

Truth and Salvation

In Defense of Truth

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Well, we have a wonderful text to prepare our hearts for Communion this morning, and I would invite you to the gospel of John 14 as we continue our series on the entire principle of truth. And I'm going to read verses 1 through 6, but we'll be focusing simply on the last verse throughout most of the message here today. John, 14:1 through 6 where we read this,

1 "Do not let your heart be troubled; believe in God, believe also in Me. 2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. 4 And you know the way where I am going." 5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Now I realize, of course, that that's a familiar text for most of you, but we want to lay the groundwork to understand it in a deeper and a fresher way here today, and I think that we need to start with the reality of sin, the universality of sin. All men carry the guilt of sin on their souls. We were born with rebellious hearts, we manifested those soon after our birth, and we function in the realm of a sinful environment and we have sin in our hearts and darkness in our hearts, even remnants of it as believers in Christ. And for the unsaved person that has grave consequences. The Bible says in Isaiah 59:2, that, "your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear." We live in a realm created by God, man has stained that with his sin, and while we have an appointment of destiny to meet God at the bar of judgment, Scripture says that we're separated from him, that we are guilty and and he does not hear our prayers when we are not in Christ. And beloved, the clear teaching of Scripture is that that present alienation from God leads to an eternal condemnation and an infliction of divine wrath throughout all of eternity. That's not popular teaching, but it is the teaching of Scripture and we would be spiritual prostitutes if we withheld that teaching from men.

2 Thessalonians 1:9 and 10 says this, says, "These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day." Now this is a universal problem. Jews and Gentiles alike, whether people have heard the gospel or not, all of us are condemned under Scripture by the guilt of our rebellion against God. And so it becomes an urgent question, it becomes the most important matter to know and to resolve and to have resolved in your heart is: how can your guilt be removed? Is reconciliation even possible? How can a holy God forgive the sins of someone like me?

You know, when we walk around feeling the weight of sin, it's a genuine reality. The world tries to define away guilt and to explain it away and to prop people up with messages of self-esteem in order to minimize the effect of guilt on the human soul. That's deadly. That is wrong. That is the worst possible thing that we could do is to minimize guilt to people who are one day going to stand before a holy God. The biblical approach for dealing with guilt is to see the provision that God has made in order to resolve it, in order to remove it, in order to forgive it. There is reconciliation available, but it's not through your own works, and it's certainly not through protesting that you are a good person. We must come to grips with sin and seek the divine method of deliverance from it, and it is to those vital questions that Jesus speaks.

Look at verse 6 with me again in our text. "Jesus said to him," said to Thomas, he said, "I am the way, and the truth, and the life; no one comes to the Father but through Me." No one comes to the Father, but through Me. The idea of going to the Father, of being safe in the Father's hands, of being delivered into salvation and away from sin, and being safe in the presence of God, is the core of what Jesus is addressing in this text. And during his ministry, as we see in the gospel of John, Jesus spoke often about going to the Father. Look at John 7 with me, if you'll turn back just a few pages in your Bible. John 7:33 we read, "Jesus said, 'For a little while longer I am with you, then I go to Him who sent Me.'" Jesus speaking about an earthly departure to go be with his Father again in heaven.

Turn over to John 8:21 where you see Jesus talking about this departure again, this going away. In John 8:21, "He said again to [the Jews], 'I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come.'" Jesus saying, "I am going away. I'm going to my Father. I'm going to depart from this world." He had been inculcating, he had been teaching that idea and developing it in the minds of his disciples throughout his ministry as it's recorded for us in the gospel of John, and he even returned to that theme on the night prior to his crucifixion.

Look at John 13:33. Remember, this is on the night prior to his crucifixion. As he speaks to his disciples, he says, "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'" Jesus reminding them of what he had said earlier in the gospels and saying, "I've been saying all along that I'm going away. My time here on earth was never permanent." It was not his purpose to establish the kingdom in that first advent. He came, he had a work of redemption to do, but he said, "When the work is done, I'm going to go away."

Now the word for "go," you know, we use a little word like that so commonly that we don't often stop to think about what it means, but here it's important for us to do so. The word that is used here translated "go," it conveys the idea of going away or leaving. It indicates someone is proceeding from a departure point to somewhere else. Jesus is here on earth as he's speaking, "This is My departure point. I'm going to go away, I'm going somewhere else and I'm not going to be with you any longer." Now for the disciples, this was not news, this was not something that they wanted to hear, even though it was coming from the lips of their Lord, they resisted the idea. They loved Jesus. They depended on Jesus. They were learning from Jesus. He was the source of their blessing, the source of their fellowship, the source of the love which had transformed their souls. And so put yourself in the shoes or in the sandals of the disciples, and understand that the idea of Christ going away, the idea of Christ departing from the only realm in which they had known him, was something that was quite concerning to them.

Now Peter questions him, he quizzes him in what follows but he does not get anywhere in the discussion. Look at verse 36. Simon Peter, this is John 13:36, "Simon Peter said to Him, 'Lord, where are You going?' Jesus answered, 'Where I go, you cannot follow Me now; but you will follow later.'" You can see in Simon Peter's question, "Where are you going," there's this note of urgency, this desperation, "Lord, You're talking about going away and I don't understand and so I want you to explain it to me. Tell me where You are going." And Jesus kind of deflects the question. He says, "Where I go, you cannot follow Me now. The time is not now for you to be with Me as I depart. I'm going to depart by Myself and you can't join Me in this departure, but you'll follow Me later."

Peter isn't having it, Peter said to him there in verse 37, the idea of separation from Christ to him was unthinkable at the time, and he's a little bit, you know, I mean, it's superficial here. We know that in just a few hours he'll deny Christ three times with curses, and so Peter is kind of riding the wave of emotion here rather than settled conviction, but you have to appreciate the urgency of the presence of Christ to him, the presence of Christ was something serious and valuable to him, something that, you know, we might do well to reflect on how important the presence of Christ as manifested in his word, as manifested in the practice of prayer is to us. Peter says to him in verse 37, he says, "Lord, why can I not follow You right now? I will lay down my life for You." You know, the superficial intentions of his heart were in the right place. He says, "I don't want to be separated from You for a moment. Why can't I go with You now? You're who I want. You're who I want to be with." And Jesus, again deflecting the question and exposing the, you know, the shallow nature of Peter's confession of faith at that point in verse 38 he answered him, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times." And so the whole point of everything that we've said so far, is that Jesus has been emphasizing going away, going to the Father, going to be where the Father is at, and he has done this repeatedly throughout the course of his ministry and now as he approaches the cross, he comes back to that theme as he's instructing his disciples in the Upper Room.

Now with that, we go to chapter 14, and the chapter break unfortunately suggests that there is a change in subject or a change in dialogue, and so very often when people will

read this text, there's no consideration of the context, and I suppose I've probably done that a time or two myself, but here in this time where we're taking some more time to look at the this text with greater care and greater detail, understand that the chapter break is something that was added many centuries later after the original text was written. In the original text, there were no chapter breaks, and that's very important here to understand that the same subject of Jesus going away to the Father, the context is carrying into John 14:1-6, it is not being changed. Jesus is talking about the same point, about the presence of the Father, and here in John 14:1-6, you can see that the broader passage begins with the Father and it ends with the Father. Jesus says in chapter 14, verse 1, "believe in God, believe also in Me." In other words, believe in the Father, believe also in me.

And then he is explicit in verse 2, "'In My Father's house are many dwelling places," so he's talking about his Father and what is there at his Father, and why it's necessary for him to go there. And he says, "if it were not so, I would have told you," and now he starts to open up the purpose of his departure for them with more detail. He says, "for I go," there's our word again, "I go to prepare a place for you." "I am leaving, I am moving away from this departure point in order to be with My Father, and I am doing that in order to prepare a place for My disciples to be with Me."

Verse 3, you see again the concept of going, "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. " And then in verse 6, Jesus says, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

And so in this six verse passage, Jesus is speaking about the Father at the beginning and at the end. He's speaking in the middle about going. The whole emphasis here is that Jesus is going away in order to be with the Father and he has clarified for his disciples that he is doing something for their benefit as he does, that when he goes to the Father, he'll be preparing a place to be with him forever.

Now. The question then that becomes so urgent to us all, the question that's urgent for mankind, the question that's urgent for you and me in this room, is this question and Jesus is answering this question in what he is saying here: who is it that can go to the Father? Can just anyone go and be with God the Father? Is it a matter of indifference what your religion is? Do all paths of every religion lead to God? Were the hardened unrepentant Pharisees who were about to participate in his crucifixion, were they also on their way to see the Father? Were they going to the same place that Jesus was? What about you and me? Is it not that important to know the truth? Is it not that important to know who Jesus Christ is? Is it not that important to know what constitutes true worship? Is it not that important to know what the the mark of a Christian is as shown in the the doctrine of perseverance that we looked at last week? Are we kind of wasting our time focusing on these things? Why can't we just eat, drink and be merry and and let God sort it all out in the end? It doesn't work that way. Not everyone goes to the Father. Scripture has made that so abundantly clear, and who goes to the Father, that's what we must see in this text. There is a departure point and there is an arrival destination, a departure and a destination, and those two points are separated geographically and spiritually, you could

say, and the question is: how do you get from point A of the departure on earth to point B, the arrival in the Father's house? What is it that joins those two together? How can that gap be bridged? That's what Jesus is saying, and that's what we must see in this text.

Look at John 14:4-6 and notice the word "way." the word "way" that is there in each verse. John 14:4. Jesus says to the disciples, "you know the way where I am going.' Thomas said to Him, 'Lord, we do not know where You are going, how do we know the way?' Jesus said to him, 'I am the way.'" And so, you see, the repeated use of that term shows us what the emphasis is. Jesus is explaining to them here in verse 6, he is explaining the way from the departure point on earth to the destination point in heaven, and there is a way to get from point A to point B, but it is an exclusive narrow road in order to find it. You see, the Father's presence is a destination to which you must go, to which you must arrive. The kingdom is not found here on earth in this era, and so we have to be conscious of the fact that there is a separation between us and the Father. There is a separation geographically. He's in heaven, we're on earth. There's a separation spiritually. He is holy, we are sinful. There is an unconquerable chasm between us and God and how can we get there? None of you in your natural state, none of you apart from Scripture have any idea how to get to heaven from earth. None of you have the power to do that. You cannot find it. You can't search it out with a telescope. And even if you could join in a rocket mission, it could never take you to heaven. Where you don't know where God dwells, you don't know how to get to him from here to there, and so you see that there's this unconquerable chasm between us and him. This is a great problem, especially when you put it in the context of the many warnings of Scripture, that it is appointed for man to die once and then to face judgment. Death is going to carry us away. Death is going to carry us away from this realm and what's going to happen to you when it does? What a miserably last position we find ourselves in apart from Scripture, apart from Christ.

Thomas sees the problem with his question in verse 5, look at it with me again. Thomas sees the problem and he sometimes is derisively referred to as doubting Thomas, but he saw the problem and he said, "Lord, we do not know where You are going. How do we know the way? I want to be with You and yet You say that You're departing. You tell me that You're going to the Father's house, and I don't know how to get there. I don't have the power to do that. It's hard for me to even know what You're talking about, Jesus. How can I go to a place that I cannot see?" I've never tried to do this, I wish I had thought of it before the message, to dial in God's heaven in your GPS and see what it says. The GPS can't take you there. We are lost as we contemplate these things apart from Christ and so Thomas is crystallizing the issue for all of mankind, "Where are You going? We don't know the way. And how are we going to get there?"

Now Jesus then is answering that question in verse 6. He's been talking about going away, he's been preparing his disciples for it, he's been talking about a departure point and a destination point, and now in verse 6 he's about to answer this colossally important question, not just for Thomas in the circle of disciples there, but for all men of all time. This is universal in its import, universal in its consequence. So Jesus, now answering Thomas' question, "Where are You going? How do we know the way?" And there's that

desperate urgency in Thomas' doubting mind, Jesus now is going to answer the question. He says in verse 6, "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father but through Me.'"

Now beloved, sometimes the most important observations are the ones that are the ones that are easiest to overlook, and here in verse 6, I want you to understand that Jesus is making an emphatic statement and he is making an exclusive statement. This verse demolishes the idea that all religions lead to God. Jesus leaves no room for other religions leading to God, he leaves no room for other paths or ways to God, they're all planes going to the wrong destination. Jesus says in verse 6, look at it with me. It begins emphatically, "I am the way," and it concludes emphatically, "no one comes to the Father but through Me. I am the way. I and I alone," Jesus is saying, "and the way, and no one comes to God the Father except through Me. If you reject Me, you have closed the door to hope. If you reject Me, you have no alternative way to get there." There's not another train on the schedule. There's not a second chance after death. You either receive Christ in this life or you are eternally lost and judged and condemned in hell forever.

And so Jesus is emphatic about this and one of the reasons that we're doing this series on truth, is that it is such a confrontation with the spirit of our age that doesn't even care about truth, that if it thinks about religion at all, says that it's really a matter of indifference, your opinion is as good as mine. Scripture, the Lord Jesus Christ, has none of that, and it is in plain English there in your text in words of almost exclusively single syllables whose meaning cannot be evaded or denied. Jesus says, "I am the way, and the truth, and the life; no one comes to the Father but through Me." You know, as you look at what Jesus said there, the only word with more than one syllable is the word Father. Everything else is a single syllable word. This isn't complex. This is simple enough for the youngest child in this room to be able to understand and to grasp the significance of what Jesus is saying.

And now, you know, when we think about the way to get somewhere, we think about the road that we're going to take, we think about the path that we're going to walk or the sidewalk that we'll take to get from point A to point B. You go to the store, you go from your car to to the entrance of the store, you're going to walk across the parking lot. There is something physical and tangible that we are used to associating with going from the departure point to the destination point. Whether it's a car or train, a plane, whatever it is, we're used to something taking us there and having a physical reference point to get us to where we are going.

It's something different here. Jesus rather than pointing to a bridge that leads to God, a literal bridge of some kind, rather than pointing to something physical and tangible, he points to himself and he says, "I am the way." He says, "In my person, I Myself am the way to God and there is no other way to get to Him." Only Christ is the path of destination to the Father. Only Christ has the power to bring you out of sin and into the family of God. Only Christ can take you from earth to heaven. No one else is able to do that. No one else has the power to do that. Beloved, if it was possible for men to do this, they would be doing it all the time. They'd be selling tickets. You know, there are rich

people who want the opportunity to circle in space, what would people pay to get to heaven? But the bankruptcy of man, the inability of man to concoct a way to get to God is shown by the fact that there is nothing like that. You can get on a spaceship and go into the stratosphere but you can't find any earthly vessel to take you to heaven. Only one way exists to heaven, and it is through Jesus Christ.

What we want to do here, is we want to look at these three important terms that Jesus uses as a means of preparing our hearts for Communion. We're going to look at, number one, the way to the Father. Secondly, the truth of the Father. And thirdly, the life of the Father. Jesus Christ, is the way to the Father. Jesus Christ is the truth of the Father. Jesus Christ is the life of the Father. And when you combine those, you can see how he is able to bring us safely to heaven out of sin, out of earth, and into heaven, and also you can see why there would be no other alternatives, that there is no other prophet, there is no other religion, there is no other Savior. It is Christ and Christ alone. We are shut up to Christ, we are enclosed to Christ or there is no salvation to be had.

So let's consider what he says, and we'll go through these three points rather quickly. Let's consider, first of all, Christ, the way to the Father, the way to the Father. Look at it there, let's read verse 6 once again. Jesus said to Thomas, "I am the way, and the truth, and the life," you see the threefold basis for the outline today, we're just building our outline from the words of Jesus himself. Jesus says, "I am the way." Now the term "way," it can have a little bit of a different nuance depending on the context in which it's used. We've kind of covered ready this already this morning. A way could be a route for traveling. You know what? What way are you going to go in order to get to Pennsylvania? Well, I'm going to take, you know, I'm gonna take the Interstate up and cut across on the Pennsylvania Turnpike. It's an idea of a route for traveling, a way, a road, a highway, a path, all of these things being a different significance of the broader general word "way."

It could also be the act of traveling. I'm going to make my way to Arizona now. In other words, I'm taking a trip. I'm going to journey to Arizona and find my way to Arizona and it's either the route that you follow to get there or it could be the act of traveling itself in order to arrive. All of that kind of bound up in the meaning of "way" depending on the context in which it's used. But as we've said, everything about those terms, a path, a journey, a highway, a road, a trip, beloved, I want to emphasize this to the point of undo repetition, the whole concept presupposes a starting point and a destination, a departure point and a destination. You depart, you arrive. That's what's bound up in the word "way."

Now for us, here we are in and in the context of what Jesus is saying here, our starting point, as we saw at the beginning of the message here today, our starting point is that we are here on earth in a state of sinful separation from God. That is our starting point. The destination point is unattainable by man, the destination point is the holiness of God in heaven. We are not fit spiritually to join him in heaven and we cannot traverse from our geographic starting point to where he is in the throne room of God. We don't even know where that's at specifically. And so that's our starting point and the destination point is

utterly unattainable for the natural man. All men are lost and unable to find the path to God. And you know, you just look around sadly at the world around us, and you see just the evidence of that particularly in a month like this, the so-called Pride Month, and you just see how miserably lost people are, lost and slaves to their bodily lust and their bodily desires with no regard for God, having been handed over to a depraved mind to not even recognize the principle of truth, let alone to know it for what it really is; to be separated from Christ and to have no regard for him, for his name to be a common curse word in the discourse of society; to have his word mocked and rejected and undermined even by those who profess to teach it. We're in a desperate position, beloved. We don't even recognize the starting point, how could we ever go from the starting point to the destination if we don't even know where to start? It should be obvious to you by now that if anyone is going to arrive at the destination point of the holy throne room of God and be safe there, that someone else has to take us there. You need, beloved, you need someone outside of yourself who has the power and the knowledge and the ability to deliver you from point A to point B. Without that you're lost.

You know, and we say this so many times but it's worth recognizing in this context, you know, people saying, "I think I'm going to go to heaven. I'm going to be okay. The good in my life outweighs the bad." Well, first of all, that's a completely false statement. Scripture says there is no one who seeks for God, there is none righteous, not even one, so the very premise of the question is false. But how could the power, even assuming that there was something of merit in human works, I speak as a fool, there is no merit in human works, but even assuming that there was something of value in human works spiritually, I ask you this question: how could those works take you to a place that you don't know where it's at? How could your sin-stained works prepare you for an encounter with the holy God? How can it take you from a destination on earth to a destination in the third heaven? The very thought is absurd and yet that's what people are saying and what they are banking on, two things, 1) it doesn't matter, every religion leads to God, secondly, if it does matter, I'm good enough to go there. They have not seriously contemplated what Jesus said, "I'm going away. Where I'm going you cannot come." You do not have the power to do it, and what Jesus is saying here in verse 6 is that, Jesus speaking, "I am the only One who can take you to heaven. There is no other vessel by which you can get from here to there."

And beloved, what I want you to see, we're going to look at several passages now, the Lord Jesus Christ was not bashful about making that exclusive claim in everything that he said. Throughout the course of his ministry, he consistently said things like this, and we're just going to primarily confine ourselves to the gospel of John. So go back to John 3 with me, John 3. We can take a moment to just remember the most familiar verse in the Bible which sets us and defines and frames the interaction for us in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." His only Son. His beloved Son. And you have to believe in him if you are to avoid death and to enter into eternal life.

And Scripture goes on in verse 36 and notice the exclusivity of these statements. There's a positive affirmation and a negative denial of an alternative means. John 3:36, "He who

believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." If you are in the Son, you are safe. If you deny the Son, you are in danger, you are in present immediate danger and the wrath of God abides on you even now. It is one or the other. There is no comfortable place in between. There is no halfway house. There is no rest area along the way. It's one or the other.

Go on to John 6:40 and what we see, what we're viewing here is just seeing how frequently Jesus asserted this exclusive prerogative and this exclusive ability that he has to deliver someone into eternal life. John 6:40, Jesus says, "this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." You behold the Son, you believe in him. That is the loving promise of God that if you come to Christ you will be saved, and the invitation goes out to anyone and everyone with ears to hear. You may be a forgotten person in the scheme of the world, you may be a horrible sinner, you may be weighed down with guilt as you're here today, the promise of God, the promise of Christ comes to you, "If you behold Me and believe in Me, you will be saved." This is the gracious love, the kind purpose and patience of God but it's found only in Christ.

Look at John 8:12. "Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." Jesus again pointing to himself, calling attention to himself in a way that would be impossibly arrogant if it came from the lips of anyone else but the Son of God. Jesus says, "I am the way. I am the Light of the world."

Look at chapter 10, verse 9 where you see the contrast again made plainly. In chapter 10, let's read verses 7 through 10. "Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture." What about other teachers? What about other religions? Verse 10, "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly." Jesus says, "I am the door." You want to pass into heaven, you want to pass from death into life, there's only one door through which you can go. There are not multiple doors. There's not door 1, door 2, door 3. There's one and it's in Christ.

And in chapter 11, verse 25, we read this if you'll turn there with me. Jesus just making these self-assertions of power and ability and exclusivity in verse 25, "Jesus said to her, 'I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?'"

So Jesus has said he is the exclusive way to God and you can see how he had been building up, as the Apostle John recorded the life and teaching of Christ, you can see how he was building up and leading up to this climactic statement in John 14:6. Jesus has been saying all along, "I'm the way. I have the power. Other teachers, other religions cannot take you there. You must believe in Me, and if you believe in Me you'll enter into life, but if you don't you will be lost." And all of that informs the broader context of what

Jesus says in John 14:6, "I am the way. I, in Myself, you must be in Me. You must belong to Me. You must have faith in Me. You must give yourself to Me and then I can take you, then I will take you from the departure point to the destination point. But without Me you cannot get there, without Me you are eternally lost."

So Jesus prepared the way, Jesus accomplished the way, even better, accomplished the way to heaven by his sacrificial death, his sin-bearing death and his resurrection, and then 40 days later what did he do? He ascended into heaven showing visibly, showing visibly that he knew the way and that he had the power to take himself there, and the only way to join in that resurrection life and to ascend, as it were, into heaven, is by being in Christ and the only way that you can be joined to Christ is by faith in him and receiving him and trusting in his death and resurrection. Any self-reliance and your ticket is invalidated. Acts 4:12 says there is salvation in no one else."

So when we talk about the concept of truth and we talk about the concept of salvation from sin, we see that Scripture makes a bold, defiant, unapologetic truth claim, an assertion that Jesus Christ is the only way to the Father. Think about it this way: to teach something else, to deny that and say something else and to make room for other religions, that maybe someone who's never heard the gospel, who's never heard about Christ can actually go to heaven, listen, to say those things is to deny Christ himself. You stand in opposition to Christ when you say things like that and so Jesus does not allow for that. You either take Jesus in his exclusivity or you don't take him at all. He is the way to the Father.

Now secondly, he is the truth of the Father. Let's go back to John 14:6, "Jesus said to him, 'I am the way, and the truth, and the life.'" Jesus is the truth of God precisely because he himself is God. He can say, "I am the truth of God" in a way that no one else can say because he is the very manifestation of God himself.

Look at John 14:9 here where Jesus says in the middle of the verse, he says, "He who has seen Me has seen the Father." He is the truth of God in the sense that he is the personal manifestation of God. He is the exact representation of his nature. Scripture says that in Christ all the fullness of deity dwells in bodily form. That is the truth, the fullness of God veiled in flesh is revealed in Jesus Christ. There is no distinction. Jesus and the Father share the identical essence of God. Jesus, the second person of the Trinity, clothed that essence in human flesh and therefore whenever they were watching Jesus, they were seeing God in action. When we read the words of Jesus, we are reading the words of God himself. Scripture says in John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us."

Look at chapter 5, verse 18 with me. Jesus is the truth of God because he himself is God. He is equal with God. He is uncreated. There has never been a time where the second person of the Trinity did not exist. He is uncreated and fully coequal with God in all of his attributes, that's the point of what we read in John 5:18, "For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

And "Jesus answered," verse 19, "and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel.'" Verse 21, "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes." Beloved, he has the character of God. He does the works of God. He speaks the word of God. He is truly God Incarnate and he is the only one who is. Jesus Christ is God's only Son. There is no other to connect us, there is no other that can provide a way from our departure point to the destination point. Christ is the truth of God.

He says, "I am the way of God and I am the truth of God," and thirdly we're going to see, go back to chapter 14, verse 6, that Christ is also the life of God. The life of God. He says, "I am the way, and the truth, and the life; no one comes to the Father but through Me." The preexistent uncreated life of God resides fully in the Lord Jesus Christ. Before time began, God was. God had no beginning point and the same is true of Christ. There was never a point at which he began to exist. He has always existed in a way that transcends our ability to understand. That is true of God the Father, it is true of God the Son.

So beloved, this might seem a little bit philosophical or esoteric but it's crucial to understanding what Jesus is saying. The preexistent uncreated life of God abides fully, abides always and abides without diminishment in the Lord Jesus Christ. John 5:26, for the sake of time you don't need to turn there, just listen as I read. John 5:26, "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself." And we saw earlier in chapter 11, verse 25, Jesus said, "I am the resurrection and," what? "The life." Christ saying, "I am the life." If any of us tried to say that, it would be a lie, it would not be true. We do not possess the life of God in that same sense. We do not have the power to impart the life of God to others by our own hands. We can't lay hands on somebody and transfer the gift of the Holy Spirit from our hands to someone else. We don't have that power. Jesus does. He shares the indestructible eternal existence of the Godhead. It is fully in him in bodily form. 1 John 5:20 says speaking of Christ, it says he "is the true God and eternal life."

So we take all of these things together, kind of catch our breath in light of everything that we've seen and read. "I am the way, the truth and the life." Jesus having made that triple assertion, look at what he says there at the end of verse 6, having said that and said it emphatically as we saw, he says "no one comes to the Father but through Me." It could be no other way. No one else is the way. No one else is the truth. No one else is the life.

Notice the present tense here, this is really interesting and kind of a technical point of grammar that I want you to see. Jesus says, "no one comes to the Father but through Me." The present tense in this instance is expressing – watch this, I think this is cool – it's expressing, the present tense is expressing a perpetual condition. It has always been this way. It has always been this way in the past, it is this way now, and it will always be this way, that "no one comes to the Father but through Me." No one ever came to God

through their own obedience even in the Old Testament. That is the point of Romans 4, that Abraham was saved by faith and justified by faith alone. David in the same way. And in their faith they were looking forward to the coming of the Messiah who would deliver them. In our faith we look back chronologically to the one who has come.

So it has always been this way. It is always through faith in Christ alone and, beloved, that has a really simple profound implication for us in the room here today. If your faith is in Christ alone, you are safe; you have the way and the person that you know is the one who is able to take you from the departure point to the destination point. We don't have to worry about that. When it comes for our eyes to be closed in death, we can entrust our soul to our faithful Savior and know that he will carry us, and that as we step from one realm into another, that Christ, who he is, the way, the truth and the life, he will carry us personally. He will do it himself and usher us in in a way that leaves us with no cause for fear. That's what he promises to his disciples. He said, "I go to prepare a place for you. When I come again," either when he comes in glory or when he comes for us in death, he's coming in order to take us to where he is. Blessed thought, blessed gift that we remember and celebrate at the Communion Table, and a blessed offer to anyone who has not believed, that anyone who repents of sin and believes in Christ may receive today, there is no delay, there is no probation period, you don't have to wait in the outer lobby and see if he comes or not, it can be your gift today. Now is the time of salvation. Today is the day of salvation to receive the gift of the forgiveness of sin and a home in heaven.

Beloved, he will keep your soul and your soul is safe with him which means your life on earth is safe with him. All of your sorrows, all of your heartaches, all of your disabilities, all of your past sins and with a life like mine, you look back and say, "Oh, the things that I am guilty of in the past." In Christ those sins and lawless deeds are remembered no more in the presence of God. He doesn't hold them against you. He takes you, he embraces you, he receives you as one of his own. You know, the blessed thing, beloved, is this: Christ has saved so many people through his grace, through his love, through the power of the cross, and yet there's still room for you as well. Isn't that wonderful?

Let's pray together as the men come in order to distribute the elements. Jesus said, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out." I invite you, my unsaved friend, to come to Christ. As we continue with your heads bowed, friends, as we continue this remembrance, this memorial of Communion, fellow brother and sister in Christ, I just remind you that this wonderful way that Christ has opened to bring us to heaven came at the cost of his own blood. Christ poured out his blood. Christ suffered in the flesh and he suffered spiritually as the wrath of God was poured out upon him so that this gift could be given to you. And so we gratefully remember Christ who delivered us from sin in this hour. If you are a Christian, we invite you to join with us in the celebration of this, but in like manner if you are not a Christian or if you are living in sin and you're conscious of that and unwilling to repent, we ask you not to profane the Lord's Table. Just let the elements pass and meditate on the things that you've seen from God's word today.

Father, help us as we remember You at this Table. In Jesus' name. Amen.

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