternal nature. He does not need to appeal to any patent office or other higher authority to make it so. No man comes to the Father’s house except by Him because of who He truly is in Himself, and because of what He alone accomplished in His death on the cross and His resurrection from the tomb. All our thanks, glory, service, worship, and love must go to Him in response, for He is all these things for us. In the category of “all that is good,” Jesus Christ is The one-and-only Good.

Conclusion: This past week many believers have had troubled hearts. We did, of course, remember on Thursday the trouble our hearts experienced on September 11, 2001. But on Wednesday the 10th, we also got the news that our brother in Christ, Charlie Kirk, was assassinated during a political rally in Orem, Utah. While exercising his God-given inalienable right of free speech in an effort to convince some college students that America can have a turn-

ing point back to righteousness, one gun shot silenced his voice and stole away a godly husband and father from his young family and a gifted patriot from his country. Charlie was 31 years old. I cried when I heard that news, and later in the week I cried with some of you.

One of the amazing things about our passage this morning is that its reasons for following Jesus's command, "Let not your heart be troubled," are still valid after a week like this. We need not be troubled because we believe in God and we believe in Jesus Christ. We need not be troubled because of the place Jesus went to make preparation, where our brother is today untroubled in the presence of His Savior. And we need not be troubled because we do know the one and only way, truth, and life. Not even an assassin's bullet can take these things away from us, as Charlie's widow so bravely testified a couple of days ago.

For these reasons, Dear Brothers and Sisters, "Let not your heart be troubled." May we trust Him to still our hearts.

"A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction—the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

—David Martin Lloyd-Jones,

*Preachers and Preaching*