

An Untroubled Heart  
John 14:1-14  
May 24<sup>th</sup>, 2026

Why should your heart be untroubled?

1. You can \_\_\_\_\_ the Triune God. (14:1)
2. Jesus has prepared a \_\_\_\_\_ for us. (14:2-6)
3. The \_\_\_\_\_ of the Father is revealed in Jesus. (14:7-11)
4. God answers \_\_\_\_\_ in Jesus' name. (14:12-14)

5. Applying the Word

\_\_\_\_\_ to this passage  
when your heart is troubled.

Questions for Discussion/Reflection on John 14:1-14

1. For what reasons might the disciples' heart have been "troubled?" How is that similar to common ways that we find our own hearts troubled today?
2. Why does Jesus direct them to believe in Him as a remedy for their troubled hearts? How does a growing, confident trust in Jesus help us when we are feeling troubled?
3. Heaven may be years or decades away for us. Why should we direct our hearts toward heaven when we find ourselves troubled? (vv. 2-3)
4. Why do people object to the Christian claim taught by Jesus in John 14:6 that Jesus is the only way to God? Have you ever struggled with that?
5. In what way have we "seen the Father" in Jesus? (vv. 7-11)
  - a. If someone views the God of the Old Testament as different in character than Jesus in the New Testament, how would this principle challenge that view?
6. What does it mean to pray "in Jesus' name?" How does that help explain the apparently broad promise of v. 14?
7. Brainstorm some common things that lead to a troubled heart. Work through specific ways to apply these four principles to those issues.

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Big idea: Hope for troubled hearts is found in confident trust in Jesus who prepared a place for us.

Intro

John 14 opens with the beautiful and comforting words of Jesus, “Don’t let your hearts be troubled.”

The disciples had many reasons to be troubled from what just happened in chapter 13.

Jesus reversed expectations by washing their feet (13:1-17)

He told them that one of them would betray Him – and they were still confused about who and how (13:18-21)

Jesus would be leaving (13:33)

Peter would deny Him not once or twice but three times before the rooster/alarm clock goes off in the morning (13:36-38)

Their lives had been planned out in their minds – they would rule with Jesus in His kingdom. The only question was about which one of them would be greater.

Now all of that is up in the air.

When does your heart get troubled?

Is it when the future seems very uncertain? Your job is lost or inadequate. Your boyfriend broke up with you and you thought he was “the one.”

When there are problems with your friends or family relationships?

When the month lasts longer than the money?

Maybe it is much bigger – what will happen when I die? Will I go to heaven? Is heaven real? How do I know what’s true about God?

Why should your heart be untroubled?

1. You can **trust** the Triune God. (14:1)
  - a. “Don’t let your heart be troubled”
    - i. Troubled means “stirred up.” It was used in John 5 of water that was stirred up.
    - ii. Carter - The disciples’ hearts are stirred up. Like ingredients in a mixing bowl, doubt, confusion, uncertainty, and fear are being stirred around inside their hearts.
    - iii. We can’t take this as an automatically sinful response because the same word is used of Jesus in chapter 13 when He told them that one of them would betray Him. Jesus never sinned so this was not a sinful response.
    - iv. Your heart is your control center. It’s your thinker, feeler, chooser.
  - b. Believe in God – lit. “believe and keep on believing” – ongoing.
    - i. What should they not do? Let their hearts be troubled.
    - ii. What should they do? Believe in God.
  - c. Believe also in me.
    - i. Does this downplay the deity of Jesus? Does this mean He is not God?

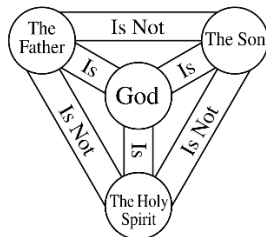
- ii. No, it fits well with our understanding of the Trinity and how Jesus describes His relationship with the Father.
- iii. It emphasizes trinitarian unity – how inappropriate for a regular person to make this claim?
  - 1. If I say, “you’re worried, I can tell. Believe in God and believe in me” – very inappropriate.
- iv. **John 10:30** "I and the Father are one."
- v. V. 10 – I am in the Father and the Father is in Me.
- d. He has told them in advance what would happen so they would believe in Him. (13:19)
- e. Confident, robust, settled, biblical trust in God is the first dose of medicine for a troubled heart.
  - i. It’s the first line of defense to guard against a troubled heart.
- 2. Jesus has prepared a **place** for us. (14:2-6)
  - a. Heaven is described as His Father’s house with lots of room for us to live.
    - i. Why should we not let our hearts be troubled? No matter how bad life is now in a world cursed by sin, it’s not our long-term home.
    - ii. The King James and NKJV use “mansion” because the latin vulgate used a similar word “mansions” but the more literal is of dwelling places or rooms in a house.
      - 1. The idea is not of luxury but sufficient space and presence for all who would come.
    - iii. Our long-term home will be with Him.
    - iv. To be absent from the body now is to be present with Christ. (Phil. 1:22-23)
      - 1. **2 Cor. 5:8** we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.
      - 2. To die now is to be with the Lord.
      - 3. V. 3 describes what we call the rapture, Jesus coming again to receive us to Himself so that we may be where we are. It doesn’t describe Him coming to earth to set up His kingdom but to bring His people to Himself.
      - 4. Then Jesus will return to earth in His second coming to establish His kingdom.
      - 5. Followed by a new heaven and new earth that will be our long-term home.
        - a. So even “heaven” now is temporary until that day.
    - v. Randy Alcorn in his book on Heaven wrote:
      - 1. Many assume heaven will be unlike earth. But why do we think this? God designed earth for human beings. And nearly every description of heaven includes references to earthly things—eating, music, animals, water, trees, fruits, and a city with gates and streets. The Bible speaks of the new heavens and a new earth—not a *nonheavens* and *nonearth*. “New” doesn’t mean fundamentally different, but vastly superior. If someone says, “I’m going to give you a new car,” you’d get excited. Why? Not because you have no idea what a car is, but because you *do* know.
  - vi. We will never feel fully at home in this world in the present state because we were made for another.
- b. He told His disciples that He is going to prepare a place for them (and us).

- i. When I was a college student, I heard someone say, “God created this world in 6 days and Jesus has been working on heaven for 2,000 years, imagine how awesome it will be!”
  - ii. Well-intentioned and its right that heaven will be glorious, but misunderstanding how He prepares a place for us.
  - iii. He prepares a place for us by making a way for us by going to the cross for us. That’s what He is preparing His disciples for.
  - iv. Not an ongoing act of creating but He went to the cross to prepare a place for us.
  - v. Vv. 4-6 continue that same idea rather than starting a new idea.
- c. Believe in Him as the only way (14:4-6)
  - i. They know the way, but they don’t know that they know the way, which is why Thomas asks and Jesus clarifies.
  - ii. He is the way, truth, life – no one comes to the Father except through Him.
    - 1. The exclusivity of Christ could not be more clear.
    - 2. He is not a way among many ways.
    - 3. He is not a way to the Father but there are other ways to the Father, other ways to heaven.
    - 4. He is THE singular way.
- d. You might have heard someone use the analogy of the blind men and the elephant to describe the way that different religions all have a part of the truth even though they appear to contradict each other, and therefore no religion, including Christianity, can claim to know the truth.
  - i. Feel different parts and try to figure out what it is
    - 1. Tail – rope
    - 2. Ear – fan
    - 3. Leg – tree
  - ii. Problems with the analogy
    - 1. They are all wrong – not a rope, fan, or tree – it’s an elephant! Not that each is a little right.
    - 2. The “seeing man” claims something that he says none of the others can have.
      - a. Whose perspective is this story told from?
      - b. Someone who can see who looks in at all the blind men and realizes their error.
      - c. Even while he accuses Christians of being arrogant, the philosopher is claiming to be the only enlightened one who can see the blindness of others!
        - i. He is the one who has overcome his cultural conditioning and is able to see the world as it actually is.
    - 3. In reality, Jesus as God-man is the only one who can tell us the truth about who God is and how to get to Him.

- iii. Some complain that there is only one way. We should marvel that there is A WAY, any way at all!

3. The **heart** of the Father is revealed in Jesus. (14:7-11)

- a. To know Jesus is to know the Father.
- b. To see Jesus is to see the Father.
  - i. The Father and Son are “in” each other – inseparable.
- c. How does this relate to our troubled hearts?
  - i. **Hebrews 1:1-2** God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup> in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.
  - ii. What have we learned about God through Jesus?
  - iii. Compassionate
    - 1. Towards the Samaritan woman at the well (John 4)
    - 2. The man who had been unable to walk for 38 years at the water (John 5)
    - 3. The hungry crowd that he fed and then called to greater belief in Him as the bread of life (John 6)
    - 4. The blind man He healed and then welcomed when He was kicked out of the synagogue (John 9)
    - 5. Lazarus and his sisters (John 11)
  - iv. In control
    - 1. Telling them exactly what would happen – the hour has come, He will be betrayed, Peter will deny, etc.
  - v. Present
    - 1. Matt. 28:20 – with you always, even to the end of the age
- d. Notice that Jesus commands us to believe Him when He says that He is in the Father and the Father is in Me.
  - i. Trinitarian theology might not be easy, but it isn’t optional either. It is a first tier doctrine not a second tier doctrine.
  - ii. Scutum Fidei – shield of faith – origins back to at least the 12<sup>th</sup> century – not as a technical diagram of the Trinity but compact visual device.



- iii.
- iv. He encourages them to believe Him in this but if they doubt, believe because of the works that He has done.

4. God answers **prayer** in Jesus’ name. (14:12-14)

- a. Two parts of this raise questions for us:
  - i. What are the greater works that we will do?
  - ii. Will He really do whatever I ask in His name? No guardrails?
- b. First, the “greater works” are not greater in quality or quantity.
  - i. Although the apostles continued to verify their message with miraculous acts (healed people, even raised the dead), they didn’t calm the seas, multiply food for thousands, or raise themselves from the dead.
  - ii. Instead it’s the greater work that He was sent Here to accomplish as the way, truth, and life.
  - iii. We carry that message and get to see the ongoing miracle of new life as people turn to Jesus.
  - iv. Greater in many ways (Carter)
    - 1. Geographically – from a small pocket of the Roman empire to the globe.
    - 2. Ethnically – from only Jews to Gentiles of many languages and cultures
    - 3. Numerically – from dozens to thousands by Acts 2 to billions today
- c. Second, the key qualifier is that we are to ask in His name.
  - i. Does that mean it’s a magical incantation that if we add this phrase we get what we want?
  - ii. No, it means to ask according to His will, in line with what His priorities and character. Is it a request that Jesus would sign His name to?
  - iii. Illustration – Imagine that a child learns that his older brother won’t listen to him when he comes with a request (it’s my turn to play on the xbox) but if the request is in the name of the parent (mom says, it’s my turn to play on the xbox) then it gets results. So he starts adding mom’s name to everything – mom said you have to give me some of your candy. Mom says we have to watch the movie I want. Mom says you have to let me hang out with you and your friends. That only works if that actually aligns with mom’s will – has mom actually said that?

## 5. Applying the Word

- a. **Come back** to this passage when your heart is troubled.
  - i. My routine is to start studying the passage on Tuesday if I’ll preach it Sunday. By Thursday I had already spent a couple days in the passage and as I drove in to work I had to acknowledge that my heart was troubled about several things. None of them were crises, but they were the normal challenges of life. I needed to acknowledge that and apply the same principles.
    - 1. My home is with Jesus and it’s secure because of Him. One day I’ll be with Him and no hardship of life will prevent that.
    - 2. He is the way – not my own goodness or good deeds or personal stability. It’s all by His grace.
    - 3. I can trust the heart of God because I see it displayed in Jesus. He’s compassionate and present and in control. My life isn’t spiraling out of control.
    - 4. I can pray specifically ... so I did. I put words to the specific things that were on my mind, evaluating as I prayed whether I can ask for these things “in Jesus’ name” – do they fit His priorities or was it more about my comfort and ease?

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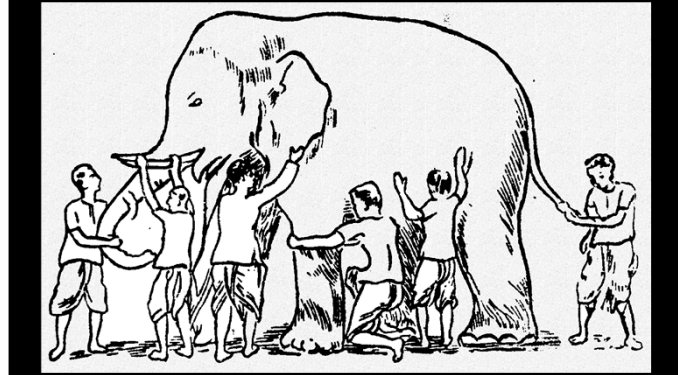
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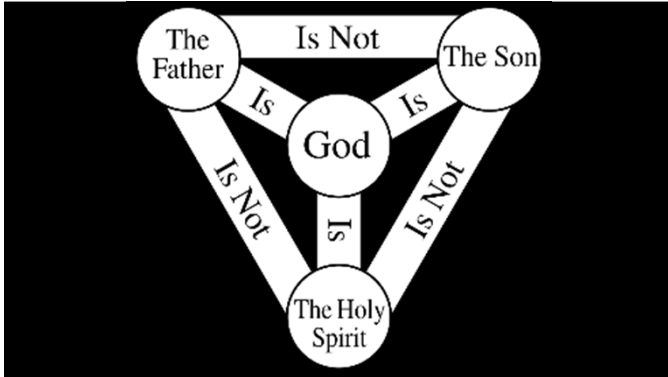
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Randy Alcorn



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