

I AM the Way, the Truth, and the Life
John 14:6
Christmas Eve, 2025

Recently, my favorite documentary has been whichever one I can find about mountains—and, in particular, climbing the tallest ones. I'm fascinated by the heights, by the training it takes to ascend, and by the risk many are willing to take for a glimpse from the peak.

If you've never paid attention to these things, let me point out one of the most prevalent misconceptions. When someone says they've summited a peak like K2, or the Matterhorn, or Everest, they do *not* mean they just started at the bottom of the big hill and kept walking up until they found themselves at the top.

No, to climb the most impressive mountains means to take a particular path. In short, you can't get to the top any way you please. In fact, going "any way you please" is the best way to *not* get there.

For the past few weeks, we've walked through five of the seven "I AM" statements in John's Gospel. Tonight, we look, briefly, at the sixth, when Jesus says: **I am the way, and the truth, and the life.** Tonight's outline is nothing novel. We'll consider this singular verse, with this singular sentence: **Christ is the way, because He is the truth, and He is the life.**

1. **He is the Way**

You know the context, at least somewhat. Jesus *just* told the disciples, in verse 3: **If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.** When Jesus came to earth, the *first* time, He spoke *often* of His second advent. Which is *actually* one of the best things to do this time of year—to consider His first advent with an eye toward His coming *again*.

And that's what John 14 begins with. He said that He would come *again*, to bring us to Himself—which *also* means, to bring us to the Father.

And then in verse 4 He said, **And you know the way where I am going.** Last Sunday, in John 11, we saw that it wasn't the typical disciple that speaks up on behalf of the others—that is, Peter—but in John 11 it was Thomas. The same thing happens here. When Jesus says—*rightly* I might add—that they *knew* the way to where He was going, Thomas says in verse 5: **Lord we do not know where You are going, how do we know the way?**

Of course, He'd *just* said where He was going. He was going to His Father's house. And, of course, if we read all of John's Gospel leading to John 14, we'd know He'd *also* told them the way to where He was going—many times and in many "ways." And yet they still struggled to put together the pieces. Maybe they still struggled to *fully* believe all that they'd seen and heard.

So, Thomas asks the question. And, frankly, it's a good question for us to consider tonight. What is *the* way to the Father, to the One who made all we've ever seen, to the One that formed us, to the One it might seem as if we're far from? What is the way to Him?

With many of these "I AM's," Jesus attempts to move those hearing Him *from* the general *to* the personal. Back in John 6, the crowds were hungry. They wanted bread, like the daily manna of Exodus. To move them from the general or abstract, to the concrete and personal, when they ask for bread, Jesus says, **I am the bread.** He who comes to me will never hunger.

Then, in John 11, Martha had faith in a future hope. She declares it, in general terms. Meanwhile, Jesus tells her that she is staring at, and talking to—resurrection. Here, Thomas desires to be with the Father, and *wants* to know the way. Verse 6 is Jesus's answer: **Jesus said to him, "I am the way."**

I think one application, in light of all this, is to ask if we're staring at a sign and missing what it points to? Or if we're seeking a gift, and missing the Giver? Are we lost? Do we wander? Do we have the nagging sense we're off the "trail"? Feeling around for something that might finally lead us to peace, or joy, or satisfaction?

Things found in the Father—in the One who made us, He who is found through His Son. That's how verse 6 will end. Jesus doesn't waffle. He isn't unclear when He says: **No one comes to the Father but through Me.**

Don Carson wrote a few stanzas on these verses. I'll quote them along the way. On "I am the way," he wrote this: "I am the way to God; I did not come to light a path, to blaze a trail, that you may simply follow in my tracks . . . My life reveals the life of God, the sum of all he is and does . . . Your way to God is not my way, but Me.

Each other path is a dismal swamp, or fraud. I stand alone; I am the way to God."¹

Not *a* way—the way.

He is the way to God.

2. Because He is the Truth

I know we keep going back to the first chapter of John to explain what comes later in John. But that's on purpose. It's necessary. Verse 18 of John 1 reads: **No one has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.** We read there *one* of the primary purposes for Christ's coming. We might say He came to "narrate God" to us.² He put on flesh and then, *said* and *did* exclusively what the Father gave Him to say and do, so that He might explain Him, "narrate Him," make God known.

As John 1 states—in its very first verse—from eternity past, the Word had been *with* God. That means forever He'd loved the Father, and been loved by Him; it's means that forever He'd known the Father perfectly, and been known by Him. And, because of that, having *always* been with Him, having always known Him, He is able to reveal Him to us.

Which is what He put on flesh to do. The Incarnation is necessary, in part, because the God to be known is not merely a set of facts to memorize. The God to be known is a Person. Christ came to reveal Him.

He is the *way* because He is *the truth*. The true revelation. It's not *merely* that He says true things. He is truth itself. Not quote "truth" by consensus: "Together we can create a reality that we all agree on." Not "truth" based on faulty logic, inherent bias, nor untrustworthy witnesses. Not "truth" that shifts based on circumstances. Not soft "truth" that bends a little if you happen to disagree. But "truth" that endures—in every age, for every person, truth for every circumstance. Truth that can be trusted. Truth about God, truth about ourselves, and truth about how we might be *with* Him, truth concerning the Way He's made for us.

He's truth we can rest in, no matter what else might shake.

Carson writes: "I am the truth of God: I do not claim I merely speak the truth, as though I were a prophet (but no more), a channel, stirred by Spirit's power, of purely human frame . . . A mere interpreter I'm not, some prophet-voice of special fame. In timeless reaches of eternity the Triune God decided that the Word, the self-expression of the Deity, would put on flesh and blood — and thus be heard. The claim to speak the truth good men applaud. I claim much more: I am the truth of God."³

¹ Quoted in D. A. Carson, *The Gospel According to John*, 492.

² Carson, 491.

³ Carson, 493.

I read that and clapped in my office.
Not a truth—*the* truth.
He is the way *because* He is the truth.
And He is the way because He is the life.

3. Because He is the Life

We just sang it: He was born that man no more may die. He came to give life. Because He *is* life.

And, of course, “Life” is not a new theme in this book.

John 3:14–15: **As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.**

John 3:36: **He who believes in the Son has eternal life.**

John 5:24: **He who hears my word, and believes Him who sent me, has eternal life.**

John 6:40: **For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life.**

John 8:12: **I am the light of the world; he who follows me will not walk in the darkness, but will have the light of life.**

John 10:28: **I give eternal life to them, and they will never perish.**

And of course, John 11, looking Martha in the face, Jesus says, **I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die.**

Then, a couple chapters later than our passage today, after Jesus ends the discourse He’s now giving, as He’s praying to the Father, He says: **This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

What’s life? To know God, the *true* God, and the One He sent.

Because His life makes life possible.

How? Born in Bethlehem, He lived the life we were supposed to live. I know you’ve heard that. But not enough, not even today. As one man wrote, “He was not bound to the body, but rather was Himself wielding it.”⁴ As a twelve-year-old, a 30-year-old, and every day before and between. Then, as the Good Shepherd, He laid down that perfect life for His sheep—so that *they* might live.

And then, with the enemy of life conquered, He walked out of that tomb. So that He might ascend and prepare a place for us.

His life makes life possible. Because His life—*all* of that—is ours.

Carson: “I am the resurrection life . . . The price of life was fully paid . . . My life I now extend to men . . . Religion’s page with empty boasts is rife: But I’m the resurrection and the life.”⁵

By the way, keep in mind that this entire section is intended to comfort.

Might we hear the first words of chapter 14: **Do not let your heart be troubled; believe in God, believe also in Me.**

Conclusion

Believe in the One who is the way to the Father. Because He reveals the truth.

Believe in the One who is way to the Father, because He gives life.

⁴ Athanasius, *On the Incarnation*, Popular Patristics Series, 87.

⁵ Carson, 493.

He'd said as much back in John 6—the first I AM we considered.
He is the bread *of life*. Whoever comes to Him will never hunger, *ever*.
And it's to Him that we come at this meal.
To *the* bread of life broken for you.