

1. I Am the Way

The main idea that he gets over to them is that I am the way and that is made more real by the last words of the paragraph. "No man cometh unto the Father but by me", but here are three great words, way, truth, life, and they are coordinated and he is to show Thomas that he already knows concerning the way. It is remarkable that he begins with the words I am. We are to show you the way. Christ says, I am it. He has been teacher, guide and companion and he is the way to God. You, my disciples, know the way. I am the way to the knowledge of God. In his person and in his life Jesus was showing that he is the way. Jesus said he was the way to (favor with God) Christ is the way to the (Father's fellowship) Christ is the way to the (Father's present home) In other words, to know Christ is to know the goal and the way to it. Jesus is the way to heaven, he is the only way, Acts 4:12. He is the new way, Hebrews 12:20. He is the old way, Hebrews 11:40. He is the way that (joins two worlds) he is the way of access to the Father.

Jesus is distinctly the highway spoken of in (Isaiah)

UNKNOWN AND YET WELL KNOWN

John 14:4-11

Jesus has been talking about his departure, his purpose of going and guarantee of his return. Even though he had stated, "Let not your heart be troubled", it did not satisfy all of the disciples. They perhaps believed him when he said that he would come back again. But there was some question about the period during his absence, and in verse 4 he said, "whither I go ye know, and the way ye know." When you say to a person, you know the way, you are taking for granted that he is well acquainted. Jesus has set before them the happiness of heaven that they might be better acquainted with the aim of his whole life, and he says now you know this that none of the secret things may be kept from you. Therefore, where I am departing for you know the road. The path to the Father's house is now plain and clear. You are not left desolate but you understand the way.

I. The Question of Thomas - verse 5

At the conclusion of Jesus' statement that you know the way and the goal, one of his disciples boldly says,

"we do not know where you are going." Here seems to be a contradiction, we do not know where you are going nor how can we possibly know the road. This is the same disciple that we find Jesus having an interview with after his resurrection and also before his journey to raise Lazarus. Thomas was slow to apprehend anything beyond what he could see. He could not understand all the Lord's deep words that had just been spoken. He said we can neither guess it nor inquire because we are still at a loss to understand the way. The mind was a bit fogged concerning what Jesus had said.

Was Jesus right or was Thomas right? Did not these disciples know after a fashion or did they not know. They had heard aplenty of Jesus and his leaving them in the past, but Jesus, like the great master he was, even though doubt had been renewed here about the destination, he takes time out and says, you know it well enough if you will (only think). As he said, do not be agitated and troubled in heart, reflect and remember, think what I have told you over and over again and you will find that you do know where I am going and the way. Jesus was very patient here with these disciples. Out of our own experience many times there is

much that is dim and undeveloped. Thomas had believed and yet there was this consciousness or power in his life to see the way. Jesus was trying to tell him that it was known to him and yet Thomas was declaring it was unknown.

There is one thing we must say in Thomas's favor. Not having an accurate understanding he went to Jesus with it. And this is what we should do when we are unsure about any matter.

There is something also we should note. First, he confesses of his ignorance. If good men be in the dark and know but in part, yet they are willing to own their defects. Second, he was a little in the dark as to where Jesus was going. For we remember that many of the people that day had dreamed of a temporal kingdom. Hence it was when Jesus spoke about going away and they are following him, they thought about some city like Jerusalem where

(Shall have some pictures)
they would anoint him as king. *May have been like this (Thomas)*
News - We can't understand - enough atonement your body if an
enlarged to size of garden peas, cover the earth. 4' deep or enough
left over to cover 250,000 earths the size of earth.

II. Jesus, Their Revelation

Jesus replied to Thomas, I alone in contradiction to all others, am the road, and the truth and the life.

we are alive unto God only in and through Jesus Christ. He is the giver of the life which carries the believer to heaven. He has been noted as the living way. He is the eternal life that was with the father and was manifested to us. I John 1:2. He is the abiding source of all spiritual life. So Jesus who is a revealer of truth goes on to state that he himself is the giver of life. As we think of the beautiful earth and the landscapes and the rolling sea, still there is an interest that is far deeper when we think of the creative powers of God, when it is said of him, "In him is life". The life which was with the Father was manifested unto us. Again he said, "I am the resurrection and the life". No man dares say, I am the life. As far as we can trace it life always comes from life, therefore, without contact with Jesus Christ there can be no life. This is a change which enables us to walk in newness of life more abundantly.

Upon this subject (Dr. Conner) has a complete chapter on the Nature of Eternal Life. And he says, to know God, of course, is a matter of inner fellowship. And he said that eternal life is set over against abiding

35:8"and the highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it ; but it shall be for those, the wayfaring men, though fools, shall not err therein." In Jesus Christ God and man met and are brought together. These statements overwhelmed Thomas and perhaps he remembered that Jesus had said before to the Pharisees "I am the door" (10:7). "I am the light of the world". (8:12) And now he says, I am the way to God. In fact he says, I am the only way to God.

2. He Said, I Am the Truth

He is the truth in reference to divine nature. That truth then is not a mere matter of words. It is not only his speech that teaches us, but himself that shows us God. His whole life and character, his personality is the true representation within human conditions of the invisible God. He says substantially the same thing in the beginning of his gospel when he calls Jesus the Word and the Light of Men. Paul says he is the (image of the invisible God). Of course, there is all the difference in talking about God and showing him. Men reveal God by their words, but Christ said,

I have revealed him by myself, by my person. I am the truest and highest representative of the divine that men can ever have.

Of course, there are other applications such as he is the truth inasmuch as in the life and in history and as recorded in the Scripture. As truth he is supposed to figure and shadow, Christ is the substance of the Old Testament types which are therefore said to be figures of the true. Heb. 9:24. Christ is the true manna. John 6:32. The true tabernacle. Heb. 8:2.

As truth he is supposed to falsehood and error. The doctrine of Christ is true doctrine. As truth he is supposed to deceive. He is the teacher of the truth which directs the disciples to the way. He is the revelation of God in the world. He is the eternal truth. He is the absolute truth about God, and man and concerning the way to the Father. Truth is a very large word. In Jesus only do we find the real, the abiding and that which can never be shaken. Where Jesus is men have truth, and truth will lead men into the way. It will not compel men, but it demands that

they should go in the way of Christ.

3. I am the Life

As we come to this third thing that Jesus says about himself we are reminded of the Scripture which says, "whatsoever things are true, whatsoever things are noble, whatsoever things are of good report..."; this is a report of Jesus. Now Jesus is the life. To know the way is not enough, but there must be action and there must be revelation, but now he comes to the work of life giver as he who quickens the dead. For the men of the world are pictured as dead men and dead men cannot walk a road. It is no use making a path if it starts from a cemetery. Christ taught that men apart from him are dead and that the only life that they can have is by uniting with him. The only way that we might have life, "except a corn of what fall into the ground and die it abide alone". This is a mystery, he is the heart of the gospel. His only way of giving life to us is by giving up his life for us. He must die. The alabaster box must be broken and death is the gate of life. Therefore, as Romans 6:11 says,

had never seen God, but if he had thought when Nathaniel was invited it was with the words, "come and see". And here is Philip again, but if we could see the Father it would be enough. In other words, he said, show us the Father at once. He wanted to discover the Father by being able to see him with his physical eyes. You know with some people seeing is believing. But he petitions like a small child and says, I long to see God, and he believes that Jesus can show God. He is sure that a vision of God would satisfy the hearts of all the disciples, ~~that~~ if such a manifestation could be arranged. Philip perhaps had been using the Lord's Prayer, "Our Father", and these words had not meant a great deal to him and he is determined that he might be avored like some of the prophets of old, Jacob, Moses, Joshua, Elijah, Isaac, Ezekiel and others who had been favored with visions of divine majesty, and it was not really too unreasonable that Philip wanted to be practical.

We also remember that on the Mount of Transfiguration there had been a glorious revelation revealed to three of the disciples of Jesus. Exodus 33:18.

under the wrath. He said that eternal life denotes a quality of life rather than quantity or duration, that it is life on a higher plane, morally and spiritually. It is a life that transcends death. This applies to what we call death, spiritual death and physical death. If a man keep my saying he shall never see death and whosoever liveth and believeth in him shall never die". 11:26. Therefore, eternal life, according to this great scholar and also our interpretation of the Scripture, is considered to be a present position of the believer. The believer then is not condemned but is passed out of death into life, and no longer abides under the wrath of God.

What about people that never heard of him, where the way is closed and where the truth has never been manifested, and to him life has never been brought. But Jesus has brought this light into the world for every man. The eternal word is spreading throughout the world in ways beyond our understanding.

"No man cometh unto the Father but by me". And

here we are in America and there are people in other places who have never had the privilege of hearing of the way. It is either that we must take Christ to them or they will remain in separation from God. Jesus is the way in that he is the end of the way. He is the true way and no man cometh to the Father but by him. Fallen men must go before God as a judge.

III. What You Can Know

(v.7)

"If ye had known me ye should have known my Father".

Our Lord for a moment accepts Thomas' viewpoint and he plainly points out to him that he is a manifestation of the Father and yet have they not known this. He is telling them what they might have known quite well, that he is a revealer of the Father and if he has missed this he has missed everything. It seems that the lesson here for us is that if we would have complete knowledge of our Heavenly Father we must come to know Jesus better. If you know anything about Jesus in a worthy way, your understanding of the Heavenly Father is much clearer.

*(Corn had had) went off to college - doing poor work - soon called his conference - very thank you - what is possible - it came here to be counted & I don't find counted yet -
Mama thinks account for dullness -*

This was also something of a rebuke to them for their dullness. It is also a rebuke to us that we do not get better acquainted with Jesus. If they had known him aright, they would have known his kingdom to be spiritual and not of this world. So you see, the key to every situation is our knowledge of Jesus Christ. For truly if we would see Jesus in Gethsemane as he faces the cross and endures the resurrection, his revelation of God is his life-giving way to the world, and it is the only way that men might know the Father. It is the dying Christ that reveals the living God. He is your way to God. See that you seek him through Jesus, the way, the truth, and he will become your life.

IV. Philip Proposes a Question

(v.8)

He interrupts the message of the Lord at this point and seems to be very earnest because he knew that the Old Testament believers, many of them, such as the elders of Israel, had once been on the mount and saw the glory of God and it had seemed to confirm their faith, and as all men there was a deep consciousness that he might have the privilege of some tangible knowledge of God for he

ideas of John's gospel is that Jesus is bearing witness to the Father. Jesus said, "My Father worketh hitherto, and I work". Jesus was claiming God as his Father in a sense that would make him equal with God. Hence, he has power to judge and he has power to give life.

The key word to this whole situation is "know". And the second portion of the key word is "see", and the final portion of the key word is "believe". The world says "seeing is believing", but in the 14th chapter of John's gospel says, "believing is seeing". The true way to knowledge and to better vision is through the eye of faith. And later on he will say, "Believe me for my very works sake". Do not put the ladder down, but believe me, I am the only adequate way to the Father. Jesus will lead you ultimately to the knowledge you desire. He is the reality.

Man's God is that which he loves most.

Dr. Lomax - Teacher etc - stroke - had wife why - you said prayer was greater work on earth. God had left you to pray.

He would awake at night & tell her by his wonderful experiences in prayer.

Neither coming - cold - wife slipped in cover him off a quilt - careful not to wake -

Next A.M. he told her - I know when you were up last night - I was worshipping God. I was worshipping because God is worth it! Do you know Jesus in this way? Do you believe that this is in the Father - man be saved apart from X-

Jesus answers in verse 9, "Have I been so long time with you". This seems to be with deep affection because this man was one of the first disciples of Jesus, who had been originally called of Jesus himself, being with him all through his ministry. Had not this revelation meant anything to him. When you have seen me you have seen the Father.

But this is the story of history when we think about heathen worship in every land. Men have made gods which they said have come down from heaven. It is the nature of man to want to see his god and to handle his idol. We want to see and to be sure. This is the hunger of the human heart. Jesus tells Philip that he is the revelation of the Father. Judge my works, I am the image and the revelation. My whole life is to make visible God. I am enough for the mind, the heart and the will. How is it that you say, "Show us the Father". Why do you say there is an absence of a vision of God? Many people today are in the midst of a storm as the Jews, because they cannot see God through the eyes of Jesus. And what a blessing it is for those who have believed and yet have not seen Jesus.

with their physical eyes. The elders of Israel saw the God of Israel, but theirs was a symbolical manifestation. The pillar cloud was merely a symbol, but we who see God in Christ see him through a reality.

V.10 The mutual indwelling of Christ is possible through "believest thou not that I am in the Father", verse 10. Christ here claims a oneness that he is in complete cooperation with the Father and the Father is in cooperation with him, that the whole fullness of God is manifested in his life. My works correspond to the Father. And so his works and his words are the works and words of God. There is no trace of consciousness of sin. Is this what Christ thought of himself. He is not a man like the rest of us with blotches and sin and failures. He is God's will. He is not like other men.

Here he sets before us faith and invites us on the grace of his union with God. The true bond between men and Jesus Christ is faith. We must trust, and he is saying to us that trust is better than sight, that it is a voluntary element. A man believes a proposition because he accepts it. Faith is the outgoing of a man's heart,

will, intellect. This is the Christ that has declared himself to be the only Christ, God manifested in the flesh and he ought to be trusted.

Of course, Philip wanted to be as Moses, "Show me thy glory" and Moses had such a vision on the glorious mountain. And here was a deep feeling in this disciple's heart that he would enjoy a closer fellowship if he could but see his God. A vision would be most satisfying to his conscience. It would be most satisfying to his heart. Of course, this would be risky for some gods for they do not like to be revealed. But not so with the Heavenly Father because he had been revealed in Jesus Christ. Man cannot see God with a physical eye, and yet Philip was searching for some way to feel closer to God.

But God has revealed himself already. This has been done through Jesus who came through the incarnation. He became the word to unfold to us the meaning of God. In the first book of the Bible we hear repeated the expression "and God said". What God said came to pass. This his word became flesh and dwelt among us and we found Jesus saying, "I and my Father are one". One of the prominent