
Series: Seeing Jesus in Summer
The Most Inclusive Exclusivity
John 14:5-10

Introduction:

John 14:5-10 (ESV)

⁵ Thomas said to him, “Lord, we do not know where you are going. How can 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 except through me. ⁷ If you had known me, you would have known my Father also. From now on you do know him and have seen him.” ⁸ Philip said to him, “Lord, show us the Father, and it is enough for us.” ⁹ Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

We have two more messages in our summer series, *Seeing Jesus in Summer*. We have to address the exclusivity of Jesus – that he claims to be the only way to the Father and then the Lordship of Jesus.

Most people like to accept Jesus with reservations. They like to see him as a good and kind moral teacher. But if you really listen to what Jesus says, you quickly realize this position is absurd.

Jesus was an amazing man by anyone’s estimation. He was extremely humble and kind and good. He showed great patience with prostitutes, was kind to the poor, promoted peace and laid hands on the sick. He was not afraid of either moral or social outcasts. He was known as the friend of sinners. He made his home with the lowly of society.

But there have been many others throughout history that have done the same. What is it about Jesus that makes him the central figure of human history? The answer to that question is “the claim” of Jesus. He claimed to be more than a mere good man. He claimed to be God.

If you really understand this claim then you will quickly realize that to simply accept Jesus with reservations is impossible. You do not welcome lunatics with reservation. You dismiss them out of hand right away. And you must do this with Jesus if you do not believe his claim. Listen to this quote from C.S. Lewis:

"I am trying here to prevent anyone saying the really foolish thing that people often say about him [Christ]: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept his claim to be God.’ That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on the level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and

God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to."

Instead, Jesus seemed to always be pushing for the extreme response to his claims. It as though he was continually pushing those he came in contact with by forcing them to either crown him King or kill him.

Jesus went out of his way on Palm Sunday to insure that he would be crowned as king when he entered the city. That forced the issue with the leaders of the Jews. They either needed to bow to their king or to silence him by killing the blaspheming lunatic. You cannot accept Jesus with reservation. There is no middle ground.

So when Christianity follows Jesus and makes its claim for the exclusivity of Jesus, what are we saying?

We are saying that Christ opened the way to the Father with the most inclusive exclusivity.

Exclusivity

Set the context: Everything Jesus wanted them to know as he went to the cross was summarized in this statement of v.6

First, let's look at the exclusivity of Jesus' claim as it is found in our text in v. 6: "I am the way, the truth and the life. No one comes to the Father except through me." That is exclusive. There is no other way to the Father.

He makes three claims here:

1. I am the Way!
 - a. The Problem: Jesus means he is the way to the Father. This means that human beings are not naturally safe and secure in this relationship. We are estranged from God.
 - b. The Destination: The Father's *house* (vv.1-2)
 - c. The Promise: Intimacy with the Father
 - i. God is not a boss – but a father
 - ii. We move from fear and uncertainty to warmth and assurance
 - iii. No other religion in the world can claim a God who will never fire you. Jesus took all hell into his soul and lost God so that He might never lose you.
 - iv. No other religion in the world can claim a God who suffers for his people.
2. I am the Truth!
 - a. The background is John 1 and the Greek understanding of "logos."
 - i. The Greek logos is understood as "meaning" or "reason."
 1. What is the meaning of this event or thing?

2. What is the reason for this thing's existence?
3. These kinds of question go to purpose.
- ii. They abandoned the notion of "Truth."
 1. What is the meaning of it all?
 2. There is no ultimate explanation. By Jesus' time they had nearly given up the quest.
- iii. Our culture – Sometimes we live for our "truths" – altruistic – we believe in something – poor, justice, etc. They quickly disappoint because they can't love us. They can't forgive us. They can only make demands
- iv. Then we turn to our love – we live for people, for relationships, for romance – but our loves let us down and lie to us.
- v. "We realize that our truths can't love and our loves aren't true."
Keller
- vi. Jesus comes as the Logos – the Word that is full of grace and truth!
(John 1:12)
- b. Jesus is not coming as a rabbi, scribe or prophet
 - i. Matt. 23:34
 - ii. The Prophets spoke in the place of God – they pointed to God. They said, "Thus saith the Lord" (400 times) or "The word of the Lord came to me" (100 times)
 - iii. Jesus is God speaking – "Truly, truly, I say unto you..." (75 times)

Matthew 23:34 (ESV)

³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

3. I am the Life!
 - a. It is not that Jesus is to be followed like a prescription. He will soon become demanding and destructive. He will destroy you.
 - b. He does not come to bring a mountain of morals to climb. He climbed the mountain.
 - c. He does not come to help you strive. He strove for you.
 - d. The gospel is not instruction but a pronouncement. It does not say "Do!" It says "Done!"
 - e. Jesus is the source of life (Acts 3:15)
 - f. Jesus is the meaning of life (Gal 2.19-20; Philip. 1:21; Col. 3:3-4)

Inclusive

The point of the Gospel is intimacy with the Father. Notice how Jesus responds to Philip

The weakest can come

All the world's religions say the good are in – the bad are out.

Jesus says those that admit they are weak and bad are in. The superior are out.

Jesus was humble but not modest.

There is no superiority.

There is humble trust and intimacy with the Father

This is the most inclusive exclusivity imaginable.

How intimate are you with the Father?

Do you pray to him?

Afraid of him?

Don't understand the gospel