

The sermon starts at 15:26 Transcript

Pastor Matt Johnson

Well, good morning. It's good to see you all. If you've got your Bibles, I want to invite you to open up to John Chapter 14. Today we are going to be looking at the first 14 verses of John Chapter 14.

As we move forward in the Last Supper, we're going to be talking a lot about the Last Supper over the next month and a half. Easter is in three weeks—yes, three weeks, April 20th. And so, as we move towards that, we're going to talk about the Last Supper before Easter and then, after Easter, we're going to come back and talk about it some more. Because after we see the resurrected King, it helps us to understand the words Jesus said.

And after we see how His disciples respond, it shows us with truth and clarity the work of the Holy Spirit. It shows us the great love of our Lord and Savior when He restores Peter. And so, we're going to be bouncing around the Gospel of John the next few weeks as we look more and more at our God.

I am so excited for where we are headed.

Will you believe Jesus is the way, the truth, and the life?

Today in John Chapter 14, we are beginning to look at the question of: Will you believe Jesus is the Way, the Truth, and the Life?

Today, in John 14:6, Jesus says, "I am the Way, I am the Truth, and I am the Life. No one comes to the Father except through me." The question for you today is: Do you believe that? Good, good answers... good, good.

And I want to tell you, it's not enough to believe that if you don't believe it on the terms that Jesus says. The Mormons believe in Jesus, but they believe Jesus has a creation point. They don't believe He is eternal the way the Bible says He is eternal. They don't believe He always was, always is, and always will be. They have a misunderstanding of what it means when Jesus says, "I Am."

The Jews—some say He was a good teacher. They're polite, but they won't say He's the Messiah. He's in the Muslim book, or in the Koran too. He's mentioned, but they don't have the same understanding.

I am often told by younger people—and not-so-younger people—that, you know, "Jesus, I'm... I'm good with Him, but the rest, the Old Testament—I don't need that." I once heard a senior saint—not at this church, but at a previous church—he'd been a small group leader,

he'd been a leader in the church, and he said, "I think that, you know, God in the Old Testament was pretty angry at us. And then Jesus came and realized how hard it was and got God to calm down." He said it genuinely. I promise I rebuked it. It was really awkward, but I was young at the time. I was like, "No, that's not right." Jesus always was, always is, and always will be.

When we say Jesus is the Way, the Truth, and the Life, we cannot disconnect that from the theology that Jesus says about Himself. We cannot disconnect that from the Word of God. That is what much of our world tries to do. They try to say, "Jesus was a good person, and He's a good option." But they don't want to say He's the Way, the Truth, and the Life in the definitive way that He says it.

These are three absolutes. Right after Jesus says, "I am the Way, the Truth, and the Life," He says, "No one comes to the Father except through me." He declares Himself the only Way, the only Truth, the only Life.

So when I ask you, "Will you believe Jesus is the Way, the Truth, and the Life?" it is not a question of, "Do you believe He's alright?" It's... Is He the Way? Is He our Truth? No, He's the Truth. And He is the only Life.

If His claims are true, then they are true. If they are false, then He's a terrible person. And I don't think He's a terrible person at all. But you can't say, "He's just good, and He's good for those who want Him, but He's not for everyone," because He's either what He claimed to be, or He's a liar. But thankfully, He is the Way, the Truth, and the Life.

And with that, let's pray.

Father in heaven, we thank You that You so loved the world that You sent Your Son. That He died for our sins, that He rose from the grave, and that He ascended to heaven where He reigns. We thank You that He asked You, and You sent the Holy Spirit so that we could understand the truth of the gospel.

And so, Father, we thank You, for it is all a work of You—Father, Son, and Holy Spirit—by which we are saved. And we thank You that Your Son came to be the Way that we could be with You, because we do not deserve to be with You, Lord. We deserve to stand condemned for our sin. We deserve Your wrath, and yet Your Son took it on the cross that we might be able to be Your children.

Father, I pray right now that Your Spirit would be moving in our midst, that You would be opening eyes this morning. Give us eyes to see and ears to hear what Your Word has to say. And Lord, I pray You would be speaking through me and speaking to me. I pray these would be Your words and not mine. And Father, we praise You for Jesus Christ, Your Son, the Messiah. We praise You that by believing in Him we may have life in His name.

And it is in His holy and matchless name we pray, in the name of Jesus. Amen.

Will you **believe** Jesus is the **way**, the **truth**, and the **life**?

The Son is the **way** to the Father (1-7)

Our question today is: Will you believe Jesus is the Way, the Truth, and the Life? To this end, the first point we're going to look at is that the Son is the Way to the Father. The Son is the Way to the Father.

"Don't let your heart be troubled. **Believe** in God; **believe** also in me.

John 14:1 CSB

John 14:1 begins, "***Don't let your heart be troubled,***" and I need to pause for a moment on the word "troubled." If we go back one verse, we're going to talk about Peter and his denials on Mother's Day. That's a good thing to talk about on Mother's Day, I think. But Peter, just a couple of verses earlier, says, "I will lay down my life for you." And Jesus said, "Before the rooster crows, you will deny me three times."

Eleven men around the table... Jesus says, "One, you're going to fail. I'm going... I'm gonna die. You're gonna fail." And then He looks at all of them and says, "Don't let your heart be troubled." He's comforting them, and it takes on even more meaning.

I've talked about this word "troubled" a couple of weeks ago. When He was at the tomb of Lazarus, when He saw the effects of sin and death, He was deeply angered and troubled. In John Chapter 12, He was troubled, knowing His hour had come. In John Chapter 13, when all twelve disciples were there, He was troubled knowing one would betray Him.

And to those He has just told, "I'm going, and you can't go with me," He reassures them because He knows what's coming. He knows they're going to flee Him. He knows the plan, and He says, "***Don't let your hearts be troubled. Believe in God; believe also in Me.***"

Believe in God; **believe** also in me.

We're going to spend some time on these words: "***Believe in God, believe also in me.***" I have to tell you, in Greek grammar, there's something happening here that I don't blame translators for not doing, but we need to talk about it.

Believe in God; **believe** also in me.

Basic Biblical Greek Word Order Explanation:

Eating Matt a Hamburger – Normal Greek (verb subject object)

Matt Eating a Hamburger – Emphasis on Matt (subject verb object)

Hamburger a Eating Matt – Emphasis on Hamburger (object verb subject)

In basic Biblical Greek word order, the way that you would say a verb and a subject and an object would go: verb, subject, object. So, "eating Matt a hamburger" is how you would say,

"Matt's eating a hamburger." If you wanted to emphasize that I'm the one eating the hamburger, you would say, "Matt's eating a hamburger." And in the Greek language, it makes sense the way they do it. If you wanted to emphasize that hamburger I was eating, you would say, "hamburger eating Matt." And everyone—it wouldn't sound like that in Greek—it would be, "Oh, hamburgers at the front. Hamburger is the most important part of this."

When it says, "Believe in God, believe also in me..."

Believe in God;
and
in me believe.

What's missing is what Jesus actually says. If the word order from the Greek is brought over with the right emphasis: "Believe in God, and in me

Believe in God;
and
in me believe.



There is a clear emphasis on "in me"

believe." It may seem like a small thing, but Jesus here is saying, "Believe in God." The whole Old Testament speaks to believing in God. He is the object of our faith. He is the one we should put our faith in.

"In me believe" are words that no other human has ever been able to say without them being blasphemy. And yet, He says them. And He says them with emphasis. "Do not be troubled." He just told them, "I'm going to die." "Believe in God, and in me believe."

"Don't let your heart be troubled. **Believe** in God; and **in me believe.**
In my Father's house are many rooms. If it were not so, would I have told you that I am going to prepare a place for you? If I go away and prepare a place for you, I will come again and take you to myself, so that where I am you may be also. You know the **way** to where I am going."

John 14:1-4 CSB

"In my Father's house are many rooms. If it were not so, would I have told you that I'm going to prepare a place for you?" Jesus now shifts and starts to talk about the plan. "Don't let your hearts be troubled. Put your faith in God, and put your faith in me. Because when I go, I'm going with purpose. I've told you I'm going to die, but I'm going to come back. In my Father's house are many rooms. If it were not so, would I have told you that I am going to prepare a place for you?"

Now, with these words, Jesus is saying to these eleven men: "In my Father's house, there is a place for you to dwell with me for eternity." This is speaking of the new heaven and the new earth. This is language where Jesus is telling them: You will be with me forever. "I am the one who gives life, and I am telling you, if you believe in me, you will have life with me."

I have to take a moment here. Some older translations change the word "rooms" to "mansions." That's wrong. And do you know why it's wrong? Because God is inviting us to dwell in the house where He dwells. If you remember in John Chapter 2, when Jesus talks about His body being the temple—the temple is the place where God and His people dwell together. If in heaven God gave you a mansion far from Him, that would not be nearly as grand as dwelling in the house with God forever. That is the promise here.

And I want to tell you all this: If you believe in God, and in Jesus believe. If you believe, this passage is not just saying there's eleven rooms. By the end of the Last Supper, Jesus prays in John 17—we'll look at this next week. He prays for Himself as He goes to the mission that He's about to go to. He prays for the eleven men in front of Him, and He prays for everyone who will believe. Jesus knows how many rooms. The rooms are already up there. It is such a wonderful thing.

He is not in heaven right now thinking: "Oh, what do I do?" There's no contractors being called to say, "Can we split this room?" No, nothing like that. Every room is prepared. This goes back to when Jesus said: "I am the Good Shepherd." He talks about how He knows His sheep, and they know Him. He has other sheep He will bring in. He knows His sheep. He holds them in His hand, and they will never be snatched out—not only out of His hand, but out of the Father's hand.

The promise here is a promise that if Jesus goes away and prepares a place, **He will come again and take you to Himself, so that where He is, there you may also be.** And then He says: **"You know the way to where I am going."**

"Lord," Thomas said, "we don't know where you're going. How can we know the way?"

John 14:5 CSB

And the disciple Thomas speaks up, **"Lord, we don't know where you're going. How can we know the way?"** It's a good question, because if Jesus says, "You know the Way," and then you respond, "I don't know the Way," you better clarify that. And here's what Jesus said:

"Lord," Thomas said, "we don't know where you're going. How can we know the way?" Jesus told him, **"I AM** the way, the truth, and the life. **No one** comes to the Father except through me. If you know me, you will also know my Father. From now on you do know him and have seen him."

John 14:5-7 CSB

"I AM the Way, the Truth, and the Life. No one comes to the Father except through me."

Now, we'll go back to the first sentence in a moment, but I talked about Greek word order. "No one" is at the beginning of that sentence. So, as we talk about Jesus as the Way, the Truth, and the Life, Jesus is making very clear: "No one comes to the Father except through me." No other way! There's no universalism. There's no "all religions are paths to God." There's no "it's about what you do or don't do." No. When Jesus says, "I am the Way, the Truth, and the Life," there is nothing ambiguous. No one gets to the Father except through Him.

These are words that, in our modern world, are incendiary. They were incendiary when He said them back then. We live in a world of fluid truth and nothing is absolute, except, "I get to define who I am." And to that world, Jesus says, "I am the Way, the Truth, and the Life." What He said then still applies today. **"No one comes to the Father except through me."**

If you say, "I identify as a Christian," on any terms other than the ones that Jesus has set forth, I have bad news for you. It is He who is the Way. It is He who defines the Way. It is He who is the only Way.

Now, when Jesus says, "I AM," I want to remind you these are the words "ego eimi" in the Greek. These go back to when Moses says to God, "Who do I tell them sent me?" And God says, "Tell them I AM sent you." It's the name God gives for Himself. It's Yahweh. It means: I always have been. I always will be. I was. I am. I always will be. I have no beginning. I have no end. I AM.

And whenever Jesus uses these words, He is declaring He is God. He is not mincing words. He is not alluding to something. He is using words that no one in that day would have dared use like this. And this is the sixth time He's done it in the Gospel of John, tied to a statement. And He said it many other times when He just says things like, "Before Abraham was, I AM."

Last week, He said, **"So you will believe."** He washed their feet and said, "Because I AM." Jesus has declared His equality with God again and again. And here He says, "I am the Way, the Truth, and the Life. There are many rooms in my Father's house. And if you want to get there, I am the Way there, I am the Truth, and I am the Life. No one comes to the Father except through me. If you know me, you will also know my Father. If you know the Way, you will know the Father. From now on, you do know Him and have seen Him."

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

This brings us back to that first point. The son is the way to the father. The son is the only way to the father. There is no other way. I hope you believe this. I hope when you read this

you don't think, "Well, that's one interpretation." This is where you either believe it or please don't waste your time on the Bible because he gives no room for anything else. He gives no room to say, well, I'm on board with Some of this. He speaks in absolutes here. Because he is the way, he is the truth, He is the life. The son is the way to the father.

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

Make sure you know the mission of the Son

Make sure you can tell someone

Make sure you know the mission of the Son. He came so that we could get to the Father. If you are here today and you are not sure where you stand before God, the question is: Do you know the one who is the Way, the Truth, and the Life?

If you believe in God, and in Jesus believe, you have life. If you believe, you believe through the work of the Son and the work of the Spirit, and you know the Way because the Father has revealed it to you through the work of the whole Trinitarian God.

Make sure you know the mission of the Son. Make sure you know He came to reveal to us the Father. Make sure you know He is the Way to the Father. Make sure you know there is no other Way. I pray you know that, and if you don't, come talk to me after the service. I want to make sure you don't leave with a misunderstanding about that. The Son is the Way to the Father.

Make sure you know the mission of the Son. And if you're here and you say, "I do know that mission," Point 1B is this: Make sure you can tell someone else that. Because if you know that, it's our job to make sure we're sharing that with the world. We'll talk more about this as we go. But if you know the mission of the Son, be ready to tell it to others. Be ready when you're sure you need to talk about it. Be ready when you're at Chipotle, and you're talking to someone, and they ask a question where you go, "Oh, I need to cancel my plans, and we need to talk more."

Make sure you're ready when your child asks a weird, random question about something they heard in AWANA five weeks ago. Make sure you're ready when your neighbor, as they're walking by, says, "You're a pastor." Be ready. And I know that maybe that won't happen to you, but for situations like that, be ready in season and out of season.

Make sure you know the mission of the Son in such a way that you can articulate it.

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

Make sure you know the mission of the Son

Make sure you can tell someone

The Son has revealed the **true** Father (8-11)

The next point: The Son has revealed the true Father. Will you believe Jesus is the Way, the Truth, and the Life? The Son has revealed the true Father.

"Lord," said Philip, "show us the Father, and that's **enough** for us."

John 14:8 CSB

After Jesus says, "If you know me, you will also know my Father. From now on you do know Him and have seen Him," Philip speaks up. **"Lord," said Philip, "Show us the Father, and that's enough for us."** Now, when Philip says, "That's enough for us," he's saying, "Show us the Father, and we will be satisfied." And that can sound really beautiful—until you read the whole book of John and other times Philip has spoken.

So when Jesus looked up and noticed a huge crowd coming toward him, he asked Philip, "Where will we buy bread so that these people can eat?" He asked this to test him, for he himself knew what he was going to do. Philip answered him, "Two hundred denarii worth of bread wouldn't be **enough** for each of them to have a little."

John 6:5-7 CSB

When Jesus fed the 5,000, **He looked at Philip and said, "Where will we buy bread so that these people can eat?" Philip answered Him, "Two hundred denarii worth of bread wouldn't be enough for each of them to have a little!"** He essentially says, "If we had 200 denarii, we couldn't feed this many people. We won't have enough. They'll never be satisfied—even if we had all of that."

And in that story, the point of what Philip is saying here is this: There's no way for us to provide. There's no way for us to be satisfied. He is thinking too small.

"Lord," said Philip, "show us the Father, and that's **enough** for us."

John 14:8 CSB

When Jesus says here, **"Lord, show us the Father, and that's enough for us,"** He is saying, "Show the eleven of us." And that is way too small for what Christ intends to do.

Jesus said to him, "Have I been among you all this time and you do not know me, Philip? The one who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you **believe** that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own. The Father who lives in me does his works. **Believe** me that I am in the Father and the Father is in me. Otherwise, **believe** because of the works themselves.

John 14:9-11 CSB

Jesus said to him, "Have I been among you all this time, and you do not know me, Philip? The one who has seen me has seen the Father." Let me say that again: "The one who has seen me has seen the Father."

Now, Philip has been one of the early followers of Jesus. Philip saw Jesus turn water into wine. Philip saw Jesus heal a boy from 20 miles away. He saw Jesus heal a paralytic, who had been paralyzed for a number of years. He saw Jesus feed 5,000. He saw Jesus walk on water. He saw Jesus heal a blind man. He saw Jesus raise Lazarus from the dead. And the same night, at the same table he's sitting at, he saw his master wash his feet.

And Jesus says, "***The one who has seen me has seen the Father.***" He is saying to Philip, "I AM. Believe in God, and in me believe." These words, on the other side of the cross, and because we know the Trinity, are not earth-shattering enough for us, because it is so grand and incredible for these men. They couldn't understand. They didn't understand until after He rose and after they received the Spirit.

And as Jesus is saying this, He is speaking of something far too marvelous for us to fully understand: "***The one who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own. The Father who lives in me does His works. Believe me that I am in the Father and the Father is in me. Otherwise, believe because of the works themselves.***"

Jesus is saying, "You've seen me. You've seen the displays of my power. If you've been listening, I've been saying from the beginning of the Gospel of John: I come from the Father, and I AM. The one who has seen me has seen the Father."

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

Make sure you know the mission of the Son

Make sure you can tell someone

The Son has revealed the true Father (8-11)

Marvel at the mission of the Son

The Son has revealed the true Father. We need to marvel at the mission of the Son. We need to marvel at this. We need to think about this. We need to be taken captive by this. We need to just be overwhelmed. And I'm going to try and overwhelm you as best as I can with the wonders of the Trinity for a few minutes, because when we talk about the Son has revealed the true Father,

The Trinity - God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God.

Grudem, Systematic Theology

we're talking about the Trinity.

God eternally exists as three persons: Father, Son, and Holy Spirit. This is the definition from Wayne Grudem's Systematic Theology, his book we've been covering in Sunday

school: God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God. This is a simple definition of the Trinity. And we need a simple definition to grasp onto.

It is so important that we have this. And then, when we start to talk about the logistics of this, there are things that will far surpass our understanding. Because we are finite—we have a moment we begin. God the Father, God the Son, and God the Holy Spirit are eternal. They have no beginning. They always have been. Before creation, it wasn't just God the Father saying, "I'm bored. I need help." No. God the Father, Son, and Holy Spirit always have been. They were in perfect relationship. They had no need for anything else. They were in loving relationship with one another in perfection. And creation came about through the work of all three, and through that work, we are able to know God.

Now, when it says each person is fully God, I need to stress this: this is where I think most people misunderstand the Trinity. Some might say, "I don't like the God of the Old Testament, but I like Jesus because He's the loving God." He is the loving God, but so is the God of the Old Testament. When the woman and the man in the garden ate from that tree, rebelled against God, and chose death over God's goodness in the garden and over the tree of life—when they chose that—God's first action was, "Hey, guys, what happened? Adam, where are you? What happened?" And then to Eve, "What happened?"

And then, after that, before He talks about anything else, He looks at the serpent and says, "Someday, someone from her line is going to crush your head, and you'll bite his feet." When God says that, He is speaking to the fact that there's already a solution planned. There's already a Way, and that Way will be His Son.

And if we just go a step further back—before God said, "Let there be light"—God the Father, God the Son, and God the Spirit knew the cost of creation and still did it for God's glory and for our good.

Each person of the Trinity is fully God. Jesus is all-knowing. He's all-powerful. He's everywhere. Jesus is not just the love of God—He's the mercy, He's the wrath, He's the justice. He is all the attributes. He is eternal. He is unchanging. And you may say, "How can He be unchanging if He was born and took on that form?" It's a mystery that's too great, but He took on the form of a servant so that we could know Him and so that He could reveal God to us. But He is still fully God. He never became less than who He was. He willingly became a servant so that we could have God revealed to us. It's Philippians 2.

Each person is fully God. If you say, "Well, why is Jesus so different than God in the Old Testament?" it's because you're reading them wrong. If you say, "Well, Jesus is never angry," remember John Chapter 2, where He drives out the money changers and those who were

selling in the Gentile court of the temple. And if you say, "Well, I never see Jesus display the wrath of God," as He stood in front of the tomb and as He saw Mary and the Jews with her weeping, He was deeply indignant. A few verses later, it says He was deeply indignant, and He said, "Move that stone aside." He hates sin. He hates death. He hates the cause of it. And He came to save those who would believe.

He's not separate from God. He's not just some of the attributes. God didn't split Himself up. When people have that type of theology, it's broken, and it flies in the face of Jesus saying, "If you have seen me, you have seen the Father," and saying, "I AM."

It is so important that we understand this. And the mystery is this: there are three persons, and yet there is one God. God in three persons—Father, Son, and Holy Spirit. Each person is fully God, and there is one God.

And this isn't new in the Gospel of John. "I am the bread of life." "I am the light of the world." "I am the sheep gate." "I am the Good Shepherd." "I am the Way, the Truth, and the Life." "I am the resurrection and the life." And in a few chapters, He's going to say, "I am the true vine." In all of these statements, He's talking about His equality with God.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were created through him, and apart from him not one thing was created that has been created.

John 1:1-3 CSB

No one has ever seen God. The one and only Son, who is himself God and is at the Father's side—he has revealed him.

John 1:18 CSB

My Father, who has given them to me, is greater than all. No one is able to snatch them out of the Father's hand. I and the Father are one.

John 10:29-30 CSB

At the very, very beginning of the Gospel of John, in verses one through three: ***"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were created through Him, and apart from Him not one thing was created that has been created."***

Jesus, God the Father, and the Holy Spirit—they were always there. We're focused on the Son today, and in a few weeks, we'll talk about the Holy Spirit. ***"No one has ever seen God. The one and only Son, who is Himself God and is at the Father's side, He has revealed Him."***

In John 10, when Jesus is talking about being the Good Shepherd, He says, ***"My Father, who has given them to me"—them being those who believe—"He is greater than all. No one is able to snatch them out of the Father's hand. I and the Father are one."***

These are three examples, though we could spend a lot more time on this.

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

Make sure you know the mission of the Son

Make sure you can tell someone

The Son has revealed the true Father (8-11)

Marvel at the mission of the Son

The Son has revealed the true Father. We must marvel at the mission of the Son. Because what He has done was successful, we can know the Father through the Son. We can know the all-powerful God—who, every time He is mentioned in the Old Testament, no one could see Him face to face. For to do so, we would die because of our unholiness, because we were not righteous. But through Christ, we have been made righteous by the blood of Christ.

Through the work of the Holy Spirit, we are born again, that we could be children of God forever. We must marvel at the mission of the Son. And this brings us to the last point.

Will you believe Jesus is the way, the truth, and the life?

The Son is the way to the Father (1-7)

Make sure you know the mission of the Son

Make sure you can tell someone

The Son has revealed the true Father (8-11)

Marvel at the mission of the Son

The Son's work continues in the life he gives to those who believe (12-14)

The Son's work continues in the life He gives to those who believe. The Son's work continues in the life He gives to those who believe.

Truly I tell you, the one who believes in me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. Whatever you ask in my name, I will do it so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

John 14:12 CSB

"Truly, I tell you, the one who believes in me will also do the works that I do, and he will do even greater works than these because I am going to the Father. Whatever you ask in my name, I will do so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it."

Now, let's get this out of the way: this passage isn't about praying anything and saying, "In Jesus' name," and then automatically getting it. This isn't genie stuff right now. This isn't

flippant stuff right now. And look, how do we know that? When Jesus says He will do even greater works than these, He's talking about feeding 5,000. But He's not saying, "You'll do greater works than these—you'll feed 5,001." He's not talking about doing those types of works.

He's talking about the greatest work that Jesus is going to do. He's going to die so that we could be children of God. He's going to die so that all who believe can follow Him and can be a part of those greater works.

To the eleven men around the table, He's referencing what will happen a little over 50 days after Jesus dies, rises, and ascends to heaven. In the same room, they're praying, and the Holy Spirit comes upon them. They start preaching the gospel, and 3,000 in one day believe. Those are the greater works being talked about.

And when He says, "Whatever you ask in my name," He's speaking of us going out and joining the mission and sharing the good news that Jesus is the Way, the Truth, and the Life. That He has revealed the Father. Jesus here is speaking to the reality of the work we get to join in—that all of us here, if you are a believer, you are a fruit of that work. You are a part of that greater work that has been done since Jesus ascended into heaven.

During his ministry on earth, the Son's consistent aim, and his achievement, was to bring glory to his Father (5:41; 7:18; 8:50, 54). That was, no less, the Son's purpose in completing his mission by going to the cross (12:28)—which was simultaneously the means by which the Son would be supremely glorified (12:23). Now in the splendor of his exaltation, the Son's purpose does not change: he enables his own to do 'greater things' in order that he may bring glory to the Father.

Carson, *The Gospel according to John: PNTC*

D.A. Carson says this: During His ministry on Earth, the Son's consistent aim and His achievement was to bring glory to His Father. That was no less the Son's purpose in completing His mission by going to the cross—which was simultaneously the means by which the Son would be supremely glorified.

Now, in the splendor of His exaltation, the Son's purpose does not change: He enables His own to do "greater things" in order that He may bring glory to the Father.

Truly I tell you, the one who **believes** in me will also do the works that I do. And he will do **even greater works** than these, because I am going to the Father. Whatever you ask in my name, I will do it so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

John 14:12 CSB

When Jesus is talking about greater things, He's talking about us joining in the ministry. But it's Jesus continuing the ministry. When you go to the start of the book of Acts, it doesn't

say, "Now that Jesus has died and rose again, these are the works of the church." It says, "This is part two of the works of Jesus Christ."

And I tell you this because, when we read this, we need to be in awe of the Father, Son, and Spirit. It's through the Spirit we do these greater works, and we can receive the Spirit. Because the Son died and rose, and by His blood our sins are forgiven, we can receive the Spirit, and through the Spirit, we can join in the work. And Christ will work in us and through us.

And what a marvelous thing—that a work that we were not part of—our salvation. Don't think for a second you saved yourself. You couldn't. Don't think for a second that you were so wise that you read the Bible and went, "I got this. I know this." No. God so loved the world that He sent His Son. His Son died and rose, ascended to heaven, and He sent His Spirit.

And outside the Spirit, outside being born again, we cannot know the truth of the gospel. But God sent His Son, and God sent His Spirit so that we could know the truth. And once we know the truth, we are invited to walk in obedience—to make sure others know it too.

Will you believe Jesus is the way, the truth, and the life?

The Son is the **way** to the Father (1-7)

*Make sure you know the mission of the Son
Make sure you can tell someone*

The Son has revealed the **true** Father (8-11)

Marvel at the mission of the Son

The Son's work continues in the **life** he gives to those who **believe** (12-14)

Mirror the mission of the Son

Will you believe Jesus is the Way, the Truth, and the Life? The Son's work continues in the life He gives to those who believe. We need to mirror the mission of the Son. That means you need to mirror the mission of the Son.

There is no greater work than to make sure that others know the Son is the Way to the Father. A couple of weeks ago, I joked earlier about being at Chipotle and realizing you need to talk about the gospel. But I was having dinner with someone, and all of a sudden, it was Wednesday night, and it was 6:30 PM, and I needed to get in my car to make it back here for the prayer meeting. But why on earth would I walk away from sharing the gospel with someone to go and pray? Maybe they'll figure it out on their own? No!

So, I started texting the guys who come to our prayer meeting every Wednesday night at 7:00 PM, and I was like, "Hey guys, I may not make it. Please pray for me." And I know they

were praying for me. I got to have this talk with this young man who had questions, and it was such a wonderful thing to be able to clarify the Way, the Truth, and the Life.

Being on mission to do that is what we are called to do. It's what He is telling the disciples now. And remember, He's telling the disciples, "I'm going away." As we keep breathing in the Last Supper, He's going to say, "And this is a good thing." Because, instead of one of Him, on the other side of this, you will all be a place where heaven and earth dwell—as we talked about in John Chapter 2. And through the work of the Holy Spirit, you will all go out and spread the same good news that: I am the Way to the Father. I am the Truth, and I am the Life.

That is the mission of the church. And what a marvelous thing that we get to join into. If you're not a believer, you can't do this. But if you know Jesus is the Way, the Truth, and the Life, then this is what we're called to do in response.

Make sure you know the Son

Marvel at the Son

Mirror the Son

So, I want to get rid of a whole bunch of words and focus on a couple of things as we close.

First off, make sure you know the Son. He is the only Way. He's the Truth, and He's the Life. No one gets to the Father except through Him.

If you're here today and you're not a believer, I want to plead with you for a moment. The most common thing I hear from non-believers who are church-adjacent or come in and out of the church is this: "I've got things I need to figure out, and once I get my stuff worked out, then I'm ready." And do you know why people say that? They say it because they know all the baggage they have. They know all their sin.

And do you know who else knows all your sin? The Way, the Truth, and the Life. He knows all of it. And as soon as you get to the point where you realize He's the only Way—which means you can't get it all sorted out first—you realize you can't get to a point where you're ready to be saved on your own. That is the work of the Son, the Spirit, and God in heaven—the Father.

As soon as you get past that—and you don't get past that on your own; it's a work of the Spirit—don't sit there thinking, "Okay, next step: as soon as I get rid of these three problems in my life, then I'm ready to follow Jesus." No. We'll never get there on our own. If there was

any other way to be worthy, Jesus would not have died on the cross. He says that in the garden: "Father, if there's any way—but not my will, but Yours be done."

So make sure you know the Son. And if you're thinking, "Well, I've got a few things to figure out, and then I'll be ready to present myself to Him," know this: there is nothing you could do.

And the beauty is, once you are a believer—by His blood—you are a child of God, and you are ready to be presented before God the Father, holy and blameless, because of the Son.

So make sure you know the Son. He is the only Way to the Father.

Mirror the Son. I just talked about that. I'm going to skip the middle one. Make sure you're mirroring the mission. Make sure when people talk to you, they come away knowing about Jesus. There's a really famous saying from a while back—I don't know when it started—but it goes: "Preach the gospel. Use words when necessary." It's always necessary to use words.

I bring this up all the time because it shows up on my Facebook whenever I'm on Facebook. Someone will post that and say, "Wow, what a powerful quote!" No. Not a powerful quote. Jesus didn't come and do all the things and then, when people said, "Who are you?" He went [covers his lips and says], "I'll never tell." No. He declared who He was—repeatedly. He declared who He was. The people who were blind... their response to Him was, "Let's kill Him." And they tried. And they tried again, and eventually they succeeded—but even that was part of His plan.

Mirror the Son. Make sure people know the Way, the Truth, and the Life. Make sure they respond to it. They may not respond positively, but make sure they don't leave not knowing He's the only Way, the Truth, and the Life. That's our job as believers—not to leave people blind to it. But we can't open their eyes to it. Yet if we don't ever say it, shame on us.

Lastly, marvel at the Son. And I'm closing on this one. Because if you're a believer and you do this middle one well, the other two will naturally flow out of it. When you understand that God so loved you—that, though you were separated by your sin, He sent His Son, and His Son died for you, and His Son rose from the grave—and you were still incapable of believing until His Spirit opened your eyes... and so He did that, too. When you understand that, you are only a child of God because of the work of God the Father, God the Son, and God the Holy Spirit.

When you start to think about the implications—that He didn't need to create us, but He created us so that we could know Him for our good, so that we could be in His presence, so that we could see His glory—He loves us so much. And as we marvel at that, as we

consider that, as you study the Trinity and go deeper and deeper in, you'll reread passages in the Old Testament that are hard to read and realize: This is the God who hates sin—the way He hated it at the tomb of Lazarus.

And when you come to the end of the Bible, when judgment is coming... Because when people say, "Well, I like Jesus because He's not judgmental," or "There's no judgment," well, He's all the attributes of God. And when we come to Revelation, He comes down on a white horse, and He judges the world. That's part of who He is.

But when we read all of that and realize that we dwell in the house of the Lord forever, entirely because of the work of the Triune God... it is something to marvel at. And it is something that you will never get to the point where you're like, "I've got all of this. I've figured it all out." It's still incredible—every time you look at it.

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Let's pray.

Father in heaven, we worship You today because You sent Your Son to a world condemned because of the death and darkness caused by our own sin. We deserved Your wrath, and yet You sent Your Son because of Your great love—that He would take Your wrath on Himself on the cross.

We thank You that He died for our sins, that He rose from the grave, that He ascended into heaven, and that You sent Your Spirit so that we could understand the truth of the gospel. And we praise You, Lord, that through Your Son and through Your Spirit and through the work, Father, that You have done, we can know You, and we can be Your children.

We praise You, God, that as we are here today, it is entirely a work of You, and that we can rest in those promises because You are unchanging and You are eternal.

We thank You that You sent Your Son. We thank You that, as we over the next three weeks look at the Holy Week and reflect on His death and resurrection, we can rejoice because of all that You have done for us—nothing that we deserved. But in Your house, there are many rooms, and for all who believe, we will dwell with You forever. And we praise You for that, Lord.

I pray right now, if there is anyone here who does not know You, that even now You would open their eyes, Your Spirit would be moving, and they would not leave today without being assured that Your Son is the Way, the Truth, and the Life.

And we praise You, Lord, again and again that You sent Your Son, and it is in His holy and matchless name, the wonderful name of Jesus, that we pray. Amen.