

Jesus, the Way (Quality: Average, quiet)

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- [0 : 0 0] Now I have not any doubt that at some time or another, a young people have received an invitation.
- An invitation may be to go visit somebody, it may be somebody they have never seen, or it may be somebody of whom they are very familiar.
- But the invitation may come to you from a place which before you have never been to, and you hardly know how to find the way to it.
- You know the word of God is a letter. It is a letter given to us by Him. And it is given unto those who receive His word.
- Who are the recipients of the invitations that are contained in His word. And those invitations are to that end that we may indeed go and visit Him. That we may see Him. That we may abide with Him.
- [1 : 3 6] Well now what is the first thing that you do when you have received an invitation, and as we say it may come from a place that you have never been to before.
- I have not any doubt of what you begin with. To get out, a directory of a place. You begin to look for a plan at the streets and so forth.
- Yes you have the address, but you are not sure about how you are going to get there. And so you are very studious in so looking into the various ways, the various roads that you must take to eventually arrive at your destination.
- So there again that is what the word of God is given to us for. We may say when we read the word of God, well I don't know. Here are these invitations, but I don't know how I am going to reach.
- And you will get very troubled. And you get worried. You get like the disciples. You become full of questions.
- [3 : 0 3] Where am I going? Where am I going? What is the best way of getting there? And the word of God is there so to help you. To give you directions. To show you the way in which you are to go that you may arrive at destination.
- That is the word of God. For there are no misdirections in the world. They will inherently lead us unto our destination. If we do with a healing ear unto those things which are delivered unto us.
- And that is why our Lord told them when he was here upon us. Blessed are your ears for they hear. Oh no, it may be that you haven't got a direct. So, as you proceed on your way, you meet with somebody and you say, I want to get to so and so. Now can you tell me the best way to get there?
- And they may begin to give you various directions until your poor mind is in a maze. You can't contain it all. Oh yes, it's very clear what they say.
- But, in some way or other you can't take it all in. And you fear that you are never going to get to the destination on those instructions that have been given to you.

[4 : 47] But here again they come to the word of God. God raised up the patriarchs. He raised up the prophets. And those who are in the word of God have all one single aim.

And that is to direct inquiries. And that is to direct inquiries. To direct seekers. And to those ways wherein they shall eventually arrive at the destination.

Our inquiries in your mind about these things. If there are then the best thing we can do is to listen to the instructions that the prophets give us in the Old Testament.

And to what the apostles put forth before us in the news. They are speaking from God. They are speaking of those things whereby if we do but follow, we shall eventually arrive safely.

But you know, there again, you often say, when you read the scriptures and you read the directions, you say, well I can't understand it.

[6 : 09] I can't grasp it. Somehow or other I can, as it were, see that clearly on one or two things. I can see that's the way to go and that's the way to go.

But oh, I can get confused as I go on. Because things seem to get more complicated and more difficult. And then I wonder if I'm going to get there at all at the last.

Well, there is another. And this is one of whom you inquire and you say, show me thy way.

And he doesn't give you, as it were, advice. But what he does do, he comes to you and he says, no, you come along with me.

You keep close to me. You keep close to me. I'm going that way. And if you come with me, then we shall indeed arrive at the destination.

[7 : 23] Here is the best one of all of them for us to rely upon. One in whom we would put our implicit trust. One whom we believe that he means what he says.

And therefore, we will put our confidence in him that he would indeed lead us in the way whereby we shall indeed reach the destination.

We shall indeed reach the destination. And we shall indeed reach the destination. And we shall indeed reach the destination. The destination. Now, the destination...

but not in the presence of Jesus. The time is coming when Jesus, as regards to flesh, was to depart from them. And he told them, he says, I'll give you the spirit, and he'll abide with you, and he'll grow with you.

And this is none other but the spirit of Jesus. It is the spirit of God. And he is known.

[9 : 01] Who to run in us can take us safe to our destination. Now a major question that arises here.

How can I know that he is indeed a leading me? How is it that times I begin to get a little bit thoughtful because I seem to stumble, even though I may be very near to him?

I seem to trip over everything that may lay in my part. How am I to know that I am really in the right way?

that I am in faith and in trust, depending upon him to bring me to the right destination. how am I, I see, not in the right destination, you know.

I think, when I say that in a wandering, easy on the right Égore. Then I shall just step over everything, realized that will make this world betterO into those various positions and situations, whatever you read, then they remember the word which he has spoken unto them. And you may repent upon it, where in the right way there will be brought to our remembrance the things that he has spoken unto us. You see, we read that, didn't we, about the Holy Spirit. He shall take the things of Jesus, he will guide us into all truth, and he will bring to our remembrance the things that he has spoken.

[10 : 58] And I'm sure some of you, as you may struggle on because I can't call it anything else, as you try as it were, notwithstanding all your slips. Nevertheless, to attain to the destination that he oftentimes comes to you and he calls to your remembrance the things that he has spoken to you. And that makes it very plain unto them, these disciples, that they were in the way, eventually to arrive where Jesus had gone. And so I'm coming to my text. You're finding it in the same chapter, the 14th chapter, and you're finding it in the 6th verse. Jesus said unto him, I am the way, the truth and the life. No man cometh unto the Father but by me.

I am the way, the truth and the truth and the truth and the truth and the truth. How familiar these words are? I suppose they may be more quoted in the midst of Zion than any other text that is contained within the Bible. And yet, what infinite depths of wisdom and of understanding and of counsel are to be found in these words. The minds of God's riches do not lie as the very word implies upon the surface. We have to delve deeply if we are to know the exceeding riches of His divine grace in these truths. And what a blessed thing it is that God has so set before us in the Gospel, the simple truths of the Gospel, that in the tasting of that which is to be known in the literal word that is spoken, there is a the revelation given unto us as a gracious purpose, a mind and will and heart of God in those words. And you know when we have to deal with God in all that concerns Him so we are entering in the the Bible. And you know when we are entering the Bible. And you know when we are entering the Bible, the Bible is a great mystery. It is not that which may indeed be attained to by the human mind. It can only be known in that wherein the Spirit does grow your heart, the spiritual things are spiritually discerned. You may quote this text and you may be as far outside its truth as you can possibly be. But if the Spirit of the living God so grows within your heart, you will not only hear the words but you will be given seeing eyes.

And in that wherein the vision is made clear so you will have the understanding of the truth that will make you free.

the truth that will make you free. Here gathered around the garden muster are eleven, for Judas is God, are eleven young men. Young, yes, because undoubtedly they were all, as it were, between the ages of about twenty and thirty.

John, who wrote this gospel and the epistles and the revelation and oh, was sixty years old when he did so set his pen to paper. Sixty years passed over his head before he wrote, he seemed.

[15 : 48] Yes, he was what we might call comparatively young. I wish we could get away from that. I hear that all those that were so gathered around him in discipleship, that is, these eleven apostles were of sheer age, of record experience.

Why we imagine, and I suppose, of pictures that we are given to them drawn from the imaginations of men. I suppose we have derived some picture in our own minds of them as being old and aged.

But no, he had a day as being old and aged. But no, he had a day as it were, just upon the threshold of life with all their strength, both of body and mind and spirit. And they're gathering around their Lord. And they're gathering around because they're misty there.

tracing them in a world that absolutely confident. They're just watching the scburns again. And they're using them. And they're saying, much to them concerning the fact as to why he was leaving them. They acknowledged that he was indeed, as Peter so exclaimed under the inspiration of the Spirit, that he was the Son of God.

But the real meaning of that which was so in relation to such a truth was more than they could possibly comprehend.

[17 : 42] And therefore, when later on he began to speak to them as he drew near the time when he must go unto Calvary, they entirely misunderstood his meaning.

Yea, more than one occasion. And so he comes and he speaks to them very plainly about what is coming to pass.

And Peter, listening to him, brings forth the question with a ghost now. He wanted to know where his Lord and his master was going.

Yes, he had his presence with him then. And he had hoped, for our Lord himself was not then what we might call mature age.

He hoped that the companionship and the fellowship that they had so for three years entered into might indeed be prolonged, and certainly not come to that end of which he had spoken concerning himself that he was to be despised and spat upon, and delivered into the hands of his enemies and eventually crucified, eh?

[19 : 17] Isn't it remarkable when you come to think of it? How does he continually added unto that statement, on the third day he shall rise again?

I say remarkable because of the utter inability of the disciples to grasp that fact. Peter believed what he heard concerning his master's testimony, and he said, and he said, Nero, far be it from thee to have to suffer and endure all these things.

They could, they could as it were, to some degree, taking that which was relating unto the treatment, to be meted out unto him in the flesh.

But to speak of that July further on was beyond all conception, so far as they were concerned.

And it is in the mystification of that which so encompassed their minds, that Peter so said, Whoso said, Whoso goest thou? Yes, we all know what the Lord told him.

[20 : 35] And how that Peter in all the sincerity of his heart told him that he would be prepared to go with his Lord whenever he went, even unto death, if it was so necessary.

No, we're not going to quarrel with Peter about it. Because we may all have those resolves in our hearts at times when love is very strong toward him.

But in the time when it is tested and tried, we see what an utter failure appears. For the Lord knew all about that, and the Lord provided for him relative unto it.

And I do not wonder then, that having said that what he did about the cup shall not grow till thou hast denied thee Christ, he had once added the words and spake to all the disciples, Let not your heart be troubled.

Ye believe in God, believe also in me. In my Father's house are many mentions.

[21 : 52] If it wasn't so, I would have told you. But there are many mentions in my Father's house. And now I'm going to answer that question with a goest now.

I go to prepare a place for you. And he said, if I go and prepare a place for you, I will come again and I will receive you unto myself.

A peculiar light, as it were, seemed to shine upon those words when I was reading them recently.

I will come again. I will come again. He doesn't say this once. He says it more than once in this chapter. Can he come again soon? And it was on the very back that he had gone and prepared a place for them.

How then would he come again? How then would he come again? Are we simply, as it were, to restrict the meaning of those words unto the time when he will appear the second time in all his glory?

[23 : 08] I did not. And I don't think my Lord strictly confines that which is relative to his utterance unto that occasion.

Because it is something that is proved by all his children down here. He says, I will come again to receive you unto my soul.

He sent his spirit, his spirit abode in the hearts of his disciples.

They were received. He says, to receive you unto my soul. And as sure as the spirit of Jesus comes and grows within the heart of a poor sinner, it is on the ground that he has gone to prepare a place for them.

That he has come again and he is going to perfect the work which is in you and receive unto himself.

[24 : 25] To me there is the involvement in these words of the whole work of divine grace within a poor sinner's heart preparing me for glory.

That where I am, there he may be also. Whether I go in all the ways you know. Or there is just the very thing that is sparkling in me.

And so Thomas did vent and threw it on the behalf of the others. He said, Lord we know not. Where are thou goings? And how can we know the way?

If we don't know the destination, how can we know the way to it? These are the obvious questions, isn't it?

And Jesus said unto him, I am the way. The truth and the life. And no man cometh unto the Father but by me.

[25 : 28] How can we know the way? It all needs to be known in him. In the eye of me.

How can we know the way he goes? It is as we are brought by him unto the Father.

Now in these words you know, first we have that blessed name of Jesus. Jesus the Savior, the Redeemer.

Jesus that blessed Holy Man. That so came to this earth. Made manifest in the flesh.

That he in the exercise of his divine power and glory. That he never was parted from that which was relative to the glory that he had previously with his Father when he did so lay in his womb.

[26 : 40] But when he did lay aside that which was relative unto the glory that was due to him whereby all the angels did so do homage and worship unto him.

When he did so lay aside that glory. He did so lay aside that which was due to his eternal relationship with his Father.

It was essential that that which was related unto the Godhead should indeed essentially fill him. Otherwise he would never have been the way.

Speak for a moment. Speak for a moment. In him derive all the treasures of wisdom, to knowledge.

and it pleased us that in him all room is to drill here is the sovereign together godhead acting in accordance with the purpose of divine grace and Jesus is the reality of it we see him as the man of galant the man of nether the one who went about doing good we see he was that one who drug this earth and entered into all those things which related unto everything that would bar his people whom he had gone to leave those things which by their very nature would otherwise bar their entrance into that place which he would prepare for Jesus the savior I am the way I am there is the second fourth on truth of the also of himself as the way the truth and the life that everything is contained in him here is the force here is the sufficient and here it is that we have set before us a blessed god man the god man in all that worry he does undertake for his people as the mediator there is one mediator between God and man the man Christ Jesus here is he who do not take and know the things that belong done to his father and here is he who takes of those things which belong unto those whom he purposes to save he knows everything about them and he and that which is relative unto his manhood will so cause that that which is relative to them shall be brought in himself into that proximity unto the glory of God in that wherein he knows the second person in the trinity that in himself as the god man there might be the bringing into a state of reconciliation of that wherein the breach has been caused between God and his people yes let me try to put it in another way because we have it in the text we have here the truth we have here the line as well as the way he who is the mediator between God and man is likewise prophet priest and king he is the prophet unto the understandings of his own yes it is in the opening of their understandings unto the truth which he uttered

[31 : 45] so he read relative unto those unto those disabled as they conversed that he opened their understandings why that they might understand the scripture he is the prophet unto our understanding he is the priest unto our conscience even as in him the prophet lie all truth so in him as the priest lies all satisfaction he is the one offering for sin he is the perfect doctor he is the one who has borne away in his own body our sins on the tree and he tempted and knowing that which is the real it is unto the infirmities of his people and so forth he can minister and not minister unto the consciences of his people as they so realize the malady of their own corrupt nature as they are so conscious of the sin that is within them and how that he brings through his precious blood that cleanses the body of his people and so forth that cleanses him whereby they have an assurance that he is indeed able to save unto the other all that come unto God by him he is the priest within thy conscience you know him as the prophet in your understanding do you then know him as the priest in your conscience and that thou know him too as the king in your heart yes in these same words you have the conqueror you have the triumphant one the no man cometh unto the Father but by me and it is by him who is the king the one who has overcome the one who has indeed overthrown the citadel of Satan and taken away that which would bar the way forever into the holiest of all that is relative unto sin and then he takes over our blood exorcises his power yes these disciples have previously been receiving of their lord and master that wonderful example of what he shall see and he had been telling them this he said he called me master in law and he say what the soul I am and in that time you will bind as you read through this chapter and you go on though they have addressed him previously on various occasions by this name but not always yet there is the recognition of the subjection unto his authority every question that they put to him starting with Peter begins with the word law there is the value and to the great authority of their master

to your heart bow to his authority no longer is it with you we will not have this man to reign over us but that which you once desired is now completely as it were you want him to have the authority only to exercise his kingship his right yes yes this is the one that so answers the inquiry of Thomas jesus so come to me i am the way but now note for a moment here that wherein he brings forth unto us the sufficiency of himself unto the state and the condition of sinners however great their sin being brought to confess that wherein they have sinned against him there is always the sufficiency of grace of the given of mercy within himself the charity that covers a multitude of sins where is the truth of that exemplified i am the way the truth and the life and no man cometh unto the father but by me now as we look into these words further i want as it were to start with the latter part of the text that we may as it were rejoice in that which has which has been formally uttered by him he declares that no man cometh unto the father but by me there is a setting forth with the impossibility of man ever been able to enter into the presence of god in and of himself that it is an uttering possibility yes i will utterance even unto the thought that so springs up in my own heart concerning that that of the essential of the essential of knowing and loving and owning christ yes yes it is an impossibility for my poor soul to ever reach heaven apart from him and why because of the great god that he is between us and which cannot be bridge the earth here there is a holy god here is a sinful man we see their distinctness as it was and

how utterly impossible it is that there could ever be any communion or fellowship between the two the truth holiness and my sin then it is utterly impossible for me to come to a holy god by reason of what i am in and of my soul but it is impossible from the very nature of the ignorance that is within man his ignorance how can he come to god when he knows him not the man has ideas of god oh yes he may have read the bible he may have heard of him through the ministry he may have had conversations concerning him with other people and yet an utter alien unto god why because his mind is blinded by signals he is he is utterly ignorant of the nature and the reality of the god with whom he has to deal he is very free with his own expressions or origin to his own ideas of god the god he knoweth not god beware that that which is a relative unto all that you may express concerning the fact of god is not simply your own ideas of him oh if thou have no foundation if thou have no basis upon which thou canst possibly build thy hope might be here and thou must perish to all eternity for unless thou knowest him of the foundation and the basics then no man is going to reach the father by any other way it is so of man's ideals man's ideals can never bring him to heaven he may live honestly and uprightly all his life but let us go to the cardinal examples behold Saul of Tarsus he was utterly sincere he was honest and he was never in all that which related unto his former profession of pharisaism he could hold himself up as an example he could demand of any other as to where they could find thought with him in that wherein he so observed that the lord and so forth and yet he never knew god he had his ideal even in his profession he had that ideal whereby he would be serving god and all that which related unto his persecution and so on but abel's raying good in his heart he had that ideal

and he had that ideal of god yes i may be strict i may be particular i may be that which is utility unto all that i may have been brought up in i may so have assimilated it until i have assumed that i am the right part but you know it wasn't until god was pleased to shine upon his son for that he ever came to the truth of the reality of god he why he was a divine enemy of that same jesus and yet here is one in answer to his question who art thou lord that says i am jesus of netherlands whom thou persecuted left to himself saw that never have got there my friend i may have ideas but my eyes use however correct they are relative to the morality of life and so forth will never take me to heaven it is the same with man's talents or his gifts or put it in another way his works i seem to hear those voices speaking which are also describes of how the last day they will come and they will claim to have done many wondrous things in his name even to the casting out of devils and so forth and how that they have eaten and drunk in his presence and we hear the solemn word depart from me but i never knew you i never knew you we may have certain bits of interest we may be able to apprehend the truth of the word in that which is relative unto the capacity of our minds we may get the form of truth yea properly so in that which is relative unto our own understanding and in that wherein we may have such little belief that arises out of a natural apprehension of that which your mind is capable of taking in yet you may find in the day of judgment that when we speak of all you know and there will be many in that day who shall so declare and that then that vice will declare depart from me i never knew because they have left out that which is so absent the ascent that was his relative to a vital saving knowledge of the lord jesus christ yes yes no man cometh unto the father but by me but i see i've gone over the time where is the lord spares us who are trying to take the subject up again tonight then let us such our hearts and try our ways and see if there'll be any wicked way in us and beg of the lord to lead us in the way in the way everlasting amen