

Christ Reformation Church

Tillamook, Oregon

There is no ground for justification in anything man is or does, has done or will do. Even after his being born again, called, converted, sanctified, the ground of God's verdict whereby he is justified is never in the sinner. It is not because of his faith, or because of the good works he performs by faith, that God declares him to be righteous. Nor can these add anything at all to his righteousness before God. The ground of his righteousness is never in man. It is outside of man, outside of the sinner himself. The ground of the verdict of God justifying the ungodly is Christ alone. [Herman Hoeksema, The Triple Knowledge, Vol 2]

www.sermonaudio.com/crc

www.unholycharade.com (blog)

www.lightfordarktimes.com (blog)

Christ Reformation Church – YouTube Channel (Light for Dark Times)

Don't be Deceived – The Spirit of Antichrist

(Part 5 – Don't Be Troubled)

October 12, 2025

Sermon Text: John 14:1

Scripture Reading: John 14

Early one morning in the year 1738 a shepherd boy, with homespun clothes and bare feet, stood at the counter of Alexander McCulloch's

bookshop in the University city of St. Andrews. The startled shopkeeper was yet more surprised when he heard the youth's request; it was for a Greek New Testament. 'Boy,' exclaimed the Professor of Greek who happened to be in the shop at that moment, 'if you can read that book, you shall have it for nothing.' Soon a rather thick leather volume was in the lad's hands and to the astonishment of all present he read a passage and won his prize. By the afternoon sixteen year old John Brown was back amongst his flock on the hills

of Abernethy, having walked some forty-eight miles since the previous evening to obtain his treasure. [Iain Murray, Introduction to Hebrews Commentary by John Brown]

And the product was the three monumental volumes which we have available to us today – *The Discourses and Sayings of Our Lord* [Banner of Truth]

[I had to purchase the 3 volumes used, however since it does not appear that Banner of Truth has them available.]

What does this all have to do with our current series on The Antichrist? Let me explain.

As we are being taught by God's Word concerning this subject of the Man of Sin, the Antichrist, who will one day be revealed, whose spirit is even now very much at work in the world, we will be tempted to be fearful. This coming one-world empire of Satan is certain, it is short-lived, it and Satan and Antichrist and all who belong to that black kingdom will be forever cast into the Lake of Fire when Christ appears.

Nevertheless, knowing that this time of Great Tribulation will see the most intense persecution of Christ's people ever, when refusing

John Brown was a pastor in Edinburgh, Scotland from 1829 to his death in 1858. "He had two lasting influences on his century and posterity. First, in an age when there was much preaching, Brown worked to recover the emphasis that the pulpit's first duty is to give consecutive and accurate *exposition*, not merely devotional or doctrinal thoughts delivered at random. Secondly, he held that in the exposition of the whole empire of the Word of God, no portion deserves greater attention than the four Gospels. They give us, with the greatest fullness (Brown insisted), personal and direct knowledge of Him whose words are spirit and life. And therefore, beginning in the summer of 1807, John Brown labored for more than 40 years in the study of the Gospels. [Banner of Truth Trust]

to worship the image of the Beast or receive his mark will result in suffering, persecution and death, we can become fearful. Especially when we see so much obvious evidence of the workings of the spirit of antichrist all around us right now.

And so I thought it would be very good for us, as we continue to hear God's Word on this subject of the Son of Perdition, to hear the Lord Jesus' words found here in the 14th chapter of John's Gospel.

And this brings us right back to John Brown because in his great exposition of the Gospels, he wrote an exposition of these tremendous words of Christ to us which open this 14th chapter of John:

Let not your hearts be troubled. Believe in God; believe also in Me.

The title of John Brown's chapter on this text is this:

Faith in God and in Christ, the Antidote to Heart-Trouble

And so it is with John Brown's help that we hear these words of our Lord to us.

"It is the will of our kindly-affectioned Lord that His people should not be troubled. To us He says, 'I would have you without anxiety or distressing fear. Let not your hearts be troubled.'"

I. What were the causes of the disciples' trouble of heart?

"Troubled" here means "stirred up, agitated, filled with anxiety" like a troubled sea. This is a condition which characterizes the wicked:

But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. There is no peace," says my God, "for the wicked." (Isa 57:20-21)

But this need not be the state of the Christian's heart and mind. It is not the Lord's will that His people be so troubled.

“...do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. (Php 4:6-7)

Though we are persecuted and hated by this world, and though while in this world we will have trials and trouble, *still it is not the Lord's will that His people be troubled in heart.* And therefore it necessarily follows that He provides *peace of heart and mind* which guards us even in the deepest troubles.

Why were the disciples troubled – surely they must have been or Jesus would not have said to them, *let not your heart be troubled.* Here no doubt were some of the causes:

- Jesus, whom they loved and had been with for those 3 years, and who had just made His triumphal entry into Jerusalem, now had told them

things which confused and worried them:

“Now is my soul troubled; and what shall I say? Shall I say, Father, save me from this hour?”

“Except a corn of wheat die, it abides alone.”

“Truly, truly I say to you, that one of you shall betray me.”

“Satan desires to sift you as wheat.”

That Peter was to deny Him again and again in the course of just a few hours. He told them he was just about to go away, and would not take them with him. [Brown]

And so you begin to realize why they were confused and filled with distress. It would be hard enough if He left them, but to leave them by death – there was a hard saying. Because death not only is hard in itself, but it is the end. Where was the kingdom if he died? What of their idea about Jesus as Messiah? And what would become of them if he died?

All of these things then, all of these thoughts and worries – Jesus knew. He knew what was in them and He understood – He cared for them as He cares for all His people. And so He said to them, and to us –

Let not your heart be troubled.”

What might be troubling you today? Sickness? Loss? Fear of world events? Old age? *It is not the Lord’s will for us as His people to be troubled, worried, or anxious. The One who spoke to the raging waves – Peace, be still! – speaks the same words to you.* Peace. Be still. Don’t be troubled.

Is Antichrist coming? Yes. Is he going to establish his world kingdom? Yes. Is there going to be a great tribulation and persecution against God’s people? Yes.

Let not your heart be troubled.

II. The Remedy for this Heart-Trouble

“You believe in God. Believe also in Me.”

There is the antidote to this trouble of heart. *Faith.*

For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God? (1Jn 5:4-5)

The word “faith” is regularly misused quite frequently. I hate the term “people of faith” or “the faith community.” As soon as I get some kind of invitation to participate in a “faith event” by the “community of faith” I immediately trash it. Why?

Because faith requires an object. Faith is “faith IN”- it cannot stand alone or it is not faith.

But when someone or some organization uses these meaningless terms – they actually do mean something. Namely, *faith in anything or everything.* Except of course, faith in Christ.

There is no remedy for a troubled heart in objectless faith. ‘Just

believe' is a fiction as false as the fiction of Star Wars – 'trust in the force.'

The Lord Jesus put it truly –

You believe IN God, Believe also IN Me.

There is no peace to be found apart from this. No cure for a troubled heart except by faith IN the Lord.

Now, what did Jesus mean by this? Faith in God. Faith in Christ. It means –

- Faith in the Father's promises
- Faith in Christ's promises
- Faith in who the Father is
- Faith in who the Son is
- Faith in every Word that proceeds from God

“Our Lord, then, is to be considered as saying to His disciples [and to us], ‘Believe what God says, and what is said about God in His Word; and believe what is said of Me in God’s Word, and what I say.’ This is to believe in God – this is to believe in Christ.”

“The disciples’ excessive trouble of spirit rose out of their not understanding and believe – their ‘being slow of heart to believe what God had spoken by His prophets,’ respecting the sufferings of the Messiah, and the glories which should follow them.

What had God spoken concerning the Messiah, who, they were persuaded, Jesus their master was? He had said, ‘Messiah shall be cut off, but not for himself.’ ‘Behold, my servant shall deal prudently, he shall be exalted and extolled and be very high. Many shall be astonished at him, his appearance being so marred more than any man’s and his form more than the sons of men.’

‘He shall grow up as a tender plant, and as a root out of a dry ground.’

‘He shall be despised and rejected of men, wounded for our transgressions, and bruised for our iniquities.’

‘The Lord has laid on him the iniquities of us all.’

‘Behold my servant, whom I uphold; mine elect in whom my soul delights’

‘He shall not fail nor be discouraged, till he has set judgment on the earth’

If the disciples believed in God declaring these things concerning their Lord, would not their trouble of heart have been greatly relieved?’

Believe what God has said respecting these events which are giving you so much anxiety, and believe the truth respecting Him who says these things, and your hearts will not be thus troubled.

Believe the truth about me, as stated by the prophets; believe what I have said to you. Nothing that can occur should shake your conviction; nothing that looks like counter-evidence can ever neutralize the evidence you have received, that I am the Christ. Whatever happens, ‘fear not, only believe.’

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believes in him should not perish, but have eternal life.

I lay down my life for the sheep. I give to my sheep eternal life and they shall never perish.

[Brown]

Believe this:

In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going.” (Joh 14:2-4)

III. These Truths Applied to Us

Listen now as John Brown takes these truths and brings them home to our own lives:

“Trouble of heart is a mental disorder to which Christians in all countries and all ages are liable. When we become Christians, we do not cease to be human. It is true of Christians as of mankind generally, that they are ‘born to trouble, as the sparks fly upward;’ they are ‘of few days, and full of trouble.’ (Job 5) Poverty, reproach, sickness, disappointment, bereavement, sorrow, pain, and death are the lot of the saint as well as the sinner.

In many cases, a larger proportion of suffering than ordinary seems to fall to the lot of the children of God. Besides the afflictions which are common to saints as human beings, there are others which are peculiar to them as Christians. They are exposed to suffering from ‘the world lying under the wicked one,’ and they are exposed to suffering from the wicked one himself. In the world, from the world, they have tribulation; and their enemy the devil is constantly, directly or indirectly, making attempts to alarm or allure them.

And the Christian mourns the absence of the Lord; and groans, being burdened – often with a frail, suffering, mortal body – always with the body of sin and death.

These afflictions, when peculiarly severe and complicated, produce ‘trouble of heart;’ and owing to the weakness of the Christian’s faith, this trouble of heart is not only very painful, but materially interferes with the enjoyments and the duties both of religion and of ordinary life.

Besides, the Christian, being a man of public spirit – a citizen of Zion and a citizen of the world, - takes a deep interest in everything that concerns the welfare of the church and of the world; and, when events occur as they often to, which seem to bring into danger the cause of truth and righteousness – events which he cannot prevent or control, - his heart is sometimes like to fail him for fear and because of things which are coming on the earth.

It is the will of our kindly-affectioned Lord that his people should not be thus trouble. To all

such he says, as his apostle, 'I would have you without painful anxiety or distressing fear. Let not your heart be troubled; and the grand means for the prevention and removal of this undue anxiety and trouble of heart is *faith* – faith in God, faith in Christ.

There is that in the faith of the truth about God and Christ – faith in the promises made by the Father and the Son – which is fitted to secure the Christian from this trouble of heart in all of its forms.

Why should the Christian be trouble, when God his Father who is infinitely powerful, and wise, and good – who knows what is really good for him – who is equally disposed and able to secure it for him and who cannot lie – has said, 'There shall no evil happen to the just;' and, 'all things shall work together for good to them that love God?'

And how can the Christian who really believes this, whatever be his circumstances, be overwhelmed with anxiety or fear? Will he not, if he believe in God, be enabled to

say, 'God is our refuge and strength, a very present help in trouble: therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.'

'Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God.' Why should he be troubled, when Christ his Savior has, by the shedding of his precious blood, made atonement for his sins; and, ever living to make intercession, is able to save him to the uttermost, coming to God through him; and has declared that his sheep shall never perish, but shall be raised up at the last day and be with him where he is, beholding his glory?

How can the Christian, if he really believes this, be much or permanently troubled in heart? Will he not, firmly believing these things, adopt the Apostle's language –

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.
(Rom 8:31-39)

A Christian may find what will prevent or cure distressing trouble of mind, from whatever source it may arise, by thinking of the various causes of heart-trouble, whether from within or without, and then of then apply the particular truths respecting God and Christ and the exceeding great and precious promises made by them.

Afflicted Christians must believe if they would not faint; and they will not faint, however much their hearts be troubled, if they only believe. There is not one case of heart trouble, however extreme, to which the prescription ‘Believe in God, believe also in me,’ will not be found applicable, and the storm turned into a calm, the peace of God which passes all understanding will keep our mind by Christ Jesus.”