

it impossible for Paul and his company to remain in Thessalonica for long, and they made a hasty departure to Berea under cover of darkness (v. 10). Although the gospel was well received by the Bereans, it was not long before the Jews from Thessalonica caught up with them and stirred up opposition. At this point Timothy again is spe-

cifically mentioned in the record, for, while Paul was sent away by the Berean brethren, "Silas and Timotheus abode there still" (v. 14).

Meanwhile Paul arrived in Athens. Those who conducted him there were sent back with the urgent request that Silas and Timothy should join him without delay.

[\(To be continued\)](#)

Exposition

“Behold the man!”

The titles and descriptions of Jesus of Nazareth

17. The route to God

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JESUS IS the means of our coming to God. We need to understand the way, and require assistance to be able to tread it. Our Lord can provide our needs in these matters.

The way, the truth and the life

The two choices in life are portrayed for us as two ways or paths. The way of the flesh is depicted twice in Proverbs, in 14:12 and 16:25, as: “a way which seemeth right unto a man, but the end thereof are the ways of death”. This way is contrasted in Scripture with the way of righteousness that leads to life eternal: “I [wisdom] lead in the way of righteousness, in the midst of the paths of judgment” (8:20).

In John 14:6, where Jesus declares himself to be the way, the truth and the life, he is claiming to be the personification of the way of righteousness. That is, if we follow Jesus and what he did we will find not only the truth and God but happiness and life eternal as well. Jesus is the way to truth and life. He provides for us the direction in which we should travel. If we seek God then we must seek Him through Jesus Christ. Our hymn puts it like this:

Thou art the Way; by thee alone
From sin and death we flee;
And he who would the Father seek
Must seek him, Lord, by thee.

Thou art the Truth; thy word alone
True wisdom can impart:
It only can enlarge the mind
And purify the heart.

Thou art the Life; the empty tomb
Proclaims thy conquering arm—
Thy power to save who trust in thee:
Thy might to shield from harm.

Thou art the Way, the Truth, the Life:
Grant us that way to know,
That truth to keep, that life to win
Whose joys for ever flow.

(George Washington Doane, 1799-1859;
Hymn 214, *Christadelphian Hymn Book*)

The door

This title is also found in John’s Gospel, in 10:7,9. A door is the way in. Jesus is describing himself as the way into the sheepfold. The sheepfold is the house where the shepherd protects the sheep, where warmth and comfort and love are found. For us the sheepfold is the ecclesia. When we enter the ecclesia we do so through Christ and are then safe with him. The purpose of a door is to protect from the elements outside, and from undesirables, while admitting those who have a legitimate desire to be inside. Jesus is telling us

that his function for the house of God is the door. We can therefore imagine that our ecclesial door does for us what the doors on our own houses do.

The light

Of what use are the way and the door if we have no light? For the unenlightened, Jesus is still the way and the door, yet they do not know the way and cannot see the door. Jesus describes himself as “the light of the world” in John 8:12. The context

gives us to understand that we use the light to walk in the way of righteousness and obtain life: “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life”. It is the work and character of Jesus that shines out like a beacon, attracting people to him that they might learn the way, enter through the door, and be saved.

[\(To be continued\)](#)