

“Comfort for Troubled Hearts”

September 6, 2026

John 14:1-14

I. Introduction

As we come to John 14, the hearts of Jesus' 11 remaining disciples are troubled. Their whole world seemed to be crumbling around them. Their week had begun gloriously with Jesus' triumphal entry into Jerusalem and people waving palm branches and shouting, **“Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel!”** (John 12:13) Even the Jewish leadership who had been plotting against Jesus had cried out in despair, **“See, this is getting us nowhere. Look how the whole world has gone after Him!”** (John 12:19) But Jesus had not come to establish an earthly kingdom and He refused that crown. Disappointed and disillusioned in their dreams of a Jewish kingdom with Jesus as their miracle-working king, the fickle crowd began to change. Soon the priests were once again seeking someone to betray Jesus .

Like their fellow Jews, the disciples had seen Jesus as the Messiah who had come as a conquering king. In the depths of their hearts, they had believed that He would free Israel from bondage to Rome and restore Israel's glory and sovereignty. The disciples had forsaken everything to follow Jesus (Matt. 19:27) and now Jesus apparently was forsaking them as He said in John 13:33, **“Where I am going, you cannot come.”**

Other events of that evening in the upper room had added to their emotional distress. They had been shamed by their prideful refusal to wash each other's feet, which led to Jesus humbly doing what they refused to do. They were shocked to hear Jesus predict that one of them would betray Him and they were appalled at the news that their strong, bold leader, Peter, would cowardly deny knowing Jesus. All these things led to some very troubled hearts and minds as the disciples reclined around that Passover table.

Knowing the turmoil in His disciples' hearts and knowing that there were more troubles ahead, Jesus sought to comfort them and calm their troubled hearts in the face of His coming departure. These 14 verses lay the foundation for that comfort—not only for the disciples gathered there but for all believers. Comfort comes from trusting in Jesus Christ beginning with trusting Jesus' continual presence.

II. Sources of Comfort

A. Trusting Jesus' Continual Presence Jesus began by saying, **"Do not let your hearts be troubled. Trust in God, trust also in me."** He was saying that *"Just as you believe in God, you are to believe also in Me. Now remember, when you can no longer see me, don't stop trusting in me. Like God, I will still be with you."* As He affirmed His deity, Jesus was calling His disciples to put their trust in Him. **Turn to Psalm 56:3-4.**

Jesus wasn't calling the disciples to believe on Him and be saved; they had already done that. He was calling them to continue to trust in Him. Though they truly believed in Jesus, His disciples' trust and faith were beginning to waiver. Soon, when He was taken from them and they faced the traumatic events of His betrayal, His arrest, His trial, and His crucifixion, it would reach its lowest point. But, like God the Father, Jesus didn't need to be visibly present for the disciples to receive comfort; His promise from **Matthew 18:20**, **"For where two or three come together in my name, there am I with them"** would always be true. Comfort comes from trusting Jesus' continual presence.

B. Trusting Jesus' Preparation A second source of comfort for the disciples was Jesus' preparations for the future. Their separation from Him would not be permanent. He was going away to prepare a place for them where they would be reunited with Him in His heavenly glory. The **"Father's house"** is another name for heaven—the place where God dwells and where Jesus sits today at the right hand of the Father.

In **Hebrews 11:16** heaven is described as a country due to its vastness; in **Hebrews 12:22** heaven is a city emphasizing its large number of occupants; in **2 Timothy 4:18** it is a kingdom because God is its King; but here Jesus called it, **"My Father's house."** This was just another way of saying, *"It is home."* Home is a place where you can be yourself. Home is where you're always accepted and loved. You're not just a guest. You are a resident. You live there. That is home. Jesus was saying, *"I'm going to take you to My Father's house, and it will be your home, too. You'll be a part of the family. You'll be home where you belong."* Jesus is preparing a home for His children; for Christians.

Jesus said, **"In My Father's house are many rooms."** The KJV says, *"many mansions."* But *"mansion"* is not the best translation of the Greek word that Jesus used. The better choice is *"dwelling place"* or

"rooms." The word that Jesus used comes from the eastern custom that when a son grows up and gets married, he brings his bride back home again. And the father adds another room onto His house for them. Then when another son grows up and gets married, they add another room. The house just keeps getting bigger and bigger, as the family stays together.

The words from [John 14:3](#), **"I will come back and take you to be with me,"** is a clear promise of the Lord's return for His people. Jesus is coming back for Christians. Some will go to heaven through the valley of the shadow of death, but those who are alive when Jesus returns will never see death. They will be changed to be like Christ and go to their room in their heavenly home prepared by Jesus just for them.

C. Trusting Jesus' Way When Thomas said that they neither knew where Jesus was going nor the way there; Jesus comforted them by telling of His way; Jesus' Way—the ONLY Way. When Jesus said, **"I am the way and the truth and the life. No one comes to the Father except through Me,"** He was saying that He alone is the way to God and heaven because He alone is the truth about God and He alone possesses the life of God. The words **"No one comes to the Father except through me"** destroys any other proposed way to heaven—whether good works, religious ceremonies, costly gifts, or anything else. There is only one way and that way is Jesus Christ—[Acts 4:12](#) says, **"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."** [1 Timothy 2:5](#) puts it this way, **"For there is one God and one mediator between God and men, the man Christ Jesus."** Jesus is the only Way to heaven.

D. Trusting Jesus' Identity Jesus then pointed them back to the truth of His identity—who He really is. When Jesus said, **"If you really knew me, you would know my Father as well,"** He claimed to be God Incarnate. He was claiming to be full deity and to have equality with the Father. He is the way to God because He is God. This is the 4th source of comfort: comfort comes from trusting Jesus' identity, i.e., who He is.

There's *"knowing"* and then there's *"knowing."* Philip and the disciples didn't want to know God in a superficial way, they wanted to *really* know God—they wanted to have a deep, personal relationship with God. Jesus replied that in seeing Him, Philip *was* seeing God. Jesus wasn't simply a religious teacher or guide; He is the end, the goal. He is the One in whom God can be found. Jesus is God. Jesus reminded them of two proofs

of His identity: first, His words—He didn’t speak on His own—in [John 7:16](#) Jesus said, **“My teaching is not my own. It comes from him who sent me.”** Jesus’ teachings were God’s teachings.

Jesus went on to say that their comfort in Christ’s identity is also based on His miracles. In [John 5:36](#) He said, **“For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.”** You cannot separate Christ’s words and works, for both come from the Father and both reveal the Father. Believers today have not seen the Lord Jesus in the flesh ([1 Peter 1:8](#)), but we do see Him and His works in His Word and all around us.

E. Trusting Jesus’ Power [Verse 12](#) is an awesome promise to those who have faith in Jesus Christ, **“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.”** Comfort comes from trusting Jesus’ power.

The Apostles were given power to perform special miracles as credentials of their office; [turn to Acts 5:12-16](#). But these were no more powerful miracles than what Jesus did. These **“greater things”** was the extent and quantity of what was done. In [Acts 2:14-41](#) Peter, who had denied Jesus, preached a sermon on the Day of Pentecost and 3000 sinners were converted in one day. Jesus never preached outside of Palestine, yet God used ordinary people over the years to spread the Gospel throughout the world. Jesus had only a limited outreach to Gentiles, but His disciples would reach the Gentile world with the Gospel. The power to perform those **“greater things”** would only be available because Jesus was going to the Father and would send the Holy Spirit to provide His disciples with power—power comes from the Holy Spirit.

F. Trusting Jesus’ Promise Finally, comfort comes from trusting Jesus’ promise. While Jesus was with His disciples, He supplied their daily needs. But as He was preparing to leave them, Jesus promised that even after He was gone, He would continue to supply the disciples’ needs from heaven through prayer. To ask in Jesus’ name is not a *“magic formula”* that one automatically attaches to prayer requests, which guarantees that God will answer. To ask anything of the Father in the name of Jesus, means that we ask what Jesus would ask, what would please God, and what would bring God glory by furthering His work. When a friend says to you,

“*You may use my name!*” he is handing you a great privilege as well as a tremendous responsibility. And that is what Jesus did for His disciples.

The “**whatever**” in [verse 13](#) and the “**anything**” in [verse 14](#) are qualified by all that God has revealed in His Word about prayer; God is not giving *carte blanche*; “**in My name**” is the controlling element. To know God’s name means to know His nature, what He is, what He wants to do. God answers prayer in order to honor His name; therefore, prayer must be in His will—[turn to 1 John 5:14-15](#). The first request in “*The Lord’s Prayer*” is “**Hallowed be Thy name.**” Any request that does not glorify God’s name should not be asked in His name; it will not be answered.

III. Conclusion

The world is full of false hopes. But Jesus’ message of true comfort and hope is just as applicable today as it was in the upper room 2000 years ago. We can take comfort that Jesus is with us—in [Matt. 28:20](#) He said, “**Surely I am with you always, to the very end of the age.**” He is with us in the Holy Spirit. We can take comfort that Jesus is preparing a room for each one of us; [Rom. 8:18](#) says, “**I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.**” We can take comfort that Jesus is the Way; [Eph. 2:8-9](#) say, “**For it is by grace you have been saved, through faith-- and this is not from yourselves, it is the gift of God--not by works, so that no one can boast.**” We can take comfort in Jesus’ identity; He is “**the Lamb of God who takes away the sin of the world**” ([John 1:29](#)) but as Thomas said in [John 20:28](#), He is also “**My Lord and my God.**” We can take comfort in Jesus’ power; [Phil. 4:13](#) says, “**I can do everything through him who gives me strength.**” Finally, we can take comfort in Jesus’ promise; in [Luke 11:9](#) He said, “**Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.**” [James 4:3](#) says, “**When you ask, you do not receive, because you ask with wrong motives.**”

If Jesus is your Lord and Savior, all these are yours. You can rest in them. But we also need to tell others about this comfort. In [Matthew 28:19-20](#) Jesus commanded, “**Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to**

obey everything I have commanded you.” We need to tell others how they can have this comfort. This is what Jesus Christ has chosen you to do. Let me close by quoting Penn Jillette, the atheist illusionist and comedian of the duo Penn and Tellier: *"I don't respect people who don't proselytize. I don't respect that at all. If you believe that there's a heaven and a hell and people could be going to hell or not getting eternal life or whatever, and you think that it's not really worth telling them this because it would make it socially awkward.... How much do you have to hate somebody to believe that everlasting life is possible and not tell them that?"*

Communion Devotion – September, 2026

1 Corinthians 11:23- 30

As we come to the Lord's Table this morning, we are reminded of that first supper when Jesus washed His disciples' feet. Jesus was about to establish an important memorial—communion or the Lord's Table. The bread and the juice are to remind us of Jesus' love for each one of us. It reminds us that the Word of God, the Creator of all things, came to the earth and willingly gave His body, His life for each one of us. If you have made Jesus your Lord and Savior, whether or not you are a member of TBC, we invite you to join us in this memorial.

The bread reminds us that His body was broken—brutally nailed to a cross—as a sacrifice for our sins. The juice reminds of His blood that came from the crown of thorns pressed on His head, from the holes of the nails through His hands and His feet, and from the gash in His side from the spear that pierced His heart. Gruesome as it may be, blood was important—[Hebrews 9:22](#) says, **“In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.”** It's Jesus' blood that covers our sin.

But as Scripture reminds us, as we come to the Lord's Table—as we come to commune with God—we need to look at our hearts and make sure we are right with God—that we have confessed our sin. This isn't just some part of a ritual, it is important. Paul wrote that because some hadn't taken care of sin issues, **“many among you are weak and sick, and a number of you have fallen asleep.”** In [Matthew 5:23-24](#) Jesus said, **“If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.”** Unconfessed sin comes between God and you.

This morning as the elements are being passed, thank God for the gift of eternal life. But don't stop there, look at your heart. Confess your sins to God; make sure you are clean on the inside as well as on the outside.