



Almont Vineyard Church

Week 10 Sermon Series: The Sandals of Jesus/ The Way

August 15, 2026

Opening Monologue

Welcome back to those of you who join us regularly through the AVC Church App. We took a couple of weeks off for some much-needed rest and relaxation. If you are new here— welcome! This is the Opening Monologue section of my sermon for the week. If you scroll further down, you will find spiritual reflections, commentary, and devotional questions at the end. All of this is designed to help you go deeper into the sermon topic and expand your biblical wisdom.

This week we continue our summer series titled The Sandals of Jesus. If you missed any of the previous messages, you can find them on our YouTube channel <https://www.youtube.com/@almontvineyardchurch> or right here in the App.

This week's sermon is titled "The Way."

Have you ever found yourself in a situation where you were lost—or at least kind of lost? Have you ever stood at a crossroads and thought, "Which way do I go?"

In 1999 I had the privilege of going on a guided elk hunt in the mountains of Montana. It was truly the hunt of a lifetime. The scenery was breathtaking, the mountains were stunning, and the experience was unforgettable—except for one major snafu. One afternoon I headed out with my guide, and somehow, in those wild mountains, the guide actually got us lost. To his credit, this was long before reliable GPS systems and modern cell phones. It was a pretty wild experience, to say the least. The guide pulled out a physical map and even used a sundial, trying to get his bearings the best way he knew how. Unfortunately, he was completely wrong. After several hours of wandering, I finally convinced him which direction we needed to go. Looking back, I believe the Holy Spirit guided us back to the truck. It was a humiliating experience for the guide, and I actually felt bad for him. But at the end of the day we were safe and sound—and that's what mattered most. (I'll go much deeper into this story in the sermon itself, so stay tuned.)

Just like losing our sense of direction in the mountains, we can get lost in life. This Sunday we are going to examine Jesus' profound words in John 14:1-8. These words capture the very heartbeat of the gospel of Jesus Christ.

Let me be clear: no other world religion makes the promise, or the truth claim that Jesus made. With that in mind, I am going to briefly break down the top three world religions and what each one claims about the way to God. There is absolutely no comparison to the truth of God's Word. With all due respect, some of those claims are, frankly, laughable. You'll have to tune in to the sermon to hear the details. Why even go there? Because those three religions alone make up roughly 46% of the world's belief systems. We need to be informed in the last days in which we live.

John 14:6-7 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have

seen him.”

We’re going to start this week by looking at how Jesus is the Way—and how Christianity stands far above every other world religion. When Jesus said He is the Way, He wasn’t talking about a destination on a map. He is the literal way to life everlasting.

Friends, we cannot afford to become distracted or confused by other “truth claims.” We must know that Jesus is the only way, the only truth, and that in Him there is life. Don’t put yourself at a spiritual crossroads where you’re left asking, “Which way do I go?” Come join us this Sunday as we dive deep into the truth of God’s Word. Let’s be refreshed, renewed, and grounded even more firmly on the solid rock of Jesus.

In Christ,

Rev. Pastor Brad

To Listen to this week’s Sermon: “Week 10 Summer Series: The Sandals of Jesus/The Way ” Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

Web: <https://www.almontvineyardchurch.org/media>

You Tube: <https://www.youtube.com/@almontvineyardchurch>

Key Sermon Text

John 14:1-7

<https://www.biblegateway.com/passage/?search=John%2014%3A1-7&version=NIV>

Psalms 25: 4-5

<https://www.biblegateway.com/passage/?search=Psalms%2025%3A%204-5%20&version=NIV>

Isaiah 53: 5-6

<https://www.biblegateway.com/passage/?search=Isaiah%2053%3A%205-6%20&version=NIV>

Micah 5:2

<https://www.biblegateway.com/passage/?search=Micah%205%3A2%20&version=NIV>

Hebrews 10:15-23

<https://www.biblegateway.com/passage/?search=Hebrews%2010%3A15-23%20&version=NIV>

Commentary, Spiritual Applications, and Theological Reflections

Why Christianity Stands Alone

We live in a world filled with religions. By sheer numbers, the three largest outside of Christianity are Islam (approximately 2.0–2.1 billion adherents), Hinduism (approximately 1.2 billion), and Buddhism (approximately 480–500 million). Together these three account for roughly 46 percent of humanity outside the Christian faith—nearly 4 billion people.

In the face of this diversity, Jesus makes a claim that stands in a category by itself. In John 14 He declares: “Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.”

...

“I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:1–4, 6) Jesus states that He Himself has gone to prepare a place, that He will personally return, that He will take His followers to be with Him forever, and that everlasting life in the presence of God is found in Him alone. No other major world religion makes this combination of claims.

The Fundamental Divide

Christianity’s distinctive claim centers on Jesus Christ Himself as God’s self-disclosure—not merely as a teacher or messenger, but as the embodiment of divine truth. This separates Christianity fundamentally from Islam, Hinduism, and Buddhism, each of which relates to their founders entirely differently.

Buddhism presents a pathway for escaping suffering that the Buddha discovered and demonstrated; his followers must traverse this path independently. Islam calls people to submission before Allah, with Muhammad functioning as a messenger who conveyed revelation rather than embodying it. By contrast, Jesus claims to be the revelation itself—positioning Himself as the Truth, the Way, and the Life.

The Claims of the Other Major Religions

Islam teaches that Jesus will return as a prophet who will fight alongside the Mahdi against the Antichrist. After that victory, Jesus will marry, live an ordinary life, and eventually die. There is no claim that Allah or Muhammad will return to gather Muslim followers into Paradise to live with them. Muhammad is revered as the final messenger, but he never claimed to be the way, the truth, or the life. Paradise is granted by Allah’s mercy to those who believe and perform righteous deeds; it is not found “in Muhammad.” Muhammad died a natural death in Medina in 632 CE and was buried. His tomb remains. Islam teaches he was a human prophet who will be raised only on the Day of Judgment, along with all other people. There is no empty tomb and no claim of bodily resurrection.

Hinduism speaks of a series of divine avatars who appear on earth to restore righteousness—among them the Fish, the Tortoise, the Boar, the Man-Lion, the Dwarf, the Warrior, the Ideal King, Buddha, and Krishna. The closest language to Jesus’ words appears in the Bhagavad Gita, where Krishna says, “Abandon all varieties of dharma and simply surrender unto Me. I shall deliver you from all sinful reactions. Do not fear” (18:66). Devotion to Krishna can lead to liberation (moksha). Yet Hinduism is highly diverse. Moksha is frequently understood as impersonal absorption into Brahman rather than personal everlasting life with God. The framework includes multiple deities, karma, and the cycle of rebirth. It lacks the exclusive claim “no one comes to the Father except through me” grounded in a historical death and resurrection. In the tradition, Krishna’s earthly life ends when a hunter shoots him in the foot; he then leaves his physical body and returns to his divine abode. There is no empty tomb, no bodily resurrection, and no series of post-resurrection appearances as a living person.

Buddhism has no personal Creator God who returns to save people. A future Buddha, Maitreya, is expected to appear and teach others how to achieve enlightenment through their own practice. The historical Buddha,

Siddhartha Gautama, explicitly rejected the role of a savior who bestows liberation by personal power. Classic teaching emphasizes, “Be a lamp unto yourselves.” Nirvana is the cessation of suffering and the end of the cycle of rebirth—it is freedom from existence as we know it, not personal everlasting life with or in the Buddha. The Buddha died around age 80 from illness and entered parinirvana, the final nirvana after the death of the body. His remains were cremated. There is no tradition of bodily resurrection.

The Problem of the Self and Morality

The divergence deepens at a philosophical level. Eastern religions typically conceive of God (or ultimate reality) as impersonal consciousness without will, which means they lack absolute moral law. Eastern thought treats the individual self as illusion to be dissolved, whereas Christianity affirms the human “I” as reflecting God’s image. This creates a profound chasm: in classical Hinduism and Buddhism, human love serves only as a tool for purifying consciousness and ultimately disappears at the peak of enlightenment. Christianity, by contrast, upholds the enduring value of the person and the permanent reality of love rooted in the character of a personal God.

The Unique Package of Jesus’ Claims

Jesus alone combines four elements that no other major religious founder claimed together:

- Personal divine self-identification (“I am the way and the truth and the life”).
- Exclusive mediation (“No one comes to the Father except through me”).
- Embodiment of truth and life itself.
- A historical death followed by bodily resurrection as the guarantee of personal everlasting life with God.

None of the other figures claim to remove individual sins by their own sacrificial death and then rise bodily so that their followers may live forever with them. In every other system the burden ultimately rests on human effort, karma, deeds, or self-enlightenment. Jesus alone takes the iniquity of His people upon Himself and offers forgiveness and eternal life as a gift of grace.

Other religions fail to account adequately for the paradox of human nature—its greatness and its depravity—and consequently minimize sin as secondary rather than central. This makes them essentially escapist rather than redemptive. Jesus, uniquely both fully human and fully God, qualifies as the perfect mediator because His sacrificial death and perfect obedience reconcile humanity to God. If God is love—Christianity’s core claim—then religions that do not recognize this fundamental truth cannot be equivalent. Christianity does not merely offer techniques for self-improvement or mystical escape; it proclaims the restoration of the broken relationship between God and humanity through Christ’s person and work.

Historical Corroboration

Christianity is also distinctive in the early external testimony to its central figure. Within roughly eighty to ninety years of the crucifixion, non-Christian sources confirm Jesus’ existence, teaching activity, and Roman execution under Pontius Pilate:

- Tacitus (Annals 15.44, written ~AD 116) records that “Christus... suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus.”
 - Josephus (Antiquities 20.9.1) refers to “the brother of Jesus, who was called Christ, whose name was James.”
- The longer Testimonium Flavianum (18.3.3) is debated in its present form, yet most scholars accept a core that

affirms Jesus as a wise teacher crucified under Pilate whose followers continued.

- Pliny the Younger (Letter to Trajan, ~AD 112) describes Christians who “sang hymns to Christ as to a god” and refused to curse Him even under threat of death.

No comparable early non-Christian historical notices of this quality exist for Muhammad, the Buddha, or Krishna. The other traditions rely far more heavily on their own sacred literature, composed or compiled later, with external references that are either later, more fragmentary, or focused on the movement rather than detailed confirmation of the founder’s life and claims. None of the non-Christian sources for Jesus affirm the resurrection; that remains an internal Christian claim. Yet the historical footprint of Jesus’ life and death is unusually strong among the founders of the world’s major religions.

The Consistent Witness of Scripture

The uniqueness of Jesus as the Way is not an isolated New Testament idea. The Old Testament already points forward to it, and the rest of the New Testament confirms it.

The psalmist prays:

“Show me your ways, O LORD, teach me your paths; guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long.” (Psalm 25:4–5)

Isaiah describes the Servant who bears the sins of others:

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.” (Isaiah 53:5–6)

Micah locates the ruler whose origins are from of old:

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” (Micah 5:2)

The writer of Hebrews applies the finished work of Christ:

“Their sins and lawless acts I will remember no more.” And where these have been forgiven, there is no longer any sacrifice for sin. Therefore... we have confidence to enter the Most Holy Place by the blood of Jesus... Let us hold unswervingly to the hope we profess, for he who promised is faithful. (Hebrews 10:17–23)

Peter declares the exclusive claim with finality:

“Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” (Acts 4:12)

Conclusion

Muhammad is dead. The Buddha is dead. The many gods of Hinduism do not claim the exclusive, historical, and personal path that Jesus claims. Jesus alone states that He has prepared a place, that He will return for His people, that He is Himself the way, the truth, and the life, and that everlasting life with God is found in Him by grace through faith.

That combination of claims—personal, exclusive, sacrificial, and resurrection-verified—is found nowhere else. Christianity stands alone because Jesus stands alone.

Sources: 1-3, Rev. Standfest

Why Jesus is the Way...

Jesus's declaration in John 14:6 stands as Christianity's most exclusive truth claim, and understanding it requires tracing how Old Testament patterns converge in his person and work.

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."
(John 14:6)

Old Testament Foundations

John envisions Jesus as the embodiment of divine Wisdom, which connects directly to Old Testament imagery. In Old Testament passages, "the way of truth" represents a way of life in conformity with the Law. Psalm 86:11 places "way" and "truth" in close connection:

"Teach me your way, LORD, that I may rely on your faithfulness; give me an undivided heart, that I may fear your name."

Yet this way sometimes carries eschatological significance, leading from death to life—a pattern fulfilled in Christ. Messianic prophecies picture salvation as the preparation of a path:

"A voice of one calling: 'In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God.'" (Isaiah 40:3)

And God promises: "See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland." (Isaiah 43:19)

This echoes the exodus imagery, where God led the Israelites through the wilderness, but the "second exodus" of salvation in Christ carries universal significance.

Jesus's Demonstration

Rather than merely teaching about the way, Jesus identifies himself as the way. He is the way because he is the truth—the revelation of the Father—so that knowing him means knowing the Father, and he is the life because he lives in the Father and the Father in him, making him the channel through which the Father's life reaches humanity. The New Testament writers boldly included Jesus Christ in the unique identity of the one true God and insisted he was the only way of salvation—claims that began with Jesus himself through what he said and did.

Jesus claimed to bring fulfillment of the Old Testament and exercised the prerogative of definitive reinterpretation of the law. He summoned people to faith in himself against an Old Testament background emphasizing that only God deserved trust as Lord, redeemer, and savior. In John 14:1 he exhorts the disciples: "Do not let your hearts be troubled. You believe in God; believe also in me."

This self-identification is further validated by his miracles—healings of sickness and disease, casting out of demons, authority over nature, and raisings from the dead—which demonstrated the very life and power of God at work in him. Early Christian accounts, beginning with the creedal tradition preserved in 1 Corinthians 15 and the Gospel narratives of the empty tomb and appearances, center on the resurrection as the decisive confirmation of his claims.

Contrast with Other Religions

This claim stands fundamentally apart from the world's religions. No other major world religion believes Christ is the unique Son of God, God himself manifested in human flesh. Orthodox Christianity alone confesses that

Jesus is fully God and fully human, two natures in one person. To Buddhism and Hinduism he is at most a guru or enlightened teacher showing a path to ultimate reality; Islam acknowledges him as one of several prophets (Isa), but denies his full deity, the Christian understanding of the crucifixion, and any exclusive mediatorship.

None of the founders or central figures of the other major world religions—Muhammad, the Buddha, or Krishna—claim to be the way, the truth, and the life in the exclusive sense Jesus does, nor do they claim that everlasting life is found uniquely in them. Historical records of those figures contain no verified claims of bodily resurrection from the dead comparable to the early, multiply attested Christian accounts of Jesus. Non-Christian sources such as the Jewish historian Josephus (in the *Testimonium Flavianum* and the reference to James) and the Roman historian Tacitus confirm that Jesus lived and was executed under Pontius Pilate; the distinctive Christian claim of his resurrection rests on the testimony of the earliest witnesses and the explosive growth of the movement that followed.

In John's context, the exclusivism addresses both Judaism and pagan religions: now that Jesus has come, claiming to know God through the Old Testament while disowning Jesus is inadequate, and other religions prove ineffective in bringing people to the true God. The claim is more universal than merely closing off other ways—given the world's alienation from God, there was no way to the Father, and Jesus provided one.

Additional biblical support confirms this singularity:

"Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." (Acts 4:12)

"For there is one God and one mediator between God and mankind, the man Christ Jesus." (1 Timothy 2:5)
Jesus does not merely show the way. He is the way. In him the Father is revealed, and through him alone everlasting life is given.

Sources: 4-9

Two Truth Claims, One Truth

Two major religions make definitive claims about how a person is made right with God and receives everlasting life. One centers on submission, belief, and righteous deeds. The other centers on a person—Jesus Christ—and the free gift of grace. These claims cannot both be true in the same way. They stand in fundamental opposition.

The Islamic View of Salvation

In Islam, salvation is the path to Paradise (Jannah) granted by Allah's mercy. It rests on two essential pillars: right belief and right action.

A person must affirm the oneness of God (tawhid), accept the prophets (including Jesus as a prophet and Muhammad as the final messenger), and live in submission to Allah's will as revealed in the Qur'an and the example of Muhammad. Good deeds—prayer, fasting, charity, pilgrimage, and moral living—carry real weight. On the Day of Judgment, a person's deeds will be weighed. Those whose good deeds outweigh the bad, and who receive Allah's mercy, enter Paradise. Those who fall short face Hell.

We are not saved by Muhammad. He did not give his life for humanity or for the individual sinner. Our destination—what Islam calls Paradise—rests fully on our devout works and how good a man or woman we are. It is only by Allah’s mercy that anyone enters heaven.

This raises unavoidable questions for anyone who follows this path:

Did I do enough good things?

Will Allah grant me mercy?

How is one supposed to know?

In reality, there is no guarantee of heaven in Islam. There is no guarantee of salvation—only if Allah sees fit. How good do you have to be? How many works must you perform? Did I complete all of my prayers every single day? Did I absolutely fulfill all of the Five Pillars? The honest answer is always the same: “I hope Allah has mercy on me.” A person dies hoping, never knowing with certainty.

The Christian View of Salvation

Christianity proclaims a radically different answer. Salvation is the free gift of God given through Jesus Christ alone.

Scripture is clear: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.” (Ephesians 2:8–9)

Jesus does not merely point the way or deliver a message. He is the way. He claims exclusive access to the Father: “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). He prepares a place, promises to return, and takes His people to be with Him forever. Eternal life is found in Him.

At the heart of this claim is the cross. Jesus, fully God and fully man, bore the iniquity of His people. “He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed... and the LORD has laid on him the iniquity of us all” (Isaiah 53:5–6). His death satisfies divine justice. His resurrection guarantees that those who trust in Him will live forever with God. Forgiveness is not earned by a balance of good deeds; it is received as a gift by faith in the finished work of Christ. Works follow as the fruit of a changed heart, not as the basis of acceptance.

The Irreconcilable Difference

The two claims diverge at the deepest level.

- In Islam, the decisive factors are belief in Allah and Muhammad’s message plus a life of righteous deeds, all under the mercy of God. There is no divine Mediator who dies for sin. A person lives under the weight of performance and dies hoping for mercy with no settled assurance.
- In Christianity, the decisive factor is the person and work of Jesus Christ. Salvation is by grace alone through faith alone in Christ alone. The question is not “Have I done enough?” but “Has Christ done enough?”

And the answer of Scripture is a clear and final yes.

Islam offers a path of submission and moral effort that ends in the hope of Allah’s mercy. Christianity proclaims a finished redemption accomplished by the Son of God, received as a free gift, resulting in personal, everlasting life with God—and the quiet confidence that comes from knowing the work is already complete.

These are not two complementary paths up the same mountain. They are two different truth claims about the only way a sinner can stand before a holy God. One of them is true. The other is not.

Jesus' own words leave no middle ground: "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

Commentary on Main Passages

After this intimate opening dialogue, the Last Supper discourse began. The next several chapters have been among the most treasured of those who follow Jesus. They not only draw us close to him; they also give us compelling reasons to invite others into that fellowship with our Savior. By recording this private discussion between Jesus and his disciples, John hoped to attract all people to Jesus.

14:1 "Let not your heart be troubled." In the Greek, the pronoun *your* is plural; therefore, Jesus was speaking to Peter (whose denial of Jesus had just been predicted—see 13:38) and to all the other disciples. According to Luke, Jesus had told Peter, "Satan has demanded to sift all of you like wheat ..." (Luke 22:31 nrsv). All of the disciples must have been troubled about Jesus' predictions of betrayal, denial, and departure. After all, if Peter's commitment was shaky, then every disciple should be aware of his own weaknesses.

STRONG WEAK PEOPLE

Jesus did not want his followers to imitate Peter's impulsive self-confidence. Potential weaknesses and possible failures trouble us. So we don't like to think about them. Peter denied his own frailty and claimed more faith than he had. Jesus' solution for troubled hearts requires us to trust in him. Trust does not mean pretending we are strong; it means recognizing our weakness and need for God's help. If we believe for a moment that we can follow Jesus in our own strength, we will fail as miserably as Peter.

"Trust in God; trust also in me." Jesus urged his disciples to maintain their trust in the Father and in the Son, to continue trusting through the next few very difficult days. Jesus later told the disciples why he gave them glimpses of the future that would soon follow: "I have told you now before it happens, so that when it does happen you will believe" (14:29 niv). They would not need to be afraid because all that he promised would come true.

14:2 "In my Father's house are many rooms." The traditional interpretation of this phrase teaches that Jesus is going to heaven to prepare rooms or "mansions" (nkjv) for his followers. Based on that imagery, entire heavenly subdivisions and elaborate "mansion blueprints" have been described. Many commentators think that Jesus was speaking about his Father's house in heaven, where he would go after his resurrection in order to prepare rooms for his followers.

Then he would return one day to take his believers to be with him in heaven. The day of that return usually has been regarded as the Second Coming.

The other view is that the passage primarily speaks of the believers' immediate access to God the Father through the Son. The "place" Jesus was preparing has less to do with a location (heaven) as it had to do with an intimate relationship with a person (God the Father). This interpretation does not deny the comfort of

heaven's hope in this passage, but it does remove the temptation to view heaven purely in terms of glorious mansions. Heaven is not about splendid accommodations; it is about being with God. The point of the passage is that Jesus is providing the way for the believers to live in God the Father. As such, the way he prepared the place was through his own death and resurrection and thereby opened the way for the believers to live in Christ and approach God.

According to this view, the Father's house is not a heavenly mansion, but Christ himself in whom all the believers reside. By expansion, the Father's house is Christ and the church (see 1 Corinthians 3:16–17; Ephesians 2:20–22; Hebrews 3:2). The believers don't have to wait until the Second Coming to live in this house; once Christ rose from the dead he brought them into a new, living relationship with God (see 20:19–23). He would be the means whereby the believers could come to dwell in the Father and the Father in them. As such, the promise in 14:2–3 relates to the corporate fellowship that would be possible through Christ's departure and return in the Spirit. In this view, the "many rooms" would be the many members of God's household. Christ went to prepare a place for each member in God's household (1 Chronicles 17:9)—the preparation was accomplished by his death and resurrection.

TRUST IN ME?

When we face troubling times we often feel overwhelmed by fear, doubts, grief, and conflict. Our outer resources may evaporate and our inner strength may prove inadequate. Though faced with possible or certain failure, we have assurances in Jesus' words to remain calm and hopeful:

- God is trustworthy, and he has sent Christ, who is also trustworthy, to us. No one else deserves our trust.
- God has a gracious welcome and plenty of space in his "house." We need not fear exclusion or separation from him.
- Jesus spoke the truth. His description of the future was realistic. He has never been proven wrong. We can rely on both Jesus' teaching and his promises.
- Jesus did exactly what he said he would do, return to the disciples after the Resurrection. In so doing, he guaranteed our entrance into God's presence and our place in God's house.
- Jesus is always with us, and someday we will be face to face with him. Whatever the future holds, Jesus promised to be our companion. We know who Jesus is and how much he loves us.

The Greek word for "rooms" (*monai*) could be better translated "abodes" because it shares the same root as the Greek word for "abide" (*meno*). It simply means "a dwelling place." The word mansions in the nkjv is misleading because it connotes spacious, luxurious houses. Incidentally, early in church history Origen made popular a similar belief that Jesus was speaking of "stages" or levels of heaven, through which believers advanced as they continued to "develop." But Jesus' words imply no value judgment between "rooms." The "prepared place" is with Christ.

"If it were not so, I would have told you." Jesus' words give us great encouragement. Throughout his life he had warned the disciples of opposition (see 16:2). He never held back the truth from them. Because he always told the truth, we can trust him with our future as well.

14:3 “I go and prepare a place for you.” According to what has been discussed in 14:1–2, there are two ways to understand this statement. Either Jesus was speaking of preparing heavenly dwellings for the future life of the believers, or Jesus was preparing the way for the believers to live in God. Of course, the two views are not mutually exclusive. Now, we live in God because of our living relationship with Christ; in eternity we will live with Christ in the glory he shares with the Father. Eternal life begins in Christ now, not just at some future date when we get to heaven.

In either interpretation, Jesus offers spiritual comfort that begins immediately when we believe. And his Father’s many-roomed house represents gracious welcome and provision for us as we live in union with him.

ETERNITY TODAY

There are few verses in Scripture that describe eternal life, but these few verses are rich with promises. Here Jesus says, “I go to prepare a place for you,” and “I will come again.” We can look forward to eternal life because Jesus has promised it to all who believe in him. But we can actually begin to enjoy eternal life now, for it became ours the moment we believed in Jesus. We can live today with a new destiny in mind. Although we do not know all the details of eternity, we need not fear because Jesus is preparing us to share with him the eternity that he and the Father have prepared for us.

“I will come again and receive you to Myself.” There are three ways to understand this: (1) Jesus’ coming again to the disciples would be realized in a short while. This is confirmed by 16:16, “A little while, and you will not see Me; and again a little while, and you will see Me” (nkjv)—note the similar use of again. When Jesus said, “I will come again,” that coming again occurred on the day of his resurrection. (2) Jesus’ “coming again” is the Second Coming. (3) This “coming again” refers to both the Resurrection and the Second Coming—the former foreshadowing the latter. Those who hold this view, therefore, extract a double meaning from Jesus’ words in verses 2 and 3; they say the passage speaks both of the believers being brought into the risen Christ as the many “rooms” in the Father’s house, and of the believers being brought by the returned Christ into the Father’s house in heaven. It does seem that both meanings merge. Christ has us completely in his care.

14:4 “Where I go you know, and the way you know.” This statement anticipated Thomas’s question (in the next verse) and prepared the groundwork for what Jesus was about to teach regarding himself. Jesus was not naively hoping his disciples understood; he was inviting them to declare their ignorance so they might receive the truth.

THE WAY

Many people are shocked that Christians insist upon Jesus being the Way and the only Way. But Christians did not invent the claim. No ancient committee decided that Jesus’ uniqueness would be a distinctive teaching of Christianity. Jesus himself made the claim. It really isn’t a question of tolerance or being open to diversity; it is a question of whether we want to accept what Jesus said.

Following are three reasons why people reject Jesus’ claim to be the only way to God:

- 1. They are satisfied with their own way or with doing nothing; they refuse on principle to examine Christ’s claims. Like people in a smoke-filled building who doubt that there is a fire, they insist that they will find their own way out.**
- 2. They deny their lostness. These people in the smoke-filled building insist on debating whether there is a fire.**

3. They are convinced that there must be several valid ways besides Jesus to get to God. These people in the smoke-filled building reluctantly agree that there may be a fire, but that any way of escape is as good as any other, even though they have not actually chosen a way themselves.

Jesus claimed to be the only way to God the Father. Some people may argue that this way is too narrow. In reality, it is wide enough for the whole world, if the world chooses to accept it. Instead of worrying about how limited it sounds to have only one way, we should be saying, “Thank you, God, for providing a sure way to get to you!”

14:5–6 Clearly, the disciples didn’t think they knew what Jesus said they knew. Thomas expressed the obvious by asking, “Lord, we don’t know where you are going, so how can we know the way?” Like us, the disciples tended to think first in terms of this world—time and space. So going must mean physically moving from one place to another. Thomas was almost giving Jesus a choice: “Tell us where you are going or give us the directions—either one of those, and we can figure out the other.”

To which Jesus replied: “I am the way, the truth, and the life. No one comes to the Father except through Me.” Jesus’ response shows that the destination is not a physical place but a person (the Father), and that the way to that destination is another person (the Son). Jesus is the Way to the Father; Jesus is the Truth (or reality) of all God’s promises; and Jesus is the Life as he joins his divine life to ours, both now and eternally. Jesus is the way that leads to the truth and life.

THE WAY, THE TRUTH, THE LIFE

Jesus provides for us as much as we need to know and can know about God. “No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known” (1:18 nrsv).

- He is the WAY: John 1:18; 8:36; 10:9; Colossians 1:15.

Jesus is both God and man, knowing intimately our experience and our needs. He is our path, bridge, transport—not just an example or road sign. He is our guide with dependable directions and powerful protection. Our personal relationship with Christ links us to God. Our response should be to follow his guidance, trusting his ability to do for us what we cannot do for ourselves.

- He is the TRUTH: John 1:14, 17; 5:19; 8:29.

Jesus is our source of intimate knowledge of the Father. His answers, teaching, and commands were right. No shadow of dishonesty, falsehood, or lying was in his life. He is the reality of all God promised. Our response should be to believe in him and put into practice what he taught.

- He is the LIFE: John 1:4; 3:15; 5:26; 10:10; 11:25.

Jesus gives us life both now and eternally. His life provides the surest model for our own. He promises to join his life to ours. There is no other source of life beside him. Our response should be to receive that life and allow it to work itself out in our daily experience.

Jesus’ exclusive claim is unmistakable. It forces an unconditional response. Jesus invites people to accept or reject him, making it clear that partial acceptance is rejection. His self-description invalidates alternative plans of salvation. Some would say that a single way is entirely too restrictive. But that attitude fails to see the desperate state of the human condition. That there is a way at all is evidence of God’s grace and love. The state

of human rebellion can be seen in this: We are like people drowning at sea who are graciously thrown a life-saving rope but who respond by insisting that we deserve a choice of several ropes along with the option of swimming to safety if we so choose.

14:7 “If you had known Me, you would have known My Father also.” In verses 2–6, Jesus told the disciples that he provides the one and only way to the Father. In verses 7 and following, he tries to explain that he is the visible manifestation of the Father. To know Jesus is to know the Father (see 1:18; Colossians 1:15; Hebrews 1:3).

Another manuscript reading treats this phrase like a promise, “Now that you have known me, you will know my father also” (tev). But it seems more likely that Jesus was not promising the disciples that they would come to know the Father as they had known the Son, but that they should have already known the Father because of their relationship with the Son.

“From now on you know Him and have seen Him.” Jesus shifted the questioning from the future to the present. Instead of being preoccupied with Jesus’ going and how they could get there, they were to realize that Jesus opened the way to the Father right now. The disciples needed to discern the meaning of Jesus’ time on earth and then respond to him as their Savior. Jesus holds the way open for us today—from now on, from this moment forward, we can begin a relationship with the Father by accepting Jesus Christ as our Savior and Lord. The disciples had not yet thoroughly understood this incredible truth, for the death and resurrection of Jesus had not yet occurred (although Jesus had spoken about them), and the Holy Spirit had not yet arrived to help them understand.

14:8–9 Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father.” Philip was not satisfied—he wanted to see the Father, as the leaders of Israel had (see Exodus 24:9–10; 33:18) or as the prophet Isaiah had (Isaiah 6:1). But Jesus explained that to see him is to see the Father, for Jesus is God in human form (see 1:14, 18). Philip and the disciples, after their years with Jesus, should have come to know and recognize that the one among them was God in human, physical form. He is the visible, tangible image of the invisible God. He is the complete revelation of what God is like. Jesus’ answer contains no rebuke; he explained to Philip, who wanted to see the Father, that to know Jesus is to know God. The search for God, for truth and reality, ends in Christ. (See also Colossians 1:15; Hebrews 1:1–4.)

Sources: 10

Digging Deeper into Jesus’s Words

I am the Way Jesus said... How do we understand Scripture in relation to this truth claim by Jesus?

Jesus declared, “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6)

This is not a gentle suggestion. It is the thunderclap of heaven’s final word. When Jesus speaks these words on the night before the cross, He is not offering one religious option among many. He is claiming to be the living fulfillment of every cry, every promise, every shadow, and every longing that runs through the entire Bible. To

understand this claim, we must let Scripture interpret Scripture—tracing the redemptive thread from the Psalms through the Prophets, into the New Covenant, and out into the bold proclamation of the apostles.

The Cry of the Human Heart: “Show Me Your Ways”

Long before Bethlehem, the people of God already knew they needed a way. Listen to the desperate prayer of David:

“Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long.” (Psalm 25:4–5)

This is not casual curiosity. It is the cry of a soul that knows it cannot find the path on its own. The same longing echoes throughout the Old Testament. Israel was repeatedly warned not to turn aside from the way the Lord had commanded (Deuteronomy 5:32–33; 31:29). The prophets spoke of a highway of holiness (Isaiah 35:8) and of a voice behind them saying, “This is the way; walk in it” (Isaiah 30:21). Yet the tragedy of the Old Testament is that humanity keeps missing the path. We are like sheep who have gone astray. The Psalms and Prophets expose our inability. We want God’s way, we pray for God’s way, but we cannot manufacture it or walk it in our own strength. The longing itself becomes a confession of need.

The Cost of the Way: The Suffering Servant

God answers that longing not with a map, but with a Man who would pay the full price of our wandering. Isaiah saw Him coming:

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.” (Isaiah 53:5–6)

Here is the theological bridge. The way to God is blocked by sin. Our rebellion creates a chasm no human effort can cross. So God Himself provides the Servant who absorbs the penalty. The piercing, the crushing, the stripes—these are not random sufferings. They are the deliberate, substitutionary work of the One who would open the way. Paul later understood these Servant songs (Isaiah 42, 49, 52–53) as pointing directly to Christ, the One who suffered, rose, and announced light to both Jew and Gentile. The path is not paved with our good intentions. It is paved with the blood of the Lamb.

The Royal Origin of the Way: Born in Bethlehem

This Servant would not appear out of nowhere. He would come from the promised line of David, from the little town the prophets had already named:

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” (Micah 5:2)

The New Testament deliberately places Jesus inside this larger story. He is the fulfillment of the promises to David (2 Samuel 7:12–16; Psalm 2; Acts 13:33; Hebrews 1:5). He is not a self-appointed teacher or a new religious innovator. He is the eternal King whose goings forth are from everlasting, now stepping into history as the rightful Heir. In Him the blessing promised to Abraham and the throne promised to David converge. He

assumes the role of Israel and of David so that the nations might be blessed through Him (Acts 3:25; Galatians 3:8). The Way has a royal bloodline and an eternal origin.

The New and Living Way Opened

All of these threads come together with breathtaking clarity in the letter to the Hebrews. The writer declares that the old system of temple, priesthood, and repeated sacrifices could never fully open the way into God's presence. Then he announces the decisive change:

"The Holy Spirit also testifies to us about this. First he says: 'This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.' Then he adds: 'Their sins and lawless acts I will remember no more.' And where these have been forgiven, sacrifice for sin is no longer necessary. Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful." (Hebrews 10:15–23)

Do you hear the power of these words? The way into the Most Holy Place was not made plain under the old covenant. The curtain still stood. But when Jesus' body was torn on the cross, the true curtain was opened. His flesh became the living way. No more yearly sacrifices. No more distance. No more trembling outside the veil. Because of His blood we now have confidence—bold, assured access. The Old Testament institutions were shadows. Christ is the substance. He did not merely show the way; He is the new and living way.

The Apostolic Seal: No Other Name

The early church understood exactly what this meant. They began calling themselves followers of "the Way." Yet they never meant a vague spiritual path. Peter, filled with the Holy Spirit, stood before the very leaders who had rejected Jesus and declared without apology:

"Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." (Acts 4:12)

This is the exclusive claim of John 14:6 sharpened into apostolic steel. The uniqueness of Jesus is not that He is a better teacher or a more inspiring example. It is that He alone is the Way. Every other path—no matter how sincere, moral, or religious—ends in a dead end. Salvation is not found in a system, a ritual, a philosophy, or a combination of good works. It is found in a Person, and that Person has a name: Jesus.

The Sweep of Redemptive History

Step back and see the magnificent arc. The Psalms give voice to our desperate need for God's way. Isaiah reveals that the way would require a Suffering Servant who would bear our iniquity. Micah announces the royal birth of that Servant-King from Bethlehem. Hebrews explains that His torn body has become the new and living way into God's presence. Acts seals it with the uncompromising declaration that there is salvation in no one else.

From a Christian perspective, the Old Testament is the promise; the New Testament is the fulfillment realized in and through the person and work of Jesus Christ. We do not read the Old Testament in isolation. We read it

as part of the larger canonical whole that finds its climax in Christ. When Jesus says “I am the Way,” He is not inventing a new idea. He is claiming to be the living embodiment of everything God had been preparing, promising, and pointing toward for centuries.

This is why the claim admits of no compromise. It is not arrogance. It is the necessary consequence of who Jesus is and what He has done. The God of Abraham, Isaac, and Jacob has acted decisively in His Son. The path that was blocked by our sin has been opened by His sacrifice. The King from everlasting has entered history. The curtain has been torn. The name above every name has been given.

So for the Christian who feels the weight of failure, the pull of other voices, or the temptation to dilute this truth—hear the word of the Lord again. You do not have to invent a way. You do not have to earn a way. You do not have to combine paths. The Way has already come. His name is Jesus. He has opened the Most Holy Place with His own blood. Draw near with a sincere heart and full assurance of faith. Hold unswervingly to the hope you profess, because the One who promised is faithful.

This is the gospel. This is the power of God unto salvation. This is the only Way that leads home.

Sources: 11-14

Resources: Rev. Brad Standfest, (1) Logos Bible Commentaries; [1] George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective* (Berrien Springs, MI: Andrews University Press, 2006), 175–176. [2] Peter Kreeft, *The God Who Loves You* (San Francisco: Ignatius Press, 2004), 153–154. [3] Doug Powell, *Holman Quick Source Guide to Christian Apologetics* (Nashville, TN: Holman Reference, 2006), 324. [4] Craig S. Keener, *The Gospel of John: A Commentary*, 2 vols. (Grand Rapids, MI: Baker Academic, 2012), 941, 943. [5] Raymond E. Brown, *The Gospel according to John (XIII–XXI): Introduction, Translation, and Notes*, Anchor Bible (New York: Doubleday, 1970), 29a:628. [6] Leland Ryken et al., eds., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 631. [7] Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, ed. A. Scott Moreau, *Encountering Mission* (Grand Rapids, MI: Baker Academic, 2010), 319–320. [8] Ruth Sutcliffe, *The Trinity Hurdle: Engaging Christadelphians, Arians, and Unitarians with the Gospel of the Triune God* (Eugene, OR: Wipf and Stock, 2016), 84–85. [9] Norman L. Geisler, “World Religions and Christianity,” in *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, MI: Baker Books, 1999), 783. [10] Barton, Bruce B. 1993. *John. Life Application Bible Commentary*. Wheaton, IL: Tyndale House. [11]. Roger Mohrlang, Gerald L. Borchert, *Cornerstone Biblical Commentary*, Vol 14: *Romans and Galatians* (Carol Stream, IL: Tyndale House Publishers, 2007), 33. [12] Mark J. Boda, Haggai, Zechariah, *The NIV Application Commentary* (Grand Rapids, MI: Zondervan Publishing House, 2004), 52. [13.] Kenneth O. Gangel, *John, Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 4:274. [14.] Walter A. Elwell, *Evangelical Commentary on the Bible*, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 3:714. Scripture quotations are from the Holy Bible, New International Version® (NIV®).

Sermon Notes:

Good morning AVC Family... and welcome to those joining us online.

I am back from summer vacation. We had a great time of rest and relaxation. I want to thank Pastor Don and Clayton for preaching some awesome sermons while I was away. I also want to thank our Community Life Pastor Jerry for taking on the responsibilities of day-to-day operations.

We are in a summer series titled The Sandals of Jesus.

Here are the AVC Connections: YouTube, App, Facebook and Website...

Let's pray.

Have you ever found yourself in a situation where you were lost... or kind of lost?

Have you ever said, "Which way do I go?"

In 1999 I went on an elk hunt in Montana. This was a real hunt—no fences. The hunt included a one-on-one guide. We traveled back way into the mountains—sixty miles. And the guide got us lost. This was before GPS.

Just like losing our sense of direction... we can get lost in life.

I want to share several truth claims declared by Jesus so we don't lose our way or get distracted by other counterfeit religions.

Let's read John 14:1–4.

"Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going."

Let me share a very important fact with you...

No other world religion makes this promise or these truth claims.

To be clear... here is what Jesus said:

- He—Jesus, God's Son—has personally gone to prepare a place for us to come to.
- Jesus will personally return.
- Jesus will take His followers to be with Him and live with Him.
- Jesus' goal is everlasting life for His followers that will live in God's presence forever.

Again... I will tell you—no other world religion makes this claim.

However, to be fair, let me give you what the top three world religions claim: Islam, Hinduism, and Buddhism.

Islam teaches Jesus will return as a Prophet to fight with Mahdi to defeat the Anti-Christ. After that Jesus will get married and live a normal life and then die. There is No Claim that Allah or Mohammad will come back to take Muslim followers to live with them in Paradise or a promise of everlasting life. There is no claim that Allah will forgive your sins. The Muslim only gets to heaven by their works and Allah must grant you mercy to live eternally.

Hinduism teaches that a series of 10 Avatars will return to earth. Such as the Fish, the Tortoise, the Boar, the Man Lion, the Dwarf, the Warrior Ax, the Ideal King (Roma) & Buddha & Krishna to restore righteousness on

earth and take Buddhists out of Cycles of Life. There is no affirmation of an everlasting dimension. Self Enlightenment & no suffering is the hope to the end of life.

Buddhism has no personal Creator God. In Buddhism No God or Eternal being will be coming back to save people. A Second Buddha (Matreya) will appear to teach people how to Enlighten themselves through their own practice of Awakening. The Goal is Not Everlasting Life for the Buddhist... rather achieving Nirvana.

Look—46 percent of humanity outside of Christianity believes in one of those claims... roughly 4 billion out of 8.3 billion people. (Worldwide)

Let's be honest—these other top three world religions are confusing... and there is no forgiveness directly given to a person by the Divine.

Now I want to take you deeper into the heartbeat of the Gospel of Jesus Christ...

Friends and Christians—don't lose your way or become confused.

One of Jesus' disciples—Doubting Thomas—got a little confused, so Jesus made it plain for him and for us.

Let's read John 14:5–7. Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

Jesus is the Way, the Truth, and the Life...

I don't have time to break these all down today, so we will start with "The Way."

Let me ask you something... can you tell me the Way with just these top three world religions?

The fact of the matter is—Mohammad is dead... and so is Buddha... and Hindus worship thousands of gods... so pick one—they are all dead.

Jesus is alive!

Friends, there is no confusion or beating around the bush with Jesus and God's Word.

When Jesus says He is "The Way," He wasn't speaking of a destination on a map... He is the Way in life and everlasting life.

As we move to a close, let me share Old Testament and New Testament passages that declare Jesus is "The Way."

The Psalmist said:

"Show me your ways, O LORD, teach me your paths; guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long." (Psalm 25:4–5)

Isaiah the Prophet declared:

"He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us

peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.” (Isaiah 53:5–6)

Micah declared where Jesus would be born:

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” (Micah 5:2)

Hebrews 10:15–23: The Holy Spirit also testifies to us about this. First, he says:

“This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.”

Then he adds: “Their sins and lawless acts I will remember no more.”

And where these have been forgiven, there is no longer any sacrifice for sin.

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful.

Here is the last passage for this week... “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” (Acts 4:12)

Don’t be confused...

Jesus is the Way.

Stand with me for closing prayer.

Devotional Questions:

1. Jesus begins John 14 with the words, “Do not let your hearts be troubled. Trust in God; trust also in me.” In what specific area of your life does your heart feel troubled or directionless right now? How does Jesus link trust in the Father with trust in Himself as the remedy?

2. In John 14:2-3 Jesus says He is going to prepare a place and will personally return to take His people to be with Him. What difference does it make that the One preparing the place is the same One who will come back for you? How does this promise speak to both present anxiety and future hope?

3. Thomas honestly admits, “Lord, we don’t know where you are going, so how can we know the way?” (John 14:5). When have you felt similarly lost or unclear about the path? How does Jesus’ reply in verse 6 shift the focus from directions or a destination to a Person?

4. Jesus declares, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). Sit with the exclusive force of this claim. What resistance, questions, or quiet objections rise in you when you hear it? How does the sermon’s comparison with other major religions sharpen your response?

5. Psalm 25:4-5 is the cry of a heart that knows it cannot find the path alone: “Show me your ways... guide me in your truth... my hope is in you all day long.” How does this Old Testament longing prepare the way for Jesus’ “I am the way”? Where do you still need to pray this prayer with sincerity today?

6. Isaiah 53:5-6 shows that the way was blocked by our wandering (“each of us has turned to his own way”) and opened only by the Servant who was pierced and crushed for us. How does seeing the costly, substitutionary nature of the Way deepen your gratitude and challenge any tendency to treat access to God lightly?

7. Micah 5:2 roots the coming Ruler in Bethlehem and declares His origins are “from of old, from ancient times.” Why does it matter that the Way is not a late invention or new religious option but the eternal One entering history at the precise place and time promised?

8. Hebrews 10:19-23 announces a “new and living way” opened through the curtain (His body) so we may draw near with confidence and full assurance of faith. What does “full assurance” look like in your relationship with God right now? Where do you still live as if the curtain remains closed or the sacrifice incomplete?

9. The sermon emphasizes that no other founder claimed to prepare a place, return personally, embody the way/truth/life, die sacrificially for sin, and rise bodily so His people may live with Him forever. How does this unique combination of claims affect the way you speak about Jesus to those who hold other beliefs?

10. Acts 4:12 declares there is no other name under heaven by which we must be saved. If Jesus is truly the only Way, what one practical change does this demand this week in how you prioritize Scripture, prayer, obedience, or gospel witness?