

August 7, 2022

“I Am the Way, the Truth, and the Life”
John 14:6

FCF: Our confused search for God

PROPOSITION: (anchor) We must look to Jesus alone.
(magnet) For he alone is our access to God.

SCRIPTURE INTRODUCTION:

The 17th c. French mathematician and philosopher, Blaise Pascal, said there is a God-shaped vacuum in the heart of every human being. He got that from the author of Ecclesiastes who said God has placed eternity in our hearts. Which means that we are all searching. We are all looking for answers to the deepest questions - origin, purpose, identity, meaning, direction.

Where should such a search land? And how many options are there? In the 1st c., the Greco-Roman world had many religions, many gods, many saviors but without any call to any one - no exclusive commitment. Which, of course, is much like the 21st c. “Your truth is your truth. It’s whatever works for you.” And into both of those centuries come the words of Jesus.

We’re continuing in our series through the “I am” statements of Jesus recorded for us in John’s Gospel. And what He says is no less shocking today than it was when He first said it.

SCRIPTURE READING: [John 14:1-7](#)**PRAYER FOR ILLUMINATION****SERMON INTRODUCTION:**

Jesus has just told His disciples that He will leave them. They are understandably upset so He urges them to trust in His Father and Himself. He then paints this picture of His Father’s house and promises to return and take them with Him to this house. And He adds that they know the way there. Thomas objects. “We don’t know where you are going or how to get there.” And then Jesus replies with these striking words ([READ John 14:6](#)). How does that land on you?

The problem for us as we hear this is not that it is confusing and we don’t understand. Our problem is that we do understand and are offended. This sounds intolerant and insensitive. Such words are counter to how we have been accustomed, pressured, and programmed to think.

But Jesus’ meaning is clear. We must look to Him alone. We must look to Him alone. For He alone is our access to God. How do we see that in our text? In two ways. First, we see this in Jesus’ claim. And then, second, we see it in the clear implications of that claim.

I. JESUS’ CLAIM

Jesus alone is our access to God. We see that, first, in the claim He makes of Himself.

A) Larger Pattern

And this claim fits the larger pattern we see throughout the Scriptures. To understand these “I am” statements, it is helpful to do two things - to read broad and also to read back.

1. Reading broad

Reading broad in John’s Gospel, we see clear signs of authority in Jesus’ words and actions. It is the reality of the Incarnation. Jesus really is God in the flesh. So He really can say such things.

2. Reading back

That's reading broad. Reading back, we look to the Old Testament symbols and teaching. Note the choice of Aaron alone to represent the people in the sanctuary, the rejection of any means of approaching God created by man, the temple curtain blocking access to the holy of holies.

B) Striking Example

That's the larger pattern. And into the flow of all this, we have another striking example.

1. The Way

"I am the Way" - the only access to God and it is provided by God.

2. The Truth

"I am the Truth" - the one true revelation of God, again provided by God.

3. The Life

"I am the Life" - the One who has life in Himself and gives life to us.

This is Jesus' claim about Himself. And it fits the larger pattern of the Bible.

Application:

What do we do with this? Let me suggest something very simple. Put yourself there in the crowd. Put yourself there and let the weight of these words land on you. How does it feel?

([READ John 14:6a](#)) We must look to Jesus alone. For He alone is our access to God.

II. THE IMPLICATIONS

What then are the implications of this claim? What does it mean? ([READ John 14:6](#))

A) The Inclusiveness of the Gospel

In terms of implications, we should start with the inclusiveness of the gospel - how broad it is. That may sound surprising but it is implied in the larger passage we read a moment ago.

1. Not by merit

The biblical message is that our security and standing with God is not by merit. It is not tied to where you're from, what you know, what you've done, or what you bring to the table. It has nothing at all to do with what you do. It has nothing to do with what would rule people out.

2. But by grace

The biblical message is that our security and standing with God is by grace, by unearned mercy, an expression of a lovingkindness that pours out of the heart of God to any who lay hold of it. That is the only way anyone can come to God. No matter who they are. No matter who they are. So you see, that is an astonishingly inclusive message - the most inclusive you will ever find.

B) The Exclusiveness of the Gospel

But that brings us to the other part to this, the obvious emphasis of the passage, the part that makes us feel so uncomfortable - the exclusiveness of the gospel ([READ John 14:6](#)).

1. Absolute negative

Jesus gives us an absolute negative. There are no special passes or exemptions to be found.

2. Sole port of entry

He is the sole port of entry. He is our one road out of the disaster zone, the one path home.

These are the implications of Jesus' claim - both the inclusiveness and exclusiveness.

Application:

Again, what do we do with this? Let me suggest something similar to the last point. Try to imagine the scene. There is a man standing before you. He looks, sounds, and smells like any other. Except for these words. Except for these words. On the lips of anyone else, they would have to be those of a madman, a megalomaniac. But there's nothing crazy about Him at all.

In fact, if the truth be told, He is the sanest person on the scene. He is the most wise and winsome person you've ever met. You've never seen such love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in such measure and with such consistency. It's as though it's natural to Him. These things simply flow from Him. And it draws us to Him.

So what do we do? We hear the claim and implications. Clearly, He means it. Madness or malice have nothing at all to do with why He says this. What do we do? (**READ John 14:6**).

We must look to Jesus alone. For He alone is our access to God.

CONCLUSION:

As we wrap this up, perhaps a clarifier is in order so as to eliminate any confusion. Understand that Jesus is not saying that non-Christians have no worth. We are all made in God's image and according to His likeness. Which means we are all of inestimable worth and unfathomable value. Nor is He saying that non-Christian faiths, philosophies, religions, and worldviews have no worth. We have much we can learn from these different perspectives.

However, they can't all be right. And even the most relativistic pluralist has to admit this when pressed. How can we say that? To say "All claims are equally valid and no claim should be ruled out because we've moved beyond making exclusive claims" is an exclusive claim.

Think of it this way. Imagine a library shelf full of books. On the shelf, you see books representing all the world religions - Buddhism, Hinduism, Islam, Judaism, and Christianity. One for each. You even see books on several cults and offshoots of these religions. Each one of these is saying, "This is the way." With apologies to the Mandalorian. Each one says, "This is the way." And as you keep looking, you see another book labeled *Relativistic Pluralism*. It says that everyone is right, no one is wrong, and there is no one way. But that's just another book. Do you see? That claim is just another claim. It's just another book among others on the shelf.

So where are we? At the place of needing to face these things with an open mind and a teachable heart. With a willingness to examine the books and compare the claims. And into that space, as you are looking at this shelf, Jesus comes behind you, puts His hand on your shoulder, and says (**READ John 14:6**). We must look to Jesus alone. For He alone is our access to God.

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