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오늘의 말씀

"Solus Christus"

[John 14:6]

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

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Now we have arrived at the fourth theme of our Five Solas Series. So far, we have walked together through Sola Scriptura, Sola Gratia, and Sola Fide. The word Sola is an adjective, and in Latin, adjectives change according to the gender, number, and case of the noun they modify. The words Scriptura, Gratia, and Fide are all feminine nouns, and therefore we have used Sola. However, the word Christus is a masculine noun, and therefore Sola changes to So-lus. Today, our confession is this: Solus Christus — Christ alone.

Introduction ~ If Jesus Christ is not at the center, then no matter how useful, interesting, or moving a story may be, it is not the gospel.

The church ceases to be the church the moment it departs from Jesus Christ.

And the gospel is the gospel only when Jesus Christ stands at the center. Only Jesus Christ is the way, the truth, and the life. The fourth Sola of the Reformation is the proclamation of the uniqueness and sufficiency of Christ.

Let us now share today's main passage together.

In today's passage, Jesus first declares that He alone is the way.

[John 14:6] Jesus said to him, "I am the way, the truth, and the life. No one comes to the Fa-ther except through Me.

The world we live in today is a pluralistic world. People deny absolute truth and believe that truth can be replaced by flexible and relative reasoning. In such a pluralistic world, the word "only" is a radical challenge.

What we must not misunderstand in Jesus' words is this: Jesus did not teach a good way, Jesus Himself is the way. As many of you know, George Müller was a man who cared for thousands of orphans in 19th-century Bristol, England. Many of the children from his orphanage later testified, "We learned how to believe in

God not through words, but through life itself.” One day, a child asked him, “Sir, where is God? How does He know when we are hungry?” George Müller did not explain God conceptually. He did not give a lecture. Instead, he prayed together with the hungry children, and God actually answered that prayer. Later, that child testified, “I did not learn that God exists; I learned how to live with God.” Jesus is not someone who merely explains the way. He is the One who becomes the way in our lives.

Solus Christus stands as a pillar of the Reformed Church because Jesus Christ is the only Savior.

[Acts 4:12] "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Before the Sanhedrin, Peter boldly proclaimed that there is salvation in no other name.

Religious good works, morality, philosophy, or any human effort cannot save.

Today, religious pluralism claims that Jesus and His cross are merely one option among many paths to salvation. It claims that all religions possess their own ways to salvation. But Scripture clearly declares that only Jesus Christ, and only His cross, is God's unique and sufficient way of salvation.

From this flows the natural declaration that Jesus alone is the truth.

[John 14:6] Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

The word “truth” used by Jesus here is extremely important. Jesus uses the Greek word ἀλήθεια (alētheia). This word means “that which is not hidden,” “revealed reality,” “truth with falsehood removed.” In Greek, the prefix ἀ- is a negative prefix meaning “not,” and λήθη (lēthē) means “forgetfulness” or “concealment.” Therefore, ἀλήθεια literally means “that which is not concealed.” In everyday language, this can be best understood as “the

genuine, not the fake.”

A beautiful example of this word appears in the Upper Room Discourse, which we will soon study in our dawn services — the parable of the vine.

[John 15:1] "I am the true vine, and My Father is the vinedresser.

In the Greek text, “I am the true vine” reads: Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή. Here, ἄμπελος means “vine,” and ἀληθινή means “genuine,” “the real one.”

In the Old Testament, Israel was consistently described as God’s vineyard. Yet those same prophecies also reveal Israel as a failed vineyard.

[Isaiah 5:4] What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?

[Jeremiah 2:21] Yet I had planted you a noble vine, a seed of highest quality. How then have you turned before Me Into the degenerate plant of an alien vine?

Psalms 80 even sings of God removing the hedge of Israel’s vineyard and allowing it to be trampled by the nations. Jesus declares that He Himself is the true fulfillment of the vineyard covenant proclaimed throughout the Old Testament. The word ἀληθινός (alēthinos) means that Jesus is the substance, the reality, toward which all Old Testament shadows were pointing. Where Israel failed, Jesus fulfilled the covenant as the true vine.

Therefore, in John 15, Jesus declares, “Abide in Me, and I in you.” This marks a shift from a law-centered covenant to a union-centered covenant. In the Old Testament, it was said, “Keep the law and you will live.” But Jesus now says, “Abide in Me, and you will bear fruit.” The condition of covenant fulfillment moves from human action to transformed existence through union.

Fruit is no longer the condition — it is the result. This connects

directly to what we studied last week in Sola Fide. When we enter Christ by faith, Christ abides in us, and fruit naturally follows.

And Jesus declares, "I am the life."

[John 14:6] Jesus said to him, "I am the way, the truth, and the life. No one comes to the Fa-ther except through Me.

The phrase "I am the life" in Greek is ἐγώ εἰμι ἡ ζωή. Greek has two words for "life." βίος (bios) refers to biological existence, lifespan, or lifestyle. ζωή (zōē), the word Je-sus uses, refers to life that flows from God: true life, eternal life. In the Gospel of John, Jesus consistently uses ζωή. It does not merely mean "being alive," but a state of ex-istence connected to God.

[John 1:4] In Him was life, and the life was the light of men.

[John 10:10] "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

[John 11:25] Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

Just as Jesus does not show the way but is the way, and does not teach truth but is the truth, Jesus does not merely give life, He is our life.

Let us reflect on what it means that Christianity is a matter of life. This life is eternal, not something that begins after death, but a relationship with God that begins here and now. We already exist within eternal life in Christ. Therefore, life is not about living longer, but about living in an entirely different dimension. It is not moral improvement. It is not religious training. It is the life of Jesus entering into our once-dead souls. By abiding in Christ, His life flows into us. Our faith is fundamentally a matter of life.

The source of this life is Jesus Christ alone. This life flows directly from Him and re-quires no other mediator.

[John 5:26] "For as the Father has life in Himself, so He has

granted the Son to have life in Himself,

The channel through which this life flows into us is faith alone, exactly what we learned last week in Sola Fide.

[John 7:37~38] On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. (38) "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

Once again, we must be clear: Between Jesus, the source of life, and us who receive that life, no other mediator is needed, permitted, or qualified to stand. This is pre-cisely why the Reformers had to proclaim Solus Christus as a pillar of Reformed faith.

In the medieval Catholic system, life was something supplied through church systems:

confession, acts of penance to offset purgatory, self-mortification, and prescribed ritu-als.

Clergy stood between Christ and the believer. But Reformed faith proclaims that no other mediator is needed between Christ and humanity.

Life is not found in the church, not in institutions, not in the sacraments themselves, life is found only in Jesus Christ. The Reformation did not reject the church. It re-stored the church to its rightful place as the community of life. The medieval church sought to manage life. The gospel gives life as a gift.

Conclusion;

Faith is ultimately about entering into Christ. Christ does not merely improve us; He Himself is our way, our truth, and our life. When we believe in Him, we have already en-tered eternal life. No mediator is needed between Christ and us. May you be believers who possess Christ Himself.

Prayer Points

- A. "Lord, help us believe that there is salvation in no one but Jesus."
- B. "Place Jesus alone at the center of my life."
- C. "Open doors for us to proclaim the gospel of Christ alone."
- D. "Shape our lives to reflect the love of Christ."
- E. "Pour the fragrance of Christ alone upon the message of Your servant."