

Main Idea: Because Jesus is the way, He can answer three vital questions for us—*what*, *where*, and *how*. That’s what He does for us in John 14:1-7.

- I. Because Jesus is the way, He can answer the question *what* (1).
 - A. Do not be troubled.
 - B. Do choose to trust.
- II. Because Jesus is the way, He can answer the question *where* (2-3).
 - A. Jesus says there are many rooms in His Father’s house.
 1. This speaks of His majesty.
 2. This speaks of His generosity.
 - B. Jesus says He is preparing a place for His disciples there.
 1. The omnipresent God doesn’t need a place to live.
 2. Our Savior knows we do need a place to live, and He’s preparing it for us.
 - C. Jesus says He will come back from there.
 - D. Jesus says He will take us there.
 - E. Jesus says the best part about this place is that He is there.
- III. Because Jesus is the way, He can answer the question *how* (4-7).
 - A. He said His disciples know the way (4-5).
 - B. He said He is the way (6-7).
 1. This is true because He is the truth.
 2. This is true because He is the life.
 3. This is true because He alone can take a person to His Father.
 4. This is true because He alone makes His Father known.

Take Inventory: Let’s ask ourselves the following questions...

1. Do I know where I am going?
2. Am I ready to go?
3. Am I helping others get ready?

Scripture Reading: Ephesians 2:11-22

I am the way.

Those words spoken by Jesus Christ in John 14:6 put Him in a category all by Himself. If He had said, “I am *a* way,” then He’s just an option. But *the* way sets Him apart. His claim is exclusive. He says He is something that no one else is.

The way.

Not just, “I know the way.” But, “I am the way.” This is a very authoritative claim. Which raises the question, “The way to what?”

He tells us plainly. “To the Father,” He says at the end of verse 6. To “my Father’s house,” He says in verse 2.

Jesus says He is the way to where God His Father is, that is, to heaven. Again, not *a* way, but *the* way, the exclusive way to reach His Father and His heavenly home.

We’ve been looking at the I AM claims of Jesus this summer. I am the light. I am the bread of life. I am the good shepherd. Etc. Now this morning, I am the way.

What do we learn about the Lord Jesus from this claim? Simply put, because Jesus is the way, He can answer three vital questions for us—*what*, *where*, and *how*. That’s what He does for us in John 14:1-7.

I. Because Jesus is the way, He can answer the question *what* (1).

That is, He can tell us what to do. In this case, He gives the following commands.

Verse 1, “Do not let your hearts be troubled. Trust in God; trust also in Me.”

Why did Jesus say that? He said it because He is the way, and as such He has the authority to tell us what to do.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For an earlier development of this passage, see the sermon preached in the Gospel of John series at WBC in 2014.

In the context Jesus' followers have a troubled heart (it's singular, a troubled collective heart). And why is their heart troubled? It's because of three disheartening bits of information that He had just revealed to them.

First, one of them is going to betray Him (13:21). Second, Peter is going to deny Him three times (13:38). And third, worst of all, He is going to leave them (13:33).

Yet Jesus is so generous. If anybody in the room has reason to have a troubled heart, He does, with the hell He's facing. But He knows what His men are feeling and what they need, so He gives it to them, two assignments, the first negative, the second positive.

A. Do not be troubled. "Let not your heart be troubled," says the familiar AV. Literally, it's a present imperative, "Stop being troubled." The Greek verb, *tarasso*, means "to stir up, to cause acute emotional distress or turbulence."²

That's interesting. You can't command your emotions, can you? They just happen, right? Jesus did. Jesus told these men to get their hearts in check.

You say, "You mean when I've just heard terrible news, like these men did, I don't have to fall apart? That's not inevitable?"

No, not if you know the One who is the way. *Do not be troubled*, He says.

Then He who is the way gives a positive assignment.

B. Do choose to trust. Jesus actually uses two clauses that could be translated a variety of ways, since there's no punctuation in the original text. The KJV uses the indicative, "Ye believe in God," followed by the imperative, "Believe also in Me." But both clauses could be imperatives, "Believe in God. Believe also in Me," as in the ESV and NASB, or the NIV's "Trust in God, trust also in Me."

Regardless, the sense is the same. Jesus is talking to eleven men who do trust in God, but they're in need of a reminder. *Keep trusting in God. And do the same with me.*

Keep in mind what's at stake for these men. Three years ago, they followed Jesus and burned their bridges, so to speak. Matthew left his lucrative career as a tax collector, and there's no going back. The others left their fishing nets, and family approval, all for Jesus.

And now He says He's leaving? And they can't follow Him? Dashed hopes are a sure recipe for a troubled heart!

But *no*, says Jesus. Do not be troubled. Choose to trust in God and in Me. I know what I'm doing, even if you don't.

And what subject will help them (and us) replace the troubled heart with trust? This one. Let's talk about *My Father's house*.

It was fifty years ago from this past Sunday, July 30, that Joni Erickson Tada broke her neck diving into the Chesapeake Bay. She was 17. Christianity Today posted an interview entitled, "*After 50 Years in a Wheelchair, I Still Walk with Jesus.*"³ I recommend you read it. As well as a post by Joni on The Gospel Coalition, entitled, "*Reflections on the 50th Anniversary of My Diving Accident,*" in which she says:

"...There *are* more important things in life than walking and having use of your hands. It sounds incredible, but I really would rather be in this wheelchair knowing Jesus as I do than be on my feet without him. But whenever I try to explain it, I hardly know where to begin."⁴

Several years ago Joni wrote an article entitled "*What's So Great about the Pearly Gates?*"⁵ Listen to what she said:

² Louw-Nida

³ <http://www.christianitytoday.com/women/2017/july/joni-erickson-tada-fifty-years-wheelchair-walk-jesus.html>

⁴ <https://www.thegospelcoalition.org/article/reflections-on-50th-anniversary-of-my-diving-accident>

⁵ *Discipleship Journal*, Nov/Dec 93, pp 20ff

God permitted me to travel down a path that led to a broken neck. The suffering I experienced blew out all the lamps in my life that lit up the here and now, and it made Heaven my focus. Now, 26 years later, I'm still inspired by my blind friends who say, 'When I'm finally able to see, the first face I look at will be Jesus.' And deaf friends who smile and hand sign, 'I've never heard the Hallelujah Chorus, but I can't wait to hear the angels sing it.' Their words of faith give substance to things unseen.

It's a fact. Broken necks, broken homes, and broken hearts crush our hopes that earthly things can satisfy. Only then does the promise of Heaven move our eyes from this world as we realize, once for all, that earth can never meet our deepest longings.

That's Jesus' point too, isn't it? Because He is the way, He can answer the *what* question. He can tell His followers what to do—don't be troubled, rather trust in God and trust in Me. And the key to the *what* question is linked to a second question He can answer, the *where* question.

II. Because Jesus is the way, He can answer the question *where* (2-3).

Where are we heading if we trust Him? He tells us right here.

"In my Father's house," says Jesus in verses 2-3, "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."

The One who is the way has the authority to talk about *where*. Where are we going if we trust Him? To His Father's house, He says.

Since God is spirit (John 4:24), He doesn't need a house, does He? In Acts 7:48-50 Stephen said, "The Most High does not live in houses made by men. As the prophet says: 'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be? Has not my hand made all these things?'"

Yet in John 14 Jesus says, "In my Father's house are many rooms." Keep in mind where Jesus was when He said that. He's in the upper room. He's just washed His disciples' feet, just announced that He's about to leave them, being betrayed by one of them and denied by Peter, and He just gave them a new command to love one another in the same way He has loved them. That's when He began to answer the question *where*.

Why then? Let's not miss something. We hear "Father's house" and we immediately think of *heaven*, right? But there's more. In fact, this is the only time Jesus used this language to speak of heaven.

When the disciples heard Jesus say "Father's house," what came to their mind? Perhaps they recalled the account of when Jesus was twelve years old, when He said to Joseph and Mary in Luke 2:49, "'Why were you searching for me?' he asked. 'Didn't you know I had to be in *my Father's house*?'"

No doubt the disciples thought of something Jesus said at the start of His public ministry. Three years earlier, according to John 2:16, He walked into the temple, flipped over the money-changers tables, and shouted, "Get these out of here! How dare you turn *my Father's house* into a market!"

And just three days or so before our upper room text, on Monday of Passion week Jesus again walked into the temple courts, flipped over the tables of the money-changers and said, "'It is written, '*My house* will be called a house of prayer,' but you are making it a 'den of robbers (Matt 21:13; also in Mark 11:17 and Luke 19:46).'"

So up to this point every time Jesus has referred to *His house* or *His Father's house*, He's had the temple in mind. And now, the night before His crucifixion He says to His disciples, "In *My Father's house* are many rooms. I am going there to prepare a place for you."

He's talking about heaven, isn't He? He's not talking about the temple this time.

Or is He? Does God really live in the temple that King Herod built in Jerusalem? Do you recall what Jesus said right after He turned the tables in the temple? Hear Him in John 2:19, "Destroy this temple, and I will raise it again in three days."

What temple did Jesus have in mind when He said that? The Jews thought He was talking about Herod's temple. "It has taken forty-six years to build this temple," said the Jews in John 2:20, "and you are going to raise it in three days?"

Just like in John 2, Jesus said *temple* and the Jews thought He meant a building. What did He mean? Thankfully, we know, for in the very next verse the apostle John says, "But the temple He had spoken of was His body (21)."

So we know what Jesus meant in John 2. First He said, "How dare you turn my *Father's House* into a market," and by *Father's House* He meant the temple. Then He said "Destroy this *temple*," but He clearly meant His *body*.

So what is this *house* He's talking about in John 14? *In My Father's house*. What's He talking about? John doesn't insert an explanation this time, but what Jesus says makes it clear. He who is the way is answering the question *where*.

In fact, my friend, if you're a Christ-follower, this is where you are heading, to *your* Father's house. If not, this is not where you are heading, but could, if you came to know the One said He is the way.

There's so much here, so let's ponder Jesus' words phrase by phrase.

First, *in My Father's house*. That raises an immediate question for us, namely, *where is God?* The psalmist asks, and then answers in Psalm 139:7-10, "Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast."

So God isn't limited to one place, as we are. He is not a finite creature. He is the infinite, omnipresent Creator.

Yet He does have a home. Where is it? When we open our Bibles we see God in the garden walking with Adam. But then Adam sinned, and God is no longer at home in His world.

Where does He go? In the rest of the Old Testament *heaven* is the place where the omnipresent God dwells. It may not make sense to our finite minds that a Being who is simultaneously everywhere is in a *place*, but this is the language of the Bible.

For instance, Psalm 33:13-14 says, "From heaven the LORD looks down and sees all mankind; from his dwelling place he watches all who live on earth." And consider Isaiah 63:15, "Look down from heaven and see from your lofty throne, holy and glorious."

Then we come to the New Testament where God makes His dwelling among men in the person of Jesus the Messiah. For 33 years God's Son made His home in the country of Israel, and now, the night before His crucifixion, He says He's leaving and returning to His Father.

Because Jesus is the way, He can answer the question *where*. And here He tells us five things about it.

A. Jesus says there are many rooms in His Father's house. "In my Father's house are many rooms."

A house, of course, is where a person lives, a dwelling place. The Father's house is where God lives. And where is that? God isn't just in heaven. In fact, there's not a place in heaven or on earth where He isn't. He is everywhere. His home is the whole universe.⁶

⁶ Observation by G. Campbell Morgan, p. 244.

So why did Jesus just say that in His Father's house there are many rooms? Think back to His immediate conversation with Peter. Jesus told Peter, "Where I am going, you cannot follow now." Peter responded, "Why can't I follow now?" It was unbearable to Peter that Jesus was going somewhere without him.

To which Jesus replied, and I'm indebted to G. Campbell Morgan for this thought, "Hold on, Peter. In My Father's house (which is the whole universe, for that's where My Father lives), there are many rooms. So while I am leaving you, I'll still be in My Father's House, just in a different room from you. Don't be troubled. Trust Me."

I remember saying something similar to my daughters, after they had a bad dream at night. "I'm afraid, daddy! Please don't leave me!"

"It's okay, honey. You'll be okay. I'll just be in the next room. Trust me."

So what is Jesus indicating about His Father's house when He says it has many rooms? I see a couple of things.

1. *This speaks of His majesty.*

I remember seeing the former palace of Nicolae Ceaușescu, the Romanian dictator. It has 1,100 rooms and is twelve stories tall, and covers 3.7 million square feet. Why in the world would any person need a house with 1,100 rooms? He was making a statement, wasn't He? About his supposed majesty as a ruler.

For Ceaușescu, it was a pompous sham. But for God, it's reality. The reason His house has many rooms is because of His *majesty*. There is none more majestic.

2. *This speaks of His generosity.* Many rooms. That means there's plenty of space for everyone living there. No skimping here. No crowding. The Father's House is a roomy place! It will be full of marvelous dwelling places.

But we need to set the record straight. First, what about the notion of having a *mansion* in heaven? That came from songs, not Jesus. And the songs got it from a poor translation in the AV back in the 1600s.

"In my Father's house are many *mona*." That's the Greek word, and it comes from the Greek verb *meno*, which means "to abide." So the word just means "abiding places." The Vulgate (Latin Bible) used the word "mansiones." That's where the KJV picked up the word *mansions*.

I don't intend to ruin a good song for you, but if you think heaven will be a place where you'll have your own private, 25-acre secluded, fenced-in mansion, you'd better rethink. Now don't take me wrong. Heaven will be wonderful, but for a far more significant reason than having my own mansion with valet parking. We'll see that reason in a moment.

Listen to commentator, William Hendriksen, "The Father's house...is like a beautiful apartment building, with ever so many completely furnished and spacious apartments or dwelling-places, and no crowding of any kind! Inside the one house are many mansions."⁷

And for sure, let's get rid of the idea of heaven we see on the cartoons. We certainly won't be disembodied spirits floating around on clouds. Yes, when a believer dies now, his spirit goes to be with the Lord (2 Cor 5:8). But one day, the Lord will raise our bodies from the dead and give us glorified bodies, and a place for those bodies to live, and work, and play, and enjoy relationships, with Him and each other!

Friends, what's coming is a place more real than 1241 Crescent Drive. What else is true of the *where*?

B. Jesus says He is preparing a place for His disciples there. "If it were not so, I would have told you." If *what* were not so? If His Father's House didn't have many rooms.

⁷ Hendriksen, p. 265.

Why did Jesus say that? Why would it add further burden to the disciples if His Father's house didn't have many rooms?

If G. Campbell Morgan is right, and the Father's House refers to the whole created universe, then Jesus is saying, "Look, Peter, don't be upset because I said I'm leaving. I'm just going to another room. My Father's House has many rooms, and if that weren't so, I would have told you. In fact, the reason I'm leaving this room, and going to *another* room, is to prepare things for you, so you can live with My Father forever."

Perhaps we could say it this way.

1. *The omnipresent God doesn't need a place to live. However...*

2. *Our Savior knows we do need a place to live, and He's preparing it for us.*

That raises another question. Since John 1:3 teaches that Christ created the universe, and Genesis says He did it in six days by merely speaking, why has it taken Him so long, two thousand years to date, to prepare this special place?

Notice His words carefully. He says in verse 2 "I am going *there* to prepare a *place* for you." I find D. A. Carson's insight helpful, "The words presuppose that the 'place' exists before Jesus gets there. It is not that he arrives on the scene and then begins to prepare the place; rather, in the context of Johannine theology, it is the going itself, via the cross and resurrection, that prepares the place for Jesus' disciples."⁸

I think that's it. When Jesus says, "I go to prepare a place for you," He has in mind the work He's about to do. He's going to the cross. He's going to a tomb. He's going to come out of that tomb. He's eventually going to go back to heaven and send His Spirit on the day of Pentecost. He's going to do all this to rescue a people who will live with Him in a very special place. So it's by means of all aspects of His *going* that He will *prepare a place for you*.

Friends, without Jesus' death, there is no place for sinners in the presence of God. Without Jesus' resurrection, and His ascension, and His sending the Spirit, there are no resurrected, ascended, and Spirit-indwelt children of God prepared for this place.

So Jesus does all the preparation. He came to prepare a people. He's going to prepare a place for those people.

No wonder we sing... *Our hope is built on nothing less than Jesus' blood and righteousness!*

So what's true of the Father's House, the *where*? One, many rooms there. Two, He's preparing a place for His disciples there. Three...

C. Jesus says He will come back from there. That's in verse 3, "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."

The first action is finished. *If I go*. He did go. The second action is in process. *And prepare a place for you*. That's what He's doing now, preparing the place and a people for that place in His Father's House. But the third action is yet future. *I will come back*.

MacArthur suggests that Jesus is here referring to the coming rapture of His church, for the Lord makes no mention of the judgment that will be associated with His second coming to earth. He simply says "I will come back and take you to be with me."

We learn more about this coming event in 1 Thessalonians 4:16-17, "For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be *caught up together* with them in the clouds to meet the Lord in the air. And so we will be *with the Lord forever*."

⁸ Carson, D. A. (1991). *The Gospel according to John* (p. 489). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is where we are heading, brothers and sisters. And this brings us to the fourth reality.

D. Jesus says He will take us there. Notice the conclusion of verse 3, “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.*”

This *taking you to be with Me*, this *catching up* of believers into heaven, is something Jesus Himself will do. He will rapture His people out of this world. From the Latin *rapture*, which means “seizing and carrying off.”

Why would Jesus seize and carry off His people from this world? One of the reasons is because He’s going to do something He has been predicting ever since the prophets of old. He’s going to judge this world for its wickedness.

John, who wrote this gospel, also wrote about this coming judgment in Revelation 6-18. “I watched as the Lamb [that’s the Lord Jesus] opened the first of the seven seals,” says Revelation 6:1. He writes about seven seal judgments, then seven trumpet judgments, and finally seven bowl judgments that the once slaughtered now risen Lamb will pour out on the earth to vindicate His holy name.

And then, He will come to earth, accompanied by His bride the church, as described in Revelation 19:11-16.

You say, “This makes it sound like we’re not going to be in heaven forever.”

Technically, you’re right. “Heaven” is an intermediate place. It’s where the believer goes when He dies, or is raptured, but it’s not the believer’s final abode.

The same apostle who recorded John 14 also recorded this in Revelation 21:1, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.” Verses 10-11, “And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God...”

The angel actually measured that city for John, who recorded the dimensions: 12,000 stadia in length, width, and height, a 1400 mile, three dimensional cube (Rev 21:16).

So the Father is going to do what we often do. One day He’s going to move His family, from a home that’s been stained by Lucifer’s defiance (heaven) and Adam’s rebellion (earth), to a new home.

“We are looking forward to a new heaven and a new earth,” writes Peter in 2 Peter 3:13, “the home of righteousness.”

And that, dear brothers and sisters, is where we’re going to live forever and ever!

This brings us to the fifth thing Jesus has to say about His Father’s house, and it sort of catches you off guard.

Look at verse 3 again. Jesus doesn’t say what we would expect Him to say, what so many of our songs about the life to come suggest He said. Namely, “And if I go and prepare a place for you, I will come back and take you *to that wonderful, gold-paved place.*” No. Rather, He says, “I will take you *to be with me,*” and then emphasizes, “that you also may *be where I am.*”

My dear friend...

E. Jesus says the best part about this place is that He is there. It’s not the streets of gold, or the angel choirs, or even our loved ones who’ve gone before us. I’ll say it again. The *best* part about this special place is that *He* is there.

In fact, to borrow a thought from Piper, if heaven would be heaven to someone *without Jesus*, then that person has every reason to question whether they’ll even be there. What makes heaven heaven IS Jesus.

“So wonderful is Christ’s love for his own,” says Hendriksen, “that he is not satisfied with the idea of merely bringing them to *heaven*. He must needs take them into his own embrace.”⁹

So because Jesus is the way, He can answer the question *what*, and the question *where*. And His answer to the question *where* brings us to the third vital question.

III. Because Jesus is the way, He can answer the question *how* (4-7).

As in, how do we get there? The Lord gave directions to His Father’s house in verses 4-7. He did so in two ways. First...

A. He said His disciples know the way (4-5). Notice verse 4, “You know the way to the place where I am going.”

That’s intriguing. Jesus told His disciples they already knew the way, and they knew it because He’d been telling them for three years. They had heard Him say things like:

John 3:3 "Except a man be born again, he cannot see the kingdom of God."

John 3:16 "For God so loved the world...believe...have everlasting life."

John 4:14 "Whoever drinks of the water that I shall give shall never thirst, but the water I shall give shall be a well of water springing up into everlasting life."

John 5:24 "Verily...he that hears...and believes...has everlasting life..."

John 10:27-28 "My sheep hear my voice...and they follow me, and I give them eternal life..."

So they knew the way. They'd heard it before. But just like us so many times, they seemed to have forgotten.

Notice verse 5, “Thomas said to him, ‘Lord, we don’t know where you are going, so how can we know the way?’” Lord, we don’t know where. And we don’t know the way to get there.

How did Jesus respond?

B. He said He is the way (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 knew me, you would know my Father as well. From now on, you do know him and have seen him.’”

This is Jesus’ sixth I AM claim in John’s gospel, and since the verbs in verse 7 are plural, we know that Jesus isn’t talking just to Thomas. This is for the rest of the men too. And for us.

I am the way. To go to the place I’m preparing in My Father’s house, you must go through Me. *I am the way.* Not *a* way, but *the* way. Not just one road to heaven, as so many today consider Him, but the only road.

So if a person doesn’t put their faith in Jesus, Jesus says that person isn’t going to His Father’s house. He says *He is the way.*

Ten years ago the Pew Forum on Religion and Public Life surveyed 35,000 adults. The results indicated that Americans are strongly religious: 92 percent believe in God and 74 percent believe in life after death.¹⁰

But here’s the shocker. “The majority of religious Americans believe many religions can lead to eternal life: mainline Protestants (83 percent), members of historic black Protestant churches (59 percent), Roman Catholics (79 percent), Jews (82 percent) and Muslims (56 percent).”

And here’s the shocker. The study revealed that 57% of evangelicals believe that many religions can lead to eternal life. In other words, over half of those who call themselves evangelical Christians today believe that Jesus is not the only way to heaven.

⁹ William Hendriksen, pp. 265-6.

¹⁰ <http://www.foxnews.com/story/2008/06/24/americans-my-faith-isnt-only-way-to-heaven.html>

So why should we believe He is the way? What makes His claim true? He tells us right here, four reasons.

1. *This is true because He is the truth.* “I am... the truth.” Jesus doesn’t merely claim to speak truth. He claims to *be* the truth. He *is* the truth. He personifies it.

2. *This is true because He is the life.* “I am... *the life.*” Again, He doesn’t merely say He *gives* life, as amazing as that would be. Rather, He *is* the life. Not just an approach to life, but *the* life. He is the Creator of life, the sustainer of life, the One who models true life, and who gives life, for in giving life He is giving Himself.

Here’s the essence of Jesus’ claim. I am the way because I am the truth and the life.

3. *This is true because He alone can take a person to His Father.* Hear His words, “No one comes to the Father except through Me.”

Do you want to go to the Father’s House? Then you must come through Jesus, for He’s the only One who can take you there. And that, of course, is why He came to earth, to rescue sinners who left to themselves would never make it to the Father’s house, but would perish in their sins. Yet He came so that through the merit of His perfect life, and the sin-cleansing effect of His death, and the death-delivering power of His resurrection, He can take a sinner who believes in Him where no religious system, or no amount of good deeds, could ever take that sinner.

To His Father’s House. To heaven.

4. *This is true because He alone makes His Father known.* “If you really knew me,” He says in verse 7, “you would know my Father as well. From now on, you do know him and have seen him.” As MacArthur puts it, Jesus “is not merely a manifestation of God; He is God manifested.”¹¹

So there it is. The One who is the way answers the how question. How do I get to heaven? Here are the directions, so simple a child can follow them. If you want to go to My Father’s house, says Jesus, I must take you there. You must know Me. You must believe in Me. You must put your total trust *in Me*.

I am the way.

Take Inventory: Let’s ask ourselves the following three questions...

1. *Do I know where I am going?* Bishop Ryle once said, “Heaven is a holy place. It’s inhabitants are holy. Its occupations are holy. To be happy in Heaven, it stands to reason we must be prepared for it.”¹²

Dear friends, unprepared people cannot and will not go to heaven. This is why Jesus came to earth, to prepare a people for heaven. And this is why He left via His crucifixion, resurrection, and ascension, to prepare a place for His people.

Do you know where you are going? The Bible says the believer in Christ knows. Paul writes in 2 Corinthians 5:1, “Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.”

2. *Am I ready to go?* You say, “Can a person really be ready?” Paul said he was. “For to me to live is Christ and to die is gain...I desire to depart and be with Christ, which is better by far (Phil 1:21, 23).” Can you say that?¹³ Here’s a key evidence...

3. *Am I helping others get ready?* “It is more necessary for you that I remain in the body (says Paul in Phil 1:24).” That’s what life here is all about, knowing Christ and helping others know Him.

¹¹ MacArthur, p. 104.

¹² *Discipleship Journal*, Nov/Dec 93, 25.

¹³ Abraham could. See Hebrews 11:10, 14-16.