

John 14: Jesus' "Father" Theology

The Only Way to the Father

John 14.6

⁵ Thomas said to him,

“Lord, we don’t know where you are going, so how can we know the way?”

⁶ Jesus answered,

“I am the way and the truth and the life.

No one comes to the Father except through me.

⁷ If you really know me, you will know my Father as well.

From now on, you do know Him and have seen Him.”

⁸ Philip said,

“Lord, show us the Father and that will be enough for us.”

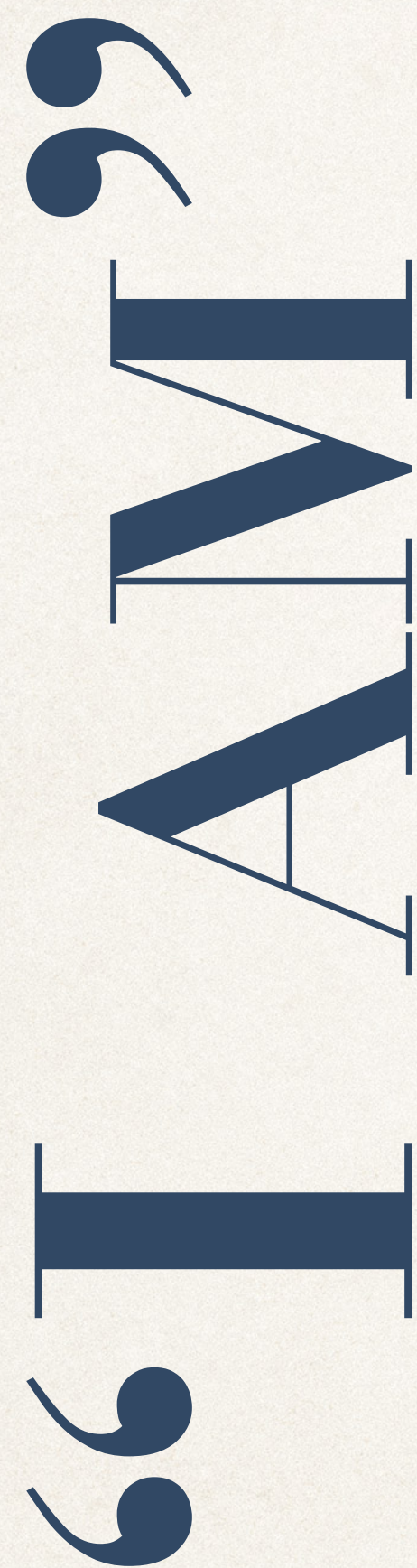
⁹ Jesus answered:

“Don’t you know me, Philip, even after I have been among you such a long time?

Anyone who has seen me has seen the Father.”

“I AM”

- ❖ Particularly related to God’s divine and exclusive name in Exodus 3.14
- ❖ Embedded in the frequent declarations that assert divine exclusiveness—
 - ▶ *I am the LORD; apart from me there is no savior. (Isaiah 43.10)*
 - ▶ *I am he who blots out your transgressions. (Isaiah 43.25)*
 - ▶ *I am the LORD and there is no other; apart from me there is no God. (Isaiah 43.5)*
 - ▶ *I am the first and I am the last. (Isaiah 48.12)*
 - ▶ *I am the LORD your God . . .*
You shall acknowledge no God but me, no Savior except me. (Hosea 13.4)
- ❖ The translators of the Septuagint (LXX, the Hebrew to Greek translation of the Old Testament) used the Greek *ego eimi* which is taken up by Jesus and used by Him in an absolute form throughout the Gospel; He is *God-Revealed-Among-Us*.



❖ I am the Bread of Life 6.35, 41, 48, 51

No one can live except through me.

❖ I am the Light of the World 8.12

No one can have light to walk except through me.

❖ I am the Gate (Door) 10.7, 9

No one can enter except through me.

❖ I am the Good Shepherd 10.11, 14

No one is saved except through me.

❖ I am the Resurrection and the Life 11.25

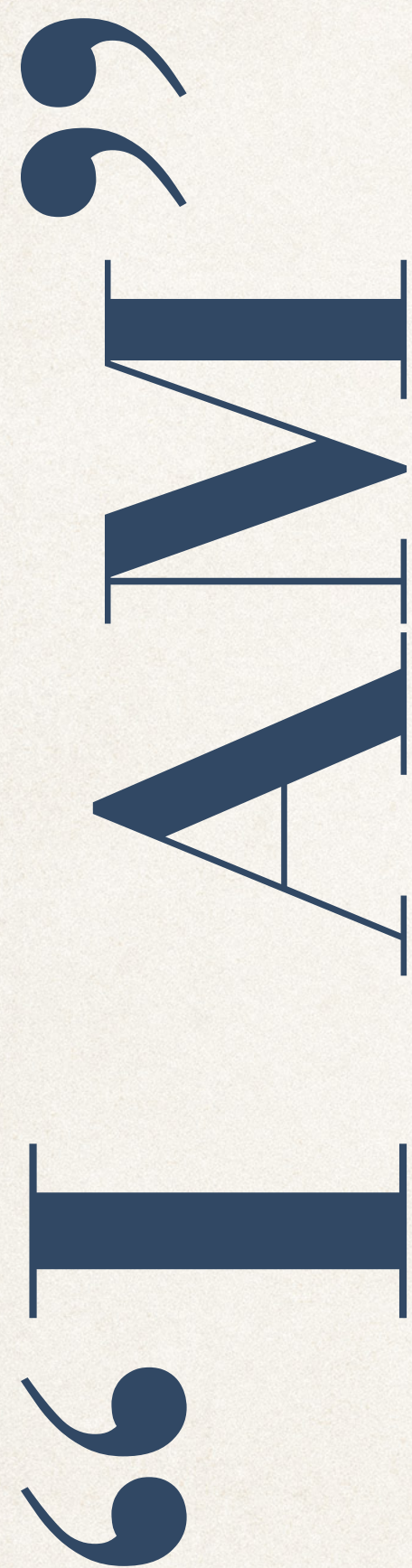
No one has eternal life except through me.

❖ I am the Way, the Truth, and the Life 14.6

No one comes to the Father except through me.

❖ I am the True Vine 11.1, 5

No one can do anything except through me.



❖ I am the Bread of Life 6.35, 48, 51

He who comes to me will never go hungry, and will live forever.

❖ I am the Light of the World 8.12

Whoever follows me will never walk in darkness but have the light of life.

❖ I am the (Gate) Door 10.7, 9

Whoever enters through me will be saved.

❖ I am the Good Shepherd 10.11, 14

I lay down my life for my sheep; I know my sheep and my sheep know me.

❖ I am the Resurrection and the Life 11.25

Whoever believes in me will live and never die.

❖ I am the Way, the Truth, and the Life 14.6

No one comes to the Father except through me.

❖ I am the True Vine 11.1, 5

Whoever remains in me will bear much fruit and prove to be my disciple.

⁶ Jesus answered,

"I am the way and the truth and the life."

No one comes to the Father except through me.

— another exclusive Christological claim

→ ego eimi — definitive and absolute

→ "believe in me, believe in the One who sent me"
"see me, see the One who sent me"

"way" (hodos) — means of access, approach entrance "I am the gate; whoever enters through me . . ." (10.9)

also, no one can see the way without his light (8.12); grace came through him (Φ17)

"truth" (aletheia) — divine truth revealed to man, Φ14, 18; truth because he is the Word, Φ1, truth because he speaks only what the Father has told him to say (12.49-50)

"life" (zoe) — the Source of life (Φ4); he is the source of spiritual life (6.57), abundant life (10.10), and forever life (6.58)

The Theology of Exclusivity

“I am the way, the truth, and the life. No one comes to the Father except through me.”

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength.

DEUTERONOMY 6.4-5

- ❖ Throughout Scripture, the theology of exclusivity is clearly seen in the revelation of God to humanity and in the access and relationship of humanity to God (e.g. the way that Adam was to obey God if he was to not die, the way that Enoch walked with God, the way that Noah lived that found favor with God). In the LORD's emphatic self-identification to Moses as “I AM WHO I AM” or in His demands to Israel as His chosen people that they worship Him and Him alone, the testimony was unambiguous and exclusive: *“No other gods but Me.”*

❖ Through the prophet Isaiah, the LORD declared—

“I am the LORD, and there is no other.

I speak the truth; I declare what is right.

And there is no God apart from Me,

a righteous God and a Savior;

there is none but Me.

Turn to Me and be saved, all you ends of the earth;

for I am God and there is no other.

By myself I have sworn,

My mouth has uttered in all integrity a word that will not be revoked:

Before me every knee will bow;

by me every tongue will swear.

They will say of Me, ‘In the LORD alone are righteousness and strength.’ ”

- ❖ The Incarnate Word came as God the Son, the *Only-One* who had ever seen the Father and who came to make the Father known (P¹). Thus, the exclusiveness of the *None-Other-God* of the Old Testament continues through the *God-Revealed* of the New Testament. Therefore, we can say that Jesus was rightly upholding and representing that exclusivity when he declared that he was the only way to the Father and that those who believed in the Father also received him, and those who heard him, also heard the Father.
- ❖ The road had always been narrow because there was only one God and He demanded exclusivity; likewise there was only one access point to Him because the Father would only save one through His exclusive *Sent-Son* (3.16-17).

“Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him. “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

❖ Apostolic testimony inseparably joined the personal declaration of the exclusive God of the Old Testament with the exclusiveness of the *God-One-and-Only-Revealed*:

“Know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. Jesus is

*“ ‘the stone you builders rejected,
which has become the cornerstone.’*

Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

ACTS 4.10-12

Apostolic testimony further presents Jesus as the fulfillment of the exclusive claim made by the LORD through the prophet Isaiah:

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

PHILIPPIANS 2.9-12

The All-Inclusive Savior

“I am the Way and the Truth and the Life.”

“I am the gate; whoever enters through me will be saved.” (10.9)

- ❖ In order to remain true to God’s own testimony, the declaration of Jesus as the exclusive means of salvation is a non-negotiable tenet of faith.
- ❖ But it is also no contradiction to declare that Jesus is an all-inclusive Savior. While the Jews believed that they held the exclusive truth about God and that they alone were in covenant relationship with Him, Jesus declared that “whosoever believed in him would not perish but have eternal life” (3.16).
- ❖ The all-inclusive work of the Lamb is fully revealed in heaven’s declaration that he is the source of salvation for people from every language and nation (Revelation 5.9).

Christocentric Theology Applied

“No one comes to the Father except through me.”

❖ Reconciliation: “I am the Way”

But now [God who was pleased to have all his fullness dwell in Christ] has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation . . . (COLOSSIANS 1.22)

❖ Revelation: “I am the Truth”

The Son is the image of the invisible God . . . in whom are hidden all the treasures of wisdom and knowledge. (COLOSSIANS 1.15; 2.3)

❖ Regeneration: “I am the Life”

When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. Since then, you have been raised with Christ, set your hearts on things above . . . (COLOSSIANS 2.13; 3.1)