

John 14:6—How Is Jesus ‘The Truth’?

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.*



It seems odd that in our present day of technology and knowledge, it is so difficult to determine the difference between truth and opinion. You’d think it would be just the opposite, and yet here we are in an environment where we can’t even trust news reports to reveal the whole story. Two-thousand years ago, Jesus proclaimed he is *the way, the truth and the life*. By being *the way*, he was telling us finding a path towards God would come through knowing him. But what about Jesus being *the truth*? In a practical sense, how do we begin to understand Jesus as not only teaching us truth but actually being *the truth*?



Let’s preview the end of the story and then start back in the Upper Room with Jesus and his apostles. Just before Jesus’ crucifixion, Pilate was questioning him. Pilate sought to release him as he did not see Jesus as a threat to Rome.

Jesus had just told Pilate what his mission was (we will review that shortly):

John 18:37–38: *37 Therefore Pilate said to him, So you are a king? Jesus answered, You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears my voice. 38 Pilate said to him, What is truth?...*

Now that’s ironic! Here Pilate faced Jesus, the very embodiment of truth, and couldn’t see it—not because the truth wasn’t clear, but because it wasn’t politically convenient. He wasn’t being sarcastic; he seemed conflicted, asking the same question our own society struggles with today: What IS truth?

Jesus unfolds himself as that truth. He unequivocally tied himself to truth—not to A truth, not LEADING to truth, but as one of its indisputable SOURCES of truth.

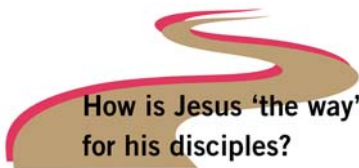
John 13 explains Jesus as *the way*, **John 14** explains Jesus as *the truth* and **John 15** explains Jesus as *the life*. We will be working in **John 14** today to better understand him as *the truth*.

Everyone who is of the truth hears my voice—this statement was the a culmination of everything Jesus had been teaching his disciples in the Upper Room the previous night.

This is where we find the foundation of that statement to Pilate:

John 14:5–6: *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.*

While we are focusing on Jesus as *the truth* in this episode, let’s first do a quick review on Jesus as *the way*, as we discussed in Episode #1392.



First, Jesus taught us the Father only draws us to Himself through Jesus. Once drawn to discipleship, Jesus then protects us as part of *the way*. Jesus is our pattern. He walked a difficult road and stood against sin and darkness. We should expect to do the same and thereby glorify God.

We need Jesus described, explained and put in front of us as *the way* before we can understand Jesus as *the truth*.

Jesus continued teaching his disciples the reality of his being *the way*, *the truth* and *the life*.

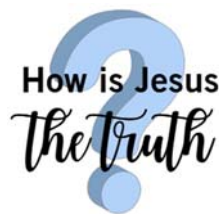
John 14 continues to show us the basis for Jesus being *the truth*:

John 14:7–10: *7 If you had known me, you would have known my Father also; from now on you know Him, and have seen Him. 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? The words that I say to you I do not speak on my own initiative, but the Father abiding in me does His works.*

This describes a sense of oneness. For example, “If you’ve met me, you’ve met my sister.” This implies the two are similar, perhaps sharing certain physical characteristics, the same sense of humor, opinions or way of talking—the two are in unity. We can elevate this example to a higher level.

Jesus is very specific. He is *in the Father* and the Father’s spirit (His power and influence) is in Jesus. These drive Jesus to perfectly fulfill and represent God’s will. Once Jesus was baptized and God’s spirit descended upon him, His spirit dwelt within Jesus.

He is “in the Father,” and the Father through His spirit is in Jesus, driving Jesus to fulfill and represent His will.



By accurately, precisely, concisely and irrefutably relaying the words and will of God. **All Jesus says is God’s truth.**

We think of an ambassador who directly represents their government by speaking only authorized words and only acting in an authorized way. That was Jesus. He represented the Father so well that we can see the Father through Jesus.

What does this mean for Jesus’ disciples? What does this mean for us? How does this bring us in line with Jesus as *the truth*?

We recall how as *the way*, Jesus commanded them in **John 13:34** to love one another like he loved them as the starting point to discipleship. Here he again mentions love.

John 14:15–17: *15 If you love me, you will keep my commandments. 16 I will ask the Father, and He will give you another helper, that He (God) may be with you forever; 17 that is the spirit of truth, whom the world cannot receive, because it (the world) does not see ~~him~~ (it, the spirit) or know ~~him~~ (it, the spirit), but you know ~~him~~ (it, the spirit) because ~~he~~ (it, the spirit) abides with you and will be in you.*

See [Bonus Material](#) for more.

Here Jesus as *the way, the truth and the life* introduces the concept of God’s spirit being labeled as *the spirit of truth*. Jesus is providing for his followers by arranging for God’s spirit to come to them after his death.

Reading a little further in **John 17:17**, he prays for his disciples saying, *Sanctify* (meaning, to set apart) *them in the truth; Your word is truth*. God’s word is both the written Scriptures and the living Word—Jesus himself. Just as Jesus embodies truth, he now prays that his followers will be shaped and set apart by that same truth.

We can see the foundation for Jesus being *the truth* by his speaking the words of God and doing the works of God. This is also how it works in the lives of his followers. He is responsible for having the holy *spirit of truth* come to his disciples after his departure starting with Pentecost. They would never be without *the truth*.



Because he keeps his disciples in *the truth* through God’s spirit.
He is the embodiment of the word and the will of God.
 God’s spirit brings them the embodiment of the will and word of God.

Acts 2 records how the apostles received the promised holy spirit after Jesus’ death, just as Jesus had taught them. By their belief in Jesus and through the gift of the holy spirit, they were granted insight into the truth of God’s plan that they did not have only a short time earlier. Jesus and the holy spirit are necessary to understanding the truth of God’s plan (**Acts 4:10–12, 1 Timothy 2:3–5**).

After assuring his disciples they will not be abandoned when he leaves them, he also assures them they will know of his presence and influence in their lives:

John 14:22–24: *22 Judas (not Iscariot) said to him, Lord, what then has happened that you are going to disclose yourself to us and not to the world?*

What a great question! He’s really asking, “Why doesn’t everyone get to see you the way we do?” Judas may be wondering if Jesus has altered his plan—why the shift from the very public, triumphal entry into Jerusalem to privately revealing himself just to a few disciples? He’s likely thinking Jesus is going to bring about an earthly, political kingdom and release them from Rome’s rule.

23 Jesus answered and said to him, *If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our abode with him.* 24 *He who does not love me does not keep my words; and the word which you hear is not mine, but the Father's who sent me.*

To answer Judas' question, it's not about public display, but about having a relationship with Jesus, and through him and only him, having a relationship with the Father. It comes from love, obedience and faith.

Even though Jesus has just told them he was going to give them comfort, they are stuck on, *Why is it just us? Why is it so narrow?* Jesus then goes back to that theme of love and talks about how he and his Father are working in 100 percent unity.

We will come to him and make our abode with him—Jesus is giving them (and us!) a sense of the security *the truth* can bring us in a very insecure world.



Jesus' promises to his disciples of their future care weren't his promises; they were God's promises coming through him. Jesus' words echoed God's direct care for them.

It was God's care for them that came through Jesus. When God cares, Jesus cares!

Jesus finishes this part of his teaching with even more assurances for his disciples to cling to:

John 14:27–29: 27 *Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.* 28 *You heard that I said to you, I go away, and I will come to you. If you loved me, you would have rejoiced because I go to the Father, for the Father is greater than I.* 29 *Now I have told you before it happens, so that when it happens, you may believe.*

Jesus is leaving them his peace. *Peace I leave with you; my peace I give to you.* He proclaims this on the night before his crucifixion. The next day he is crucified. What happened to that peace he had given them? They lost it in the grief and terror of the crucifixion.

Three days later, Jesus was resurrected. When he appeared to the disciples in a closed, locked room, his first words were, *Peace be unto you.* He replaced the peace he gave them that they had lost. Truth is consistent. It doesn't go away. It isn't minimized.

Jesus said:

*My peace I give unto you
on the night of his betrayal
at the Last Supper
(John 14:27)*

*Peace be unto you
when he first met the disciples
together after his resurrection
(Luke 24:36)*

They ask where he is going. He tells them he is going to his Father because everything happens from Him and through Him. *The Father is greater than I.*

This peace Jesus is leaving them (and us!) comes from the Father through Jesus to sustain us all. This is part of how Jesus is *the truth*.



His words of comfort were also prophetic, describing what was about to happen even though it looked impossible.
Jesus’ words echoed the Father’s wisdom and foresight.

So far we’ve considered four slightly different ways of looking at Jesus’ relationship with his Father.

Review

- Jesus accurately relays the words and will of God.
- Jesus keeps his disciples in the truth through God’s spirit.
- Jesus’ words echoed God’s direct care for them.
- Jesus’ words echoed the Father’s wisdom and foresight.

Everything he says and does is to bring us closer to God, and therefore, closer to absolute and unchanging truth. Jesus breaks it down into all these subtly different pieces to assure them no matter how they looked at him, he would always reflect the truth.

Moving on to another teaching of Jesus that revealed him as truth. Jesus is speaking to a mixed crowd, though mainly to the Pharisees and Scribes:

John 8:12–16: *12 Then Jesus again spoke to them, saying, I am the light of the world; he who follows me will not walk in the darkness, but will have the light of life.*

Light exposes what is hidden and reveals what is true. We can walk in light without tripping over things. The Greek word for truth, *aletheia*, means “unconcealed” or “revealed reality.” It makes perfect sense that Jesus describes himself as both *light* and *truth*—both of these things expose, guide and give life.

Jesus doesn’t just speak truth—he is the full unveiling, the full revealment, the full light—of God’s character and plan.

13 So the Pharisees said to him, You are testifying about yourself; your testimony is not true.

According to Jewish law (**Deuteronomy 19:15**), a claim needed two or more witnesses to be credible. They’re treating Jesus like any other man—subject to human legal standards.

14 Jesus answered and said to them, Even if I testify about myself, my testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. 15 You judge according to the flesh; I am not judging anyone. 16 But even if I do judge, my judgment is true; for I am not alone in it, but I and the Father who sent me.

He contrasts his coming down from heaven with their earthly, limited perspective. His testimony is true because it isn't just him alone. He stands with his Father as his witness. He is speaking his Father's words.

I am the light of the world—light is necessary to understand the realities that surround us. The Pharisees are on a completely different level than he is at this point. They are not understanding the depth and the breadth of the truth that Jesus was here to bring to light. "I am that truth, but you are not willing to look at it. You are not willing to see it."



How is Jesus The Truth He knew God's plan was for him to be God's light for all humanity. In spite of serious opposition, he would boldly shine as the light of salvation that God had sent him to be.

In **Matthew 5:14**, Jesus assures his followers, *You are the light of the world*, showing the connected unity between God, Jesus and all of us.

When Jesus brought the disciples the holy spirit so they could be in the truth, they were now also given the capacity to be the light as well.

Jesus continued confusing the Pharisees:

John 8:25–29: *25 So they were saying to him, Who are you? Jesus said to them, What have I been saying to you from the beginning? 26 I have many things to speak and to judge concerning you, but He who sent me is true; and the things which I heard from Him, these I speak to the world.*

Again, Jesus is the faithful messenger of the Father. This is how we know his words are true.

27 They did not realize that he had been speaking to them about the Father. 28 So Jesus said, When you lift up the Son of Man (meaning, on the cross—he predicted they would crucify him), then you will know that I am he, and I do nothing on my own initiative, but I speak these things as the Father taught me. 29 And He who sent me is with me; He has not left me alone, for I always do the things that are pleasing to Him.

This is in **John 8**, long before the crucifixion preparation, and yet we see the consistency in Jesus' ministry when he says he is not alone: everything he does and says comes from the Father who is always with him. The Father's will and way always shone through him.

We have a serious responsibility to be *the truth* for others. It is not our own light; it is not our own truth. Rather, it is what Jesus taught us that God gave him. This is how we know it is THE truth and THE light. If we say "here is my truth...", we are not reflecting God's truth.

God's
light and truth

reflected
by Jesus

reflected
by us



Jesus boldly spoke to those who would later put him to death. He told them he was God's son and told them what they would do out of the darkness of their hearts. **Jesus is *the truth* because he did all his Father required him to do, fearing no one in the process.**

It is one thing to do something because we are compelled to do it. It is another thing to do something because we know what we are doing is the will of God. It was Jesus' heart's desire to fulfill God's will. This is how Jesus is *the truth*.

The very next verse shows us a marvelous conclusion from all of this difficult teaching:

John 8:30–32: *30 As he spoke these things, many came to believe in him. 31 So Jesus was saying to those Jews who had believed him, If you continue in my word, then you are truly disciples of mine; 32 and you will know the truth, and the truth will make you free.*

Paraphrasing their response: "We've never been anyone's slave," (even though they were under Roman rule at the time) "so what do you mean? We already are free." Jesus explains how we're all slaves to sin. Spiritually, you're either a slave or a son living in the household.

Jesus said *I am the way, the truth and the life* in **John 14**. Previously, here in **John 8**, he told them (and some were starting to believe him) *you will know the truth and the truth will make you free*. In other words, "Follow me, and I will show you the way that brings you to *the truth*, which gives you freedom, and which inevitably brings life."



Continuing in Jesus' words reveals true discipleship and reveals God's truth which would set them free. **Jesus is *the truth* because following him brings true and lasting freedom.**

We are to follow Jesus:

- Jesus lived his Father's truth.
- Jesus sacrificed his own will, as he was living *the truth*.
- Jesus willingly died for the cause.

Following Jesus brings true and lasting freedom from sin, ignorance, superstition and fear.

Jesus is clear in **John 14:6**, *No one comes to the Father except through me. Only through his words, his instructions and his guidance could there be any hope of coming into harmony with the spirit of God, the spirit of truth, in order to be truly free.*

Remember Pilate’s famous “what is truth” question? Right before that, Pilate had asked Jesus if he was King of the Jews:

John 18:34–36: *34 Jesus answered, Are you saying this on your own initiative, or did others tell you about me?*

You can almost hear Pilate impatiently answer, “All right, who’s asking the questions here? I’m not the one on trial.” He is not used to this talking back.

35 Pilate answered, I am not a Jew, am I? Your own nation and the chief priests delivered you to me; what have you done?

Pilate is putting Jesus on the spot. *What have you done? Why are his own people putting him on trial for his life? Jesus doesn’t defend himself with his answer; rather, he will reveal his mission.*

36 Jesus answered, My kingdom is not of this world. (In other words, “I’m no threat to Rome.”) If my kingdom were of this world, then my servants would be fighting so that I would not be handed over to the Jews; but as it is, my kingdom is not of this realm.

Jesus tells Pilate he is not a threat to him or Rome. Jesus was here to eventually take command of the entire world because his kingdom is from God. He could say this because he is *the truth*. He is the method through which God’s plan is able to unfold.

Jesus’ mission was the kingdom! He came to accomplish the will of God in setting the groundwork for this future time of reconciliation between God and man.



How is Jesus

The Truth

Jesus’ mission was and is all about God’s promised kingdom; it was and is all about establishing world order and world peace. **Jesus is *the truth* of that kingdom’s reality.**

Let’s look at just one prophecy that verifies Jesus’ role as God’s son in this kingdom’s establishment:

Jeremiah 23:5: (ESV) *Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch (Jesus), and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.*

As a wise king, Jesus is still doing precisely the will of God, even though he is now all-powerful. What is the will of God in this prophecy? *To do justice and righteousness in the land. To right all the wrongs. This is why we pray, Thy kingdom come, Thy will be done on earth...* It is Jesus as *the truth* doing the will of God.

Pilate’s question is timeless: What is truth?

In our world, this is becoming harder to answer, as the lines are not only blurred by leaping advances in Artificial Intelligence but also by relativism, insisting “my truth” of right and wrong can differ from “your truth.”

Review

- Jesus would boldly shine as the light of salvation that God had sent him to be.
- Jesus did all his Father required him to do and feared no one in the process.
- Following Jesus brings true and lasting freedom.
- Jesus is the truth of the coming kingdom's reality.

We are only looking at two sections of scripture, **John 14** and **John 8**, and there are many more! In just a brief look, we see a beautiful tapestry of who Jesus is, what he does and, most importantly, why he does what he does.

Because he will only do the will of God:

Jesus IS the truth, the embodiment of God's plan.

He displayed God's plan of salvation through his words and actions.

He made God's plan a reality by faithfully sacrificing himself so all of humanity could be raised. No one is left out!

He passed the hope and responsibility of God's plan on to those who were called to discipleship.

He will be the great ruler and mediator of God's plan as the kingdom unfolds.

Jesus is *the truth* of the heavenly Father. There are so many versions of truth in the world, but we don't have to worry or be confused. Jesus IS *the truth*!

So, how is Jesus 'the truth'?

For Rick, Jonathan, Julie and Christian Questions...

...Think about it!

All scriptures cited are from the NASB1995 translation unless otherwise noted.



Next episode

Episode 1394:

John 14:6—How is Jesus 'the Life'?



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Bonus Material and Study Questions

Recommended additional study:

Ep.1267: What Is Truth?

Establishing the differences between "THE truth" and "my truth"

<https://christianquestions.com/doctrine/1267-truth/>

Ep.1199: Are My Christian Beliefs Based on Truth or Error?

Examining biblically questionable Christian traditions and practices

<https://christianquestions.com/doctrine/1199-tradition-truth-error/>



Parents and Bible class teachers, continue your studies on this topic with these short, animated videos for kids at [ChristianQuestions.com/YouTube](https://christianquestions.com/YouTube):

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- **What happened at Pentecost?**
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God's truth accomplishes what He sent it out to do:

Isaiah 55:11: *So will My word be which goes forth from My mouth; it will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.*

After they left the Upper Room, John 15 shows us the basis for Jesus being *the life*:

John 15:1–27: *1 I am the true vine, and my Father is the vinedresser. 2 Every branch in me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me. 5 I am the vine, you are the branches; he who abides in me and I in him, he bears much fruit, for apart from me you can do nothing. 6 If anyone does not abide in me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 7 If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit, and so prove to be my disciples. 9 Just as the Father has loved me, I have also loved you; abide in my love. 10 If you keep my commandments, you will abide in my love; just as I have kept my Father's commandments and abide in His love. 11 These things I have spoken to you so that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are my friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from my Father I have made known to you. 16 You did not choose me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the*

Father in my name He may give to you. 17 This I command you, that you love one another.
 18 If the world hates you, you know that it has hated me before it hated you. 19 If you were of
 the world, the world would love its own; but because you are not of the world, but I chose you
 out of the world, because of this the world hates you. 20 Remember the word that I said to you,
 A slave is not greater than his master. If they persecuted me, they will also persecute you; if
 they kept my word, they will keep yours also. 21 But all these things they will do to you for my
 name's sake, because they do not know the One who sent me. 22 If I had not come and spoken
 to them, they would not have sin, but now they have no excuse for their sin. 23 He who hates
 me hates my Father also. 24 If I had not done among them the works which no one else did,
 they would not have sin; but now they have both seen and hated me and my Father as well.
 25 But they have done this to fulfill the word that is written in their Law, **THEY HATED ME
 WITHOUT A CAUSE**. 26 When the helper comes, whom I will send to you from the Father,
 that is the spirit of truth who proceeds from the Father, he will testify about me, 27 and you
 will testify also, because you have been with me from the beginning.

Why we translate the spirit as "it" in John 14:17:

John 14:15–17: 15 If you love me, you will keep my commandments. 16 I will ask the Father,
 and He will give you another *helper* *<paraklētos>*, that He (God) may be with you forever; 17
 that is the *spirit* *<pneuma>* of truth, whom the world cannot receive, because it (the world)
 does not see *him* (it, the spirit) or know *him* (it, the spirit), but you know *him* (it, the spirit)
 because *he* (it, the spirit) abides with you and will be in you.

The Greek word for *spirit* is *pneuma*, which is neuter in gender, so the neuter pronoun
 αὐτό (*auto*; “it” in English) is appropriate to use.

However, some translators have opted to use the pronoun αὐτός (*auton*; “him” in English)
 because *paraklētos*, translated *helper*, is masculine. This is masculine accusative singular,
 matching *paraklētos*, instead of *pneuma*.

Greek pronouns typically agree grammatically with the noun they refer to, so some
 translators render “him” to match the masculine grammar of *paraklētos*, even though the
spirit is neuter, not male. In English, “it” is often used for neuter nouns.

Translators have to make a choice: do they match *spirit* as neuter and use “it”? Or match
helper as masculine and use “him”? Since we view the spirit as God's power and presence,
 not a separate, masculine person, we choose to follow the neuter grammar of *pneuma*,
 rendering is as “it” in **John 14:17**.

Study QUESTIONS

Ep.1393: How Is Jesus 'the Truth'?

<https://christianquestions.com/doctrine/1393-the-truth/>

See:



1. To recap, how is Jesus 'the way'? (John 14:5-6, Ep.1394)
2. How is Jesus 'the truth'? How did Jesus ensure his disciples would never be without the truth? (John 14:15-17, Acts 4:10-12, 1 Timothy 2:3-5)
3. How does God's spirit bring Jesus and God into unity? (John 14:7-10)
4. What does it mean to you to have Jesus and his Father come abide with you? (John 14:22-24)
5. How did Jesus leave his peace with his disciples? (John 14:27-29, Luke 24:36) How did they lose and regain peace through his resurrection? In what ways does Jesus' peace illustrate the consistency of truth, especially during crisis or suffering?
6. Why is it significant that Jesus never speaks or acts on his own initiative, but always on his Father's authority? How does this inform our understanding of divine truth versus human understanding?
7. How does Jesus describing himself as light relate to his being 'the truth'? (John 8:12-16) What are some characteristics of light that make this metaphor so clear?
8. How can we be the truth for others? (John 8:25-29)
9. How does the truth make us free? (John 8:30-32) What kind of freedom does this refer to?
10. Pilate asked, "What is truth?" (John 18:34-36) How do we struggle with this same question today? Why is it critical to distinguish between "my truth" and THE truth, especially in light of Jesus' ministry?
11. Jesus didn't directly answer Pilate's question; rather, he revealed his mission. What was Jesus' mission?
12. How does the prophecy in Jeremiah 23:5 affirm Jesus as the embodiment of righteous truth in God's kingdom plan?
13. Which of these aspects of 'the truth' that Jesus represents resonates the most with you? Why?