

Only One Truth
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John 14:4-6
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Turn with me in your Bibles to John 14. It's good to know that Jesus is everything we need at every moment. John 14:6 is our focus again this morning. Last time we saw that one of the questions that Jesus is answering in John 14:6, actually the central question He is answering is: *How do you get to Heaven?* He has made clear over and over that He is going somewhere. He is going to the Father, He is going to God, He is going to prepare a place for the disciples. And He tells them in Verse 4, "You know the way," and of course Thomas says, "How can we know the way? We don't know where You are going." Jesus basically says, "You do know the way because you know Me. I am the way." So the question of how to get to Heaven, there is only one way. Jesus makes that emphatically clear. Jesus Christ is the only way to Heaven. He says that with emphatic force. The exclusivity of Christ is something that is clearly taught in all of the Bible, but especially in this verse. We saw that last time, and that in a world of unbelief, that loves uncertainty, that we are called to proclaim a certain message with clarity, and authority, not rooted in ourselves, but rooted in the perfection of God's word, and the perfection of God's Son. We have an exclusive claim that we make in an inclusive world. And so we saw that was the question: *How do you get to Heaven?*

I think that, in His fuller answer in John 14:6, He also answers a second question. The question would be this: *Where do you go to find answers about God? Where do you go to find answers about the most important things in life? About ultimate reality? Where do you go to find out who God is? What He is like? What is His character? Is He good? Is He just? Is He kind? Is He loving? Where do you go?* We are going to see that this passage teaches an equally exclusive claim here, that the only place that you can go to find out about God is Jesus Christ. That He, in fact, is the sum. All truth is subsumed in Him, all the truth about God, that there is no truth about God outside of Jesus. This is the kind of claim He is making. We're going to see that as we unpack this today. Let's read John 14:1-6.

John 14:1-6 ~ "Do not let your heart be troubled; believe in God, believe also in Me. 2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 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. 4 And you know the way where I am going." 5 Thomas *said to Him, "Lord, we do not know where You are

going, how do we know the way?” 6 Jesus *said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

Let’s pray together.

Heavenly Father, we ask that, by Your Spirit, You might cause the entrance of Your word, and the study of Your word, to give light. That we might see the light of the glory of God in the face of Christ. We pray this in Jesus’ name, Amen.

It was Christian Focus Week, way back in 1982, Patti and I were excited about that. It was our first year at the Baptist college that we attended, and it was the first semester. We were excited about being at a Christian school, and being surrounded by believers, we thought, and hearing good teaching. So Christian Focus Week was really exciting, and the whole campus was really kind of abuzz. I noticed that even the professors seemed to be excited. The biology professor was excited, the math professor was excited about the speaker who was a guy named Schweitzer, Dr. Schweitzer. I had already learned to be a little bit skeptical. I had only been there about six or eight weeks at this point. We had already learned to be a little bit skeptical because it wasn’t quite the environment we expected, but we were still hopeful.

So we went to hear this guy at Christian Focus Week, and essentially, I don’t remember everything he said, but essentially this was the thrust of his message: That God is speaking in many different places. He is speaking all over, and in reality, He is making Himself known, and all the religions of the world are basically radio receivers. They are catching God on different frequencies. You know, Buddhism is catching some stuff that God is saying on their frequency. And Hinduism is catching what God is saying on their frequency, but Christianity is the best radio receiver. That was the message. We were not as excited about that as our teachers were. Amazing, that was a Baptist school. Thankfully, that school is a lot more conservative now than it was then. Some things get better, and God brings reformation, but that is a lie. That is not the way the Bible pictures it at all.

The Bible says about other religions something much different. Negatively, we can say Paul, in speaking in 1 Corinthians 10, when he is talking to Christians about the issue of eating meat that might have been offered to idols, he’s basically saying, “If you go to somebody’s house for dinner, and they serve the meal, don’t ask where the meat came from.” You know, “Where did you get that? Did you get that at Fresh Market or Kroger, or did you get that at the Idol Temple?” Don’t ask, just eat what is before you. It doesn’t really matter. That isn’t really something that

is going to affect you, meat, it's not what we eat. Jesus said that. "It's not what goes into the man that defiles the man, it is what comes out of the heart. So it's not really big of a deal where the meat has been, but if they tell you it is from an idol temple, then you need to treat it differently because to them it may seem significant. If there is another Christian believer with you, a weaker brother may be offended if you then eat the meat. So if you know, then don't do it." Now what He goes on to say, related to our question is, He says, "You don't want to share in the cup of demons. You don't want to share in the table of demons." What is He saying about false religion? Is it another frequency where you are getting truth from God? No, it is the doctrine of demons. He actually calls it that in 1 Timothy 4:1. "These people are listening to deceitful spirits and the doctrines of demons." The idea is that false religion, biblically, is from the liar, and the father of lies. He is the author of all false religion. He finds in sinful men, now it's not just Satan's fault completely, sinful men, we, before we are born again, we hate the truth. We don't want the light and so we gladly run after lies. That whole idea of radio frequencies is completely wrong. In fact, John 14:6 demolishes that whole nonsense. In fact, it is completely at odds with what Jesus says here in John 14:6.

John 14:6 ~ Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Now, last time's message was 'Only One Way'. The title of the message today is 'Only One Truth'. To show you sort of the force of the argument, I want us to consider this statement.

John 14:6 ~ Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Now this is where we have to, when we read the Scriptures, God wants us to reflect on, and think about. In fact, the word '*meditate*', I was looking this up the other day. The Hebrew word '*meditate*' used throughout the Old Testament, one of the key words, there are a couple of them, but the main word for '*meditate*' means '*to speak*'. It can mean '*to talk to yourself, to talk to someone else*'. The idea is you are rehearsing what the Scripture says. You are talking about it. You are having a conversation over the Scripture. Well we need to do that when we come to the Bible and think, and use our minds, "Why did You say it this way, Lord? Why did You answer the question, Thomas says, 'Lord, we don't know You're going. How do we know the way?'" He said, "I am the way, and the truth, and the life." Now what I'd like to ask you is, why does He say the truth and the life? I think that is a

really good question because if you look at it, it has all been about the way. It is about where He is going and the way to get there. He said in Verse 2:

John 14:2 ~ In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

“If I go, I’ll come back. I’m going to take you to Myself. I’ll bring you to where I am,” basically. Then He says, “So I’m going to Heaven. You know the way.” Thomas says, “How can we know the way?” Jesus could have said, and wouldn’t it have been more succinct and clearer if He said, “I am the way. No man comes to the Father but by Me.” Wouldn’t that have made sense? Why bring up the truth and the life? “I am the way. No one comes to the Father but by Me.” What it seems to me makes it very emphatically clear, “Only one way and I just nailed that right there. Boom.” Well, obviously He knows better than we do, but why did He add the truth and the life? That is something, this is meditating, pondering, reflecting, interpreting Scripture. You ask questions of the text. Why does He add the truth and the life? I think He does so to make, you know I said last time, He’s making an exclusive claim. I think He does this because He is also making an exhaustive claim. He is making an exclusive claim, there is only one way. Of all the ways there are in the world, there is only one that leads to Heaven. Exclusive. Everything else is wrong. He is also making an exhaustive claim that is related to that, but the idea, the reason it is exclusive is because everything about the way to Heaven is contained in Christ exhaustively. I think you get this when you realize, “I am the way, and the truth, and the life.”

First of all, the word ‘truth’ and the word ‘life’ are very key words in John, and so they were very key words in Jesus’ ministry. But think about the fact that you have, He gives a triad. He could have just said, “I am the way,” but to add weight, and to add emphasis, and to add force, He adds these other two concepts that I think really are kind of like supports. The reason He is the way is because He is the truth. The reason He is the way to God is because He is the truth about God. The reason He is the way to God is He possesses the life of God. Nobody else does. But this triad, remember in Hebrew the idea of Threeness carries it to the superlative level. God is holy, holy, holy. That means ‘holy to the highest level’, the superlative level, and you’ll often find triads like this, which intend to communicate wholeness. “I am the way, and the truth, and the life.” The idea is that the exhaustive claim is, “I have the market cornered on God. Outside of Me there is nothing.” That is what He is saying. “Outside of Me there is nothing of value related to God.” That is what Jesus is saying. “I am the way, and the truth, and the life. You want life? You will find it nowhere else but in Me. You want

truth? You will find it nowhere else but in Me. You want the way to God? You'll find it nowhere else but in Me." It is an exhaustive and an exclusive claim. There is life available, but nowhere else. There is truth available to you, but nowhere else. There is only one place to find truth, one place to find life, one place to find the way to God. That is the force of what He is saying. The *only* truth.

Now this is a key theme, I said, in John. The word '*truth*' itself occurs 26 times in the Gospel of John, another 14 or 15 in the adjective '*true*'. But you see it in John 1, turn back over to John 1, Verse 14, because what Jesus is teaching, and what John is making clear by repeating what Jesus had said, in the way he structures his Gospel, what Jesus is teaching is that there is a sense in which, the force is there hasn't been any truth until Jesus comes. No, it's not exactly, precisely meant that way, but that's the force of it because in reality, God speaks in natural revelation. He makes that clear. God has been speaking since He made the world. Psalm 19, the heavens declare the glory of God. Every day they pour forth speech, right? So God is continually speaking everywhere. The heavens are declaring His glory. Creation is speaking about Him. He speaks to man within his own conscience. Yes. So the truth about God is being made known through creation, and then the truth about God is made known in a wondrous way when He began speaking through His word. When He inspires Moses to write down Genesis, Exodus, Leviticus, Numbers, Deuteronomy, God is speaking in human language, intelligibly. He is revealing Himself and the word of God is precious. Psalm 119 is just something great to meditate on. I have been spending time, from time to time, go back to Psalm 119 and just reread it. What you see there is the psalmist is just overwhelmed with the treasure chest of God's word. He is amazed at how rich God's word is. It is everything. Now that is true, the word of God in the Old Testament is wondrous, but what is happening here is He is basically saying, "Listen, all that is true in the Old Testament is really found in Jesus. All that is true in natural revelation is really found in Jesus. Jesus is the supreme revelation of God, and if anything else is true, it is only true because it is true in Jesus. He is the truth. There is no truth outside of Him." John 1:14, you see this kind of emphasis.

John 1:14 ~ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Look at Verse 16.

John 1:16-17 ~ For of His fullness we have all received, and grace upon grace. 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ.

He's basically saying, "Listen, the law was given through Moses, but you know when we got truth? When Jesus came." Now strictly speaking, we got truth when Moses came too, but it is like it is so much greater. It is like if we were in a dark room, if it was really dark outside, we lost power, and we were at night, it was an evening service, and we hadn't replaced our batteries on our exit lights. Nobody had a cell phone charged up. It would be almost impossible to be dark nowadays, wouldn't it? At least until our cell phone ran out of juice, we have light, right? There is something always, but imagine we are completely dark. All of the sudden you can't see this far in front of your face. There is nothing. That is dark. You would know, "I think I know who was around. I think I know how to get out of here," because you would have the benefit of having the light before, but imagine you are in the dark like that, and you really don't know where you are, what are you going to do? Well, if somebody lights a little candle up here, you know what that would seem like? That would be like the most wonderful thing in the world. One little birthday candle even, you'd be amazed how much light that felt like, that it gave you. Your eyes would adjust, you would start seeing the outline of people. "I think I know what is going on here. I think I might can navigate myself around here." That is natural revelation.

Then now imagine a birthday cake of enough candles for me now, or somebody else that is as old as me. Now there is some serious light. That is beginning to be Genesis, and you are adding light, so now you've got some candles over here, and some candles over there, and some candles over there. Now we are beginning to see. We really are seeing, there really is truth, but what would happen if the light of the sun suddenly, I mean instantaneously we had bigger windows, we had skylights, and the light of the sun came out of nowhere. Boom! That is what happened when Jesus Christ came. The candles don't really mean anything anymore. You don't need them. I mean, you are sitting outside on a sunny day, reading a book with a candle in your hand? No, you don't need it. That is the force. Jesus is the fullness of truth and really in reality, everything that we saw before is subsumed and fulfilled in Him. It is all true only because it was pointing to Him. It was telling us about Him before He came. If that is true, and one of my favorite passages in the New Testament that you see this is in the wonderful picture of the Mount of Transfiguration.

Remember where the disciples, when we look at all the different accounts, the disciples had fallen asleep. They wake up, they look up and they see Jesus up on the crown of the mountain, and He is transfigured before them. What happens is the man that they've seen day after day, light is coming out of Him with such brightness that it makes His clothing, like if He were wearing dark clothes right now, His clothing looked white. Like Mark says, "Whiter than any launderer could ever launder them." His face shone like the sun. What was going on? The glory of God was being made known. I think this is what John is saying, John 1:14, "We beheld His glory." Part of what he is saying is that, not only that, he beheld His glory all over, but that one place was in mind as well.

So on the Mount of Transfiguration, they wake up, and they look up, and they see the glory of God shining out from the human form of Jesus, fully God, fully man. In stunned disbelief, they observe this from the mixture of wonder and terror, and then the light diminishes where they can see again, and there is Moses, and there is Elijah. Somehow they recognize them. God makes it known to them in their hearts, "That's Moses and that's Elijah." They are talking to Jesus. Here Jesus is talking to Moses and Elijah. That's amazing. Peter, James, and John, the three of them, the only three up there, he says, "Lord, it's good for us to be here," he's basically pleading for his life. "We've seen God. We shouldn't live." "It's good for us to be here. I've got a great idea. Let me make a tabernacle for You. I want to make a lean-to tent for You, and one for Moses, and one for Elijah. And in honor, I'd like to give an honor to You, and to Moses, and to Elijah." Was that a good idea? God Himself, the Father answers out of Heaven and says, "It was a bad idea." He doesn't say it in those words, He says, "This is My Son whom I love, with whom I am well-pleased, listen to Him." God is saying, "Listen, of all the people that have ever spoken before, you take Elijah, the prototypical prophet, the great prophet, you take Moses, the giver of the law, they must be silent. Let Jesus speak. They have nothing to say. He is the one." That's what God is saying. "Forget their tabernacles, Jesus is My Son. He is the one I've appointed to speak." And the idea, that's the force of it, "The truth is here," and when you understand it, this has all kinds of application for our lives. It means we don't need to be running around looking for truth other places, getting titillated with crazy ideas of all these unbelieving systems. We just need to know Christ.

There are two points I want us to consider the rest of our time this morning. 'There is Only One Truth', that's the title, and essentially, two points are: Because Jesus alone has come down from God. That's the first point. The second point, Jesus alone is one with God. Those are the two points that I think Jesus is getting at in John 14:6 when He says, "I am the way, and the truth." When He says, "I am the

truth,” what does He mean? He means He has the market cornered on truth, that there is nowhere else to go. That all truth resides in Him and Him alone, and here are the two reasons, because first of all, Jesus alone has come down from God. One of the key themes that John picks up on and highlights, you know, Matthew, Mark, Luke, and John are giving us four different accounts of Jesus’ life and ministry. The beauty of God’s word, I mean people will look at that, unbelievers look at it, “Why is it a little different here?” He focuses on this, there are two angels at the tomb, there is one angel at the tomb. This is a contradiction. You’ve heard that kind of nonsense before. You know, one Gospel writer says that there was an angel sitting at the head and the foot at the slab where Jesus had been lying, and the other one talks about one angel. Well, since I brought that up, let me just settle that really quick.

Essentially, if you were asking eyewitnesses, if we had a wreck outside, we were out in the parking lot, and some of you saw a wreck on Sugarloaf Parkway out here. And the police come up and they are like, “Hey, we need to know what happened. We need to interview you. Let me talk to you first,” and you give your account. You were looking, and you saw it, you heard the screeching, you know, you hear the tires. Then you saw the impact, and you tell what you saw, and somebody else tells what they saw, and they’re telling the truth. They would give different details. In fact, you would know that if they gave the same details, they’re lying. If their stories are too clear, they’ve been in cahoots together to propagate a story. That’s how false accusations result in conviction. But you have people just telling you what they saw. There were two angels, but the guy focuses on the one that spoke. He said, “The angel said...” He doesn’t say, “There was only one angel, and he said...” He says, “The angel said...” You put it all together and you have the whole picture.

You also have this sense in which Matthew, Mark, Luke, and John are looking at the glory of Christ, as it were, from different angles, and they focus on different aspects of His glory, different aspects of His majesty, and John focuses on some unique things as we go through his Gospel. One of the things that he focuses on—they all heard the same words, but the Spirit brings to his recollection when he’s writing the word of God down with perfection, the Spirit brings to his recollection all of the sayings where Jesus said, “I have been sent.” That’s a key phrase in the Gospel of John, and we’re saying there’s only one truth, because Jesus alone has come down from God. Forty-four times in the Gospel of John, Jesus says something to this effect: “The Father who sent Me. I came to do the will of Him who sent Me. I am the sent one. The Father sent Me.”

In fact, let's just look at a few of them, and because of that, what you have then is that Jesus in His ministry, in His humanity, He is pointing out, and John is highlighting for us, that the Man Christ Jesus is the supreme messenger of God. He is the one who has been sent in a way that nobody else has been sent. Now, Moses was sent, yet. Elijah was sent, yes, but Jesus is sent in a way nobody else was sent. That's the force of it. The first point really focuses on His role as the human mediator, but a human mediator who comes from Heaven.

Look at John 3:13. Jesus alone has come down from God. That's the point we're looking at. This is why He alone possesses truth. Nobody else has come down from God. Buddha didn't come down from God. Mohammad didn't come down from God. Joseph Smith didn't come down from God. Only Jesus has come down from God. In John 3:13, in His conversation with Nicodemus, He says to Nicodemus:

John 3:13 ~ No one has ascended into heaven, but He who descended from heaven: the Son of Man.

I think that's also actually a good counterpunch to all of these silly things about Heaven out there. "I went to Heaven and let me tell you about it." Well, Jesus said no one has ascended into Heaven but the Son of Man. But the whole point here is He's telling Nicodemus, "Listen, you're not even believing earthly things. How can you believe if I tell you heavenly things? Listen, nobody else has ascended into Heaven. You're listening to the prophets. No one has ascended into Heaven but He who descended from Heaven." Nobody knows what's going on in Heaven but somebody who came from there.

John the Baptist's last testimony is also recorded in John's Gospel in the same chapter. In Verses 22-36, John the Baptist is talking about Jesus, and in Verse 31, speaking of Jesus, he says this. He just said, "He must increase and I must decrease." John said that in Verse 30. Then he says:

John 1:31 ~ "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.

He's greater than me because He comes from above. Verse 32:

John 1:32 ~ What He has seen and heard, of that He testifies; and no one receives His testimony.

There's nobody else that's seen what He's seen. There's nobody else that's heard what He's heard. It's Jesus alone. That's the force of it, and that's why then you find Him saying again and again, like in John 6:38:

John 6:38 ~ For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

Over and over again, John 5:23-24, John 5:36-38, in all those verses we see, “Him who sent Me.” You find it again if you turn back over to where we are, in John 12:44-45.

John 12:44 ~ And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. 45 He who sees Me sees the One who sent Me.

John 13:3 ~ Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,...

Why is Jesus the only one who can definitively speak the truth about God? It's because Jesus is the only one who has come down from Heaven, from God. That is something John is making emphatically clear. Now, think about then. This is so radical that when Peter says, “Let's hear from Moses. Let's hear from Elijah. If God says, ‘Shut up, Moses, shut up Elijah,’ listen to Jesus.” How does He feel about Buddha? How ridiculous it is. Do you see that? It was absurd that that man preached on a Christian campus in a Christian chapel what he preached. It wasn't preaching. It was just nonsense. There is no truth outside of Jesus, because Jesus alone has come down from God.

Not only is there only one truth, because Jesus alone has come down from God, but secondly, there's only one truth, because Jesus alone is one with God. In John 14:6, when He says, “I am the way, and the truth, and the life,” we've noted this a number of times, but it's something we can't fail to consider, because it's so emphatic in the Gospel. Twenty different times you have the phrase I am, in the Greek, ἐγὼ εἰμί (egō eimi). *Eimi* means *I am*. That's what it means. It means *I am*. *Ego* means *I*. It's the Greek pronoun. It's not necessary, it's not required—normally you say *I am* with just *eimi*.

If I were saying, “I am going,” I would say, “Eimi going.” I’m going. But Jesus twenty times adds *ego* before it. He says, in a sense, “I Myself am,” and He’s calling attention, and He’s making a much bolder and much more emphatic statement when He uses the I am staying. I said they occur twenty times in the Gospel. Twenty different times you find *eimi* in this emphatic way.

Now, let’s just look back through them really quickly. Turn back to John 4, and we’re going to walk through these quickly. When Jesus is talking to the woman at the well, she says at one point in Verse 25:

John 4:25 ~ “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

In Verse 26, Jesus says to her, “I am the one speaking to you.” That’s what it says in the Greek. “I am He,” is the force of it, but He doesn’t say, “I am He.” He says, “I am.” Trying to translate that into English, we make it into, “I who speak to you am He,” but it really says, “I am the one speaking to you.” That’s an absolute statement. “The one who’s speaking to you, I am the I am.” We’ve noted that He’s drawing on the rich tradition of the Old Testament where the name Yahweh, the name that you often have heard spoken of as Jehovah. There are two different ways of translating or speaking, or just saying it. It’s the same Hebrew word, Yahweh and Jehovah, but just different ways of pronouncing it, a German way versus the Hebrew way. Yahweh means *I am*. Exodus 3:14, *I am*.

So Jesus twenty times uses the *ego eimi* to resonate with that idea that He is claiming to be the great *I am*. In John 6:20, when the disciples are in the boat on the Sea of Galilee, a strong wind is blowing, the sea is stirred up, they’re terrified, and they’re out about three or four miles. They see Jesus walking on the sea, drawing near to the boat. They were terrified when they saw Him, but He said to them, “I am. Do not be afraid.” It says, “It is I,” but in the Greek, it says, “I am. Do not be afraid.”

In John 6:35, “I am the bread of life.” In John 6:48, “I am the bread of life.” In John 6:51, “I am the living bread that came down out of heaven.” He’s claiming to be the great I am, “I am the one who gives you life, because I am your bread. As much as you need bread to live physically, you need Me to live spiritually.” In John 8:12, “I am the Light of the world. The one who believes in me will not walk in darkness but shall have the light of life.” John 8:24, “Unless you believe that I am, you will die in your sins.” John 8:28, “When you lift up the Son of Man, then you will know that I am, and I do nothing on my own initiative.”

In John 8:58, when they're telling him, "How could Abraham have rejoiced to see Your day? You're not even 50 years old. Abraham's been dead for 2,000 years almost. How can Abraham have rejoiced to see Your day?" Jesus said, "Before Abraham was, I am." They understood that to be a claim to deity, because they picked up rocks to throw at Him. They were going to stone Him to death for blasphemy, for He, a man, claimed to be God.

John 10:7 ~ ...I am the door of the sheep.

He says the same thing in Verse 9:

John 10:9 ~ I am the door;...

John 10:11 ~ "I am the good shepherd;...

He says that in John 10:11 and John 10:14.

In John 11:25, in the shadow of Lazarus' tomb, He says:

John 11:25 ~ ..."I am the resurrection and the life;...

In John 13:19, on the night before He was crucified, just moments before what we were reading in John 14:6, He tells them, "Listen, I know I'm about to be betrayed. I'm telling you ahead of time," Verse 19:

John 13:19 ~ From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am.

"You will believe that I am God," He's saying. And so then when He says, "You want to know the way to Heaven? The reason that I'm the only way is because I am God. The reason that I am the only truth is because I am God. The reason that I'm the only life is because I am the life of God." I mean, He's the only truth about God, because He is God. This is why it's like we're in a dark room and the sun suddenly shone in. The picture the Bible gives us, the world is in the dark completely about God. We're born in sin, conceived in iniquity. The God of this age has blinded our eyes. We're willfully blind ourselves. We don't want to see the light. We're in the dark. What it means it we don't know who God really is. Though He's speaking through natural creation, natural revelation, mankind twists it and distorts it, and God is revealing Himself truly through His word, but He reveals Himself most supremely through His Son.

This is where the truth about who God really is, is made known. If you want to know what God is like, look at Jesus. He's going to go on to say right after this, and you see this is clear, look at what He says in Verse 6:

John 14:6 ~ ...“I am the way, and the truth, and the life; no one comes to the Father but through Me.

And then Verse 7:

John 14:7 ~ If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

Wow...

John 14:8 ~ Philip *said to Him, “Lord, show us the Father, and it is enough for us.” 9 Jesus *said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father, and the Father is in Me?

“You see, we are one. You are seeing God when you see Jesus.” He's saying, “You're unable to know God without knowing Me, because I am God, and I am the one that the Triune God—Father, Son and Holy Spirit—in the economy of their plan of redemption chose to make known their glory supremely through the divine Son Jesus, and if you want to know God, you must go through Jesus Christ, and Him alone. There's no other way.”

This means that to be saved, you've got to go to Jesus. Jesus Christ alone saves. This is why there is God, and one mediator between man, the man Christ Jesus (1 Timothy 2:5). Acts 4:12 tells us that there is no other name given among men by which we must be saved, no other name under Heaven, given among men, but the name of Jesus. To be saved, you have to go to Jesus Christ. You have to look to Him, and Him alone. Everything that He says about who God is, everything that He does is telling you who God is, and if you want to know God, you have to go through Him. You must place your faith in Him, your allegiance in Him. You must repent before Him. You must cling to Him. He is the way, because He is the truth. You have to believe that He lived a perfect, sinless life, that He died on the cross as an offering for your sins, and that His resurrection proves that He is the Son of God, declared to be the Son of God with power by the resurrection from the dead.

If you place your trust in Him, you are saved. If you do not, you are lost. If you don't believe in Him as He is, you are lost. This is why the cults that are using the name of Jesus but don't really believe in Jesus, are lost. How do you know that you're truly coming to Jesus? This is the application. You're to go nowhere else for the truth about God. This means that we don't mean to be looking to the Buddhists for meditation techniques. We really don't. It's not just that it's helpful. It may be helpful. You may have some nice experience with it, but it will lead you away from God eventually, and only eventually, because that means if you're probably already a Christian, it's going to take a while for it to lead you away. But if you're an unbeliever and you get dabbling in that stuff, you can go in the darkness in a hurry, deeper into the darkness. We don't need their content. We don't need their techniques. All we need is Jesus Christ.

So, so much of what's going on today in Christian circles is influenced by those things. So much of the writings that are out there, spiritual formation, things that are being talked about—you need to learn meditation techniques, silence techniques, focus on things, and then they're drawing on techniques from eastern religions. That's not how you find God. Jesus said, "There is no truth outside of Me. I have all of it." That's Jesus' claim. Now, where do you find Jesus? That's the question. Where do you hear from Jesus? Where do you hear Jesus calling?

He makes it really clear in His Gospel, in this same Gospel, in John 8:31. "You want to follow Me? You want to follow Me to Heaven? You want to follow Me and know My truth? You want to follow Me and know the truth about God? If you continue in My word, then truly are you My disciples, and you will know the truth, and the truth will make you free." How do you get to know more about Jesus? You continue in His word. That is the only place to find Jesus. There are moments where you don't have to have your Bible with you, but when you really find Jesus, it's because of His word. It's because you've memorized it, something that you've heard or memorized, or that you're meditating on. You can find Jesus without having your Bible there with you, but the best thing is to always have your Bible with you. But these foolish techniques that people are drawing on, God feels very strongly about them. *There are other ways to God. There are other ways to approach God.* It's like we can just make up our ways to approach God. He makes it very clear. This is so emphatically clear here. But when you add to it the weight of the rest of Scripture, think about the story of Nadab and Abihu in Leviticus 10. *Is it okay for me just to approach God however I want to, with a little bit of transcendental meditation, and a little bit of stuff I learned on the old Oprah show? Is that okay? Is that not alright? It seems to help me.*

Nadab and Abihu were the sons of Aaron, the high priest. They lived in a time of great joy, because the presence of God was visibly manifest with His people during the ministry of Moses and Aaron. The tabernacle was built. They were offering sacrifices. There was now a place to meet with God. Nadab and Abihu apparently had been drinking a little bit too much wine, when you read the text in Leviticus 10, and they were going about their priestly duties, and they made the mistake of offering incense that wasn't according to the precise requirements God had given. God said, "Listen, you're going to burn incense in My tabernacle, in My temple, and I want it to be like this," and He gave specific measurements, specific ingredients. "This is the way you approach Me." Now, incense, we see later, represents prayer. How do you commune with God? This is what really is being asked. They come in there, and the text says in Leviticus 10 that they offered strange fire, and it's very clear what happens. It's almost brutal in the way that it goes about. It's like there's no, "They meant the best." There's none of that kind of thing. Fire comes out from the altar and kills them both in an instant. Boom, they're dead. Everybody's shocked. *What happened? I mean, they just messed up a little bit, didn't they? Surely they meant well.*

God is saying, "Listen, when you approach Me, you approach Me the way I tell you to approach Me." He's a God of grace and mercy. He's a God who is compassionate, but He will not be trifled with. He's holy. He makes that emphatically clear. God tells Moses, basically, "I don't want Aaron even weeping, or mourning, or tearing his clothes. He's not to mourn. He has the high priest's garments on him. He cannot mourn his sons right now, because I am holy." So it was basically a death sentence for Aaron if he tore his clothes like you normally do when something tragic happens. "No, do not do that, because what I have done is not to be mourned over. What I have done is protected the honor of my Name, and that's most important."

How about the story of Uzzah? Do you remember him? Remember when David is bringing the Ark of the Covenant? It had been captured by the Philistines, and then it had come back into the land of Israel, and they left it at this one place, and David has now built his palace in Jerusalem, he wants to bring the Ark of the Covenant and the tabernacle to Jerusalem, He wants to eventually build a temple there, and so he brings the Ark of the Covenant, which represents the presence of God, and they put it on an ox cart. They're going along and the ox cart gets unsettled. It must have gone over a big bump, and a man that's walking alongside the ox cart does what any of us would have done if we'd been in his place. He reaches up and he touches the ox cart to steady it, and the text says in 2 Samuel 6:

“The anger of God burned against Uzzah, and He struck him dead.” Wait a minute, why would God be upset about that? This is where we have to wrestle with God a little bit. Why did You do that? You’re a God of mercy and compassion. This must be a serious breach, because God doesn’t get angry easily. He’s slow to anger. Well, David hadn’t been reading his Bible. God had given clear instructions about how the Ark of the Covenant was to be transported. It was always to be carried on the shoulders of the priests, not touched with human hands, but it had places for the poles to be run through, rings on the outside of the Ark, and they were to carry it that way. “That’s the way you carry the Ark of My presence. That’s the way you approach Me.” You don’t just make it up.

He is a God of grace and mercy, but He is holy, and when you approach Him, you approach Him with reverence. This is the one to whom I look (Isaiah 66:2). Can God dwell in a temple made with hands? He says, “Where do you find Me?” Isaiah is pondering that question in Isaiah 66:2, and the Lord speaks and says, “This is the one to whom I will look. This is the one that I will meet with, he who is humble and has a contrite heart, and who trembles at My word.” That’s who God meets with. He meets with us when we go to His word and we seek Him in His word, because this is the way He has chosen to meet us. This is where we meet Jesus Christ now. We meet Him through the word. The written word mediates the living word, and there is no other place to meet Him. And it is a wonderful treasury.

That’s why the Psalmist, even though he didn’t have the New Testament, here he is and he just can’t get over how wonderful the word of God is. How much more should we be saying that? We have the whole picture. The author of Hebrews said, “God spoke in the past days in many and diverse ways, but in these last days, He’s spoken to us in His Son.” He is the image of the invisible God. Everything you need to know about God is in Jesus, and you find Jesus in the word of God.

Let’s go to the Lord in prayer...

Our Father, we pray that You would forgive us for our discontentment with Your perfect provision. Lord, we confess that at times we have wished for the opportunity to hear Your voice audibly like Abraham did. We’ve wished to be able to speak to You and have You speak to us in a way that we could touch You like Jacob. We have looked at people like that and been envious, and Lord, we know that in some ways they experienced something incredibly wonderful, but we realize as we look at Your word and we see what You’re telling us in the New Testament, that in reality that is a very foolish desire. We have been given the riches of all riches. We have the fullness of the revelation of God in Jesus Christ, and the

fullness of the revelation of Jesus Christ is in Your word. Forgive us of this sin. Help us to be more diligent in studying and seeking You, and help us in a day when people are asking the question, “Where do you find God?” to by our lives of joy, and contentment, and holiness, to be a living testimony, a shining light in the midst of this dark world. We pray in Jesus’ Name, Amen.

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