

Perfecting in the Word Ministry

“I Am The Way!”

John 14:1-14

Easter Sunday Bible Study

Perfecting in the Word Ministry

March 31, 2013



Preliminary Remarks:

Tonight, we will embark upon a crusade of *empowerment* through the path of the strait gate, through the vehicle of faith and the knowledge of Jesus Christ. Through this *empowerment*, you will be able to perform greater works, not only in your life, but in all areas of ministry: miracles, gifts of healings, gifts of helps ... to cast out devils, to heal the sick and lame, to spread the “good news” ... all for the Glory of God!

Text:

John 14:1-14 [KJV]

- ¹ Let not your heart be troubled: ye believe in God, believe also in me.
- ² In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- ³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- ⁴ And whither I go ye know, and the way ye know.
- ⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- ⁶ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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- ⁷ If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- ⁸ Philip saith unto him, Lord, show us the Father, and it sufficeth us.
- ⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?
- ¹⁰ Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- ¹¹ Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- ¹² Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- ¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- ¹⁴ If ye shall ask any thing in my name, I will do it.

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Introduction:

Believers, we should have by now obtained a basic knowledge of God through the Holy scriptures ... that is: (1) who God is; (2) faith toward God; (3) the existence of God; (4) and the character of God. In our knowledge of God, we have come to understand that God is a spirit ... consisting of three distinct and unique personalities: (1) God, “The Father;” (2) God, “The Son;” and (3) God, “The Holy Spirit.” John’s introduction of Christ, as recorded in the opening verses of his Gospel, reveals who Jesus is; as John records: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not ... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth” [John 1:1-5,14].

Webster’s Dictionary defines etymology as: the history of a linguistic form shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language. Therefore, according to etymology, the name “**Jesus**” is an English form of **Iesous**, which was the Greek form of the Aramaic name **Yeshua**. **Yeshua** is itself a contracted form of **Yehoshua**. **Yeshua ben Yoseph**, is better known as Jesus Christ.

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Matthew 1:21 records that an angel of the LORD told Joseph in a dream that Mary “shall bring forth a son, and [Joseph] shalt call his name JESUS: for he shall save his people from their sins.”

Philippians 2:9-11 reads: “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Isaiah prophesied two-hundred years before the coming of Christ, concerning what Paul had testified in his letter to the church at Philippi; as he recorded: “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed” [Isaiah 45:23,24].

Pray with me, as we explore together the topic: **“I Am The Way!”**

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Background:

The setting for this message is at a point where Jesus had just spoken to his disciples concerning his approaching departure. In this setting, Jesus tells the disciples that it is time for the Son of Man to be glorified; meaning that he was about to be sacrificially offered as a sin atonement for the sins of mankind. He then tells the disciples that he would only be with them a little longer; and that he was going away to a place where they cannot come ... meaning heaven. Peter then asked: “Lord, Where are you going?” ... to which Jesus replied: “Where I am going, you cannot follow now, but you will follow later.” ... Peter then asked: “Lord, why can’t I follow you now?” ... and adds: “I will lay down my life for you.” ... to which Jesus then replied: “Will you really lay down your life for me?” ... and then he predicts Peter’s denial [John 13:31-38]!

Jesus then comforts his disciples by saying: “Let not your heart be troubled: ye believe in God, believe also in me.” Then Jesus speaks (in general terms) concerning the place where he is going, by describing heaven: “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

Jesus then concludes: “And whither I go ye know, and the way ye know.” This comment must have undoubtedly confused the disciples; in that, it prompted certain questions from Thomas ... which I am sure many of us are asking today: “Where are you going, Jesus?” ... and “How can we know the way?”

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I. Thomas' Questions Concerning the Way [John 14:5]

Verse 5 of the text is a two-fold question posed by Thomas in response to Jesus' comforting words, of which I previously read. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" At this point and time, Jesus' ministry on earth was about to culminate with a violent display of sacrifice on the rugged cross of Calvary.

The Gospels reveal that during Jesus' three-year ministry, he often spoke concerning the reason and purpose for his coming. John 'The Baptist' also testified concerning Jesus' coming; as John records in chapter one of this Gospel: "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him ... I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias ... I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose ... Behold the Lamb of God, which taketh away the sin of the world" [John 1:15-18,23,26,27,29].

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II. I AM – “Ego Eimi” [John 14:6]

Jesus’ response to Thomas’ question was: “**I am the way**, the truth, and the life: no man cometh unto the Father, but by me” [John 14:6]. The Greek words “**Ego Eimi**” (eg-o’ i-mee’) is translated to mean “**I exist**” ... which is also the exact words that God (The Father) used, when He spoke to Moses (from the burning bush on Mount Horeb), in answer to the Israelites’ question: “What is his name?” ... To which God replied: “**I AM THAT I AM**” or “**I Will Be What I Will Be**” [Exodus 3:13,14; Psalm 8:1]. The transliterated Hebrew word for “**AM**” is **hâyâh** (haw-yaw’) meaning “**I exist**.” In Hebrew the name is composed of only consonants, **YHWH**, because ancient Hebrew script did not contain vowels. In reverence, the Hebrews substituted **Adonai** (or **LORD**) for this personal covenant name for God. The Hebrew transliterated word for **LORD** is **Yehôvâh** (Yeh-ho-vaw’) ~ **Jehovah** = “*the existing One,*” “*the self Existent*” or “*the eternal.*”

“**I am the way.**” [John 14:6b] From the Greek word “**Hodos**” (hod-os) – meaning: (1) the traveled way, road or path; or (2) the traveler’s way, journey, travelling. Christ exists to show us (the travelers) the way or path to God!

“**I am the truth.**” [John 14:6c] From the Greek word “**Aletheia**” (al-ay’-thi-a) – meaning: (1) what is true in things appertaining to God and the duties of man; (2) moral and religious truth in the greatest latitude – the true notions of God which are open to human reason without his supernatural intervention. Christ exists as all truth pertaining to God and the duties of man toward God!

“**I am the life.**” [John 14:6d] From the Greek word “**Zoe**” (dzo-ay’) – meaning: (1) of the absolute fullness of life, both essential and ethical, which belongs

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to God, and through him both to the hypostatic “logos” (the substance or essential nature of God) and to Christ in whom the “logos” put on human nature; (2) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the **resurrection** to be consummated by new accessions (among them a more perfect body), and to last for ever. Christ exists as the absolute fullness of life, both in the natural and in the life eternal!

Jesus Christ is ... **“The Way”** ... **“The Truth”** ... **“The Life”** for all who confess him as the Son of God! “No man cometh unto the Father, but by [Jesus].” Jesus is in essence the only path whereby we (as children of God) can reach God in the place that he exists ... which is heaven! Saints and children of the Most High God, there are no other roads which lead to God ... in fact, contrary to popular opinion, which says: **“all roads lead to God”** ... the word of God, which was made manifest in the flesh, tells us that **there are no other roads which lead to God!**

Concerning Jesus’ metaphoric assertion as “The Good Shepherd,” John 10:7 reads: “Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.” The New International Version [NIV] reads this way: “I tell you the truth, I am the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through me will be saved.”

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III. Philip's Remarks: Show Us the Father! [John 14:7,8]

Verse 7 of the text reads: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." The Contemporary English Version [CEV] reads: "If you had known me, you would have known the Father. But from now on, you do know him, and you have seen him." This verse is a segue (pronounced: 'se-(")gwA) into the upcoming response Jesus will provide, in anticipation of Philip's remark concerning this new revelation.

"Philip saith unto him, Lord, show us the Father, and it sufficeth us" [verse 8]. Or in other words: "Show us the Father; then we'll be content!" What an audacity ... for Philip to disqualify Jesus' self-revelation of his own existence! Unfortunately, Philip is not alone in this notion; which in effect says: "I'll believe you when I see God!"

In the Garden of Gethsemane, Jesus fervently prayed to the Father for his disciples; specifically, that they may be one ... just as the Father is in the Son, and the Son is in the Father [John 17:21].

Jesus then admonishes Philip, by saying: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." [John 14:9-11]

Then (sadly and rhetorically) Jesus adds: "At least believe because of what you have seen me do" [John 14:11 [New Living Translation - NLT]]!

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IV. The Miracles of Jesus

The “works” or “miracles” of Jesus are catalogued throughout the Gospels of Matthew, Mark, Luke and John. Even though Philip and the eleven traveled with Jesus, and observed his divine power, they (like many of us today) either forgot or developed “selective amnesia” when it came to acknowledging the person of Jesus Christ. Just as in the case of the disciples, Jesus has performed (through the power of the Holy Spirit – that third personality) many “works” and “miracles” in our lives; but we are soon to forget his **resurrected** power in our lives, when called upon to stand up for him and be counted as a “believer!”

As the scriptures record, Jesus: (1) healed the nobleman’s son (who was close to death) of a sever fever [John 4:43-54]; (2) healed the demoniac in Capernaum (demon-possessed) [Mark 1:21-27]; (3) healed Peter’s mother-in-law of a severe fever [Matthew 8:14-17]; (4) healed the man of leprosy [Matthew 8:1-4]; (5) healed the paralytic man [Mark 2:1-12]; (6) healed the cripple man at the pool of Bethesda [John 5:2-15]; (7) healed the man with the shriveled hand in the synagogue [Mark 3:1-6]; (8) healed the centurion’s servant of palsy (paralyzed) [Matthew 8:5-13]; (9) **resurrected** the *widow’s only son* from death while being carried in a coffin [Luke 7:11-17]; (10) healed the man that was possessed with a devil, blind, and dumb (demon-possessed) [Matthew 12:22-24]; (11) healed the Gadarene demoniac that dwelt amongst the tombs [Mark 5:1-20]; (12) healed the woman with the issue of blood twelve long years [Mark 5:25-34]; (13) **resurrected** *Jairus’ daughter* from death [Mark 5:21-24,35-43]; (14) restored the sight of two blind men [Matthew 9:27-31]; (15) healed the dumb man (mute) possessed with a devil (demon-possessed)

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[Matthew 9:32-34]; **(16)** healed the Canaanite woman's daughter that was grievously vexed with a devil (demon-possession) [Matthew 15:21-28]; **(17)** healed the deaf man that had an impediment in his speech (deaf and mute) [Mark 7:31-35]; **(18)** restored the sight of the blind man of Bethsaida [Mark 8:22-26]; **(19)** healed the demoniac boy, who was lunatic, sore vexed: for oftentimes he fell into the fire, and into the water [Matthew 17:14-20]; **(20)** healed the ten lepers [Luke 17:11-19]; **(21)** healed the man who was born blind [John 9:1-12]; **(22)** resurrected Lazarus from the dead [John 11:1-44; John 12:1,2,9,10,17]; **(23)** healed the woman that had a spirit of infirmity (crippled by a spirit) eighteen years; [Luke 13:10-13] **(24)** healed the man with dropsy [Luke 14:1-4] ~ [*Edema: Abnormal accumulation of watery fluid in the spaces between CONNECTIVE-TISSUE cells. Usually a symptom of diseases of the kidneys, heart, veins, or lymphatic system, which affect water balance in the cells, tissues, and blood, edema can be pitting (retaining an imprint when compressed) or nonpitting. Edema may be local (e.g., HIVES from allergies) or generalized (also called dropsy), sometimes involving body cavities as well as tissues. Treatment must usually focus on the underlying cause.*]; **(25)** restored the sight of two blind men sitting by the way side in Jericho [Matthew 20:29-34]; **(26)** restored the ear of the servant of the high priest, that was cut off by Jesus' disciple [Matthew 26:47-56; John 18:1-11]; **(27)** turned the water into wine at the marriage ceremony in Cana of Galilee ~ first miracle [John 2:1-11]; **(28)** performed the miracle of the catch of the great multitude of fishes ~ "fishers of men" [Luke 5:1-11]; **(29)** rebuked the winds and the sea – by simply saying "Peace, be still;" [Mark 4:35-41] **(30)** fed five thousand men (beside women and children) with five loaves and two fishes in the desert place

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[Matthew 14:13-21]; **(31)** Jesus walked on water to the ship where the disciples were – in the midst of the sea [Matthew 14:22-32; John 6:16-21]; **(32)** fed four thousand men (beside women and children) with seven loaves and a few fishes [Matthew 15:29-38]; **(33)** paid tribute to the tax collectors (temple tax), by obtaining money from the mouth of a fish in the sea [Matthew 17:24-27] ~ [*required from every person or the service of the temple, and the defraying of the expenses of the worship there it is called a ransom for the soul* ~ Exodus 30:11-16]; **(34)** cursed the fig tree [Mark 11:12-14,20-24]; **(35)** performed the miraculous catch of 153 large fish, after his **resurrection** [John 21:1-14]; **(36)** *Jesus* was **resurrected** from the dead on the third day, under his own power (after being crucified) [Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 10:17,18; John 20:1-9].

John records that: “there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written!” [John 21:25]

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V. Empowerment through Faith [John 14:12-14]

Finally, Jesus *empowers* his disciples; thus giving them the authority to do the same or even greater “works” or “miracles” ... by saying: “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it” [John 14:12-14].

Not only did Jesus qualify his existence and divine nature, but he effectively granted to his disciples that same power to manifest marvelous works – through the association to the Father. John 17:11,15,20-23 concludes Jesus’ prayer for oneness to all who believe in him: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

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Conclusion:

We have *empowerment* (through faith) to perform the same or greater works that Christ manifested while on earth, if only we believe that he is one with the Father. The Acts of the Apostles (or more accurately, “The Acts of the Holy Ghost”), stands as a testament of the endued power that Jesus gave to his disciples; and the manifestation of the “works” or “miracles” they were able to perform by and through Jesus ... **“The way, the truth, and the life!”**

- Jesus is the path to eternal life ...
- Jesus is the path to eternal joy ...
- Jesus is the path to the Everlasting Father ...
- Jesus is the path to *empowerment* for healing; for by his stripes we are healed. ...

In the name of Jesus:

- We can command demonic spirits to flee [Acts 16:18];
- We have the “power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you” [Mark 16:18a; Luke 10:19];
- We can “lay hands on the sick, and they shall recover” [Mark 16:18b].

Saints and children of the Most High God, Jesus is the way (or gate, or path, or conduit) by which we have access to all things eternal. There is no other way of access to the throne of God, because there is no other gate! The path to God is through a *strait* (path between two bodies of water) and narrow “way” – which is through Jesus Christ. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” [Matthew 7:14].

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My hope, and I'm certain your hope, is that we will all one day be **resurrected** or caught up to meet Jesus; and thereby be ushered into the realm of God ... to the realm of all things eternal! But while we are still residents of this earthly dwelling, we have *empowerment* to make a better life for those who are sickly among us; by effecting the miracle of healing into their lives ... by simply invoking the name of Jesus! Or we have *empowerment* to bring down the strong holds of Satan and his dominion on earth. Because Jesus atoned for our sins, we are now one with the Father – through restoration. And now we are authorized to perform greater works; because we believe on Jesus.

JESUS IS THE WAY!

