Jesse Blaine, Priest at Christ the King Anglican Church Denver
May 10, 2026
John 14 I am the Way, the Truth, and the Life

Good evening everyone. Good evening.

It's good to see you and I want to welcome you here to worship at Christ the King Anglican Church. If I haven't had a chance to meet you, my name is Jesse and get to be the priest here and it's always a joy to gather with God's people and to sing praises to his name to focus our hearts and our minds together with him for this time together. So, it's always good to see you. Well, this week we're again going to be back in John chapter 14, which is what Stephen just read. Last week we started here in John chapter 14. And the premise that begins the whole chapter and really what is talking about for this whole sermon series is Jesus speaks to the disciples who were in a very troubled state. They were very worried. They're filled with anxiety about their future. And Jesus tells them these words, "Let not your hearts be troubled. Believe in God and believe also in me." Then he backs up that statement, "Let not your hearts be troubled with three big things in this chapter.

Last week we heard about Jesus saying that “I go to prepare a place for you”. That this world is not all there is. That I go to prepare a home for you. I'm preparing it for you. Even now your hearts were created for that home. And one day you will be there together with me. So be comforted because of that. And this week we see Jesus follow it up again. He gives a second reason for their hearts to not be troubled, which is what he says here. It's because I am the way and the truth and the life. And the answer that Jesus gives this answer I am the way and the truth of life comes on the heels of a question that Thomas just asks. And I would say that this is probably one of the best and one of the most honest questions of the entire Bible. Lord, we do not know where you are going. How can we know the way? Which again, if we were to pause here for a moment, is again one of the most honest questions that all of us can ask in our own lives. Thomas is asking a real question.

It's one I've asked myself many times as a pastor. It's one that you've probably asked in your lives at different times, maybe in challenges or maybe when you're bored. You say something like, "Lord, we're paying attention. This Christianity seems interesting. This music sounds beautiful. I am interested in this sort of thing generally. My interest peaked. What is the way in which I should walk? How should I move forward in this life? What is the way that I should go together with you? It just doesn't seem clear. Which of course is ironic because I don't have to tell you that we live in one of the most navigated times in all of history. You can literally put your information into a GPS or into your phone and it'll take you where you need to go. Even 12 years ago in rural Cambodia, I still never got lost because GPS GPS was there to guide me. Of course, with search in Google and then now with AI, which does all of our homework for us, right, kids and Am I right? I'm just kidding.

Don't let it do your homework. With AI and everything that's here together with us, there's no limit to the access to information that we have without really any effort at all. We can get

anywhere we need to go. We can know anything we really want to know. And yet people, not in this room of course, but people in general feel more directionless than ever. Not geographically or formationally, but existentially, with these deep questions about who am I, what am I doing, where am I going, what is this life for, does any of this have any direction or do I just have to sort of scrap together an existence that has as much fun as I can possibly cram into it as possible. So Thomas asked the same question that exists in all of our hearts. Lord, what is the way? What is the way that we should walk? If you're leaving, what direction do we go in? Show us the way. Give us the directions.

Tell us the prompt we should put in AI guide us into the way that we should go in life and the answer that Jesus gives which we've said already is both the best news that we can hear and is also hard for us to receive because it's not specific it's not a plan that we would follow but the answer that Jesus gives us is I am I am the way I am the truth and I am the life and no one comes unto the father except by me so my hope here this ing is that as we unpack some of these layers that we will see with great joy why this can give our hearts such a deep comfort, why we can live lives that don't have hearts that are troubled, but we can trust in God and know that he has good things in store for us.

Let me pray for us. Then we'll move into John chapter 14. *Lord, we do thank you that you do not leave us blind to figure out the way on our own, but you guide us in your script. scriptures and in who you are to the truth that you want us to live in. So would you open our hearts and our minds to help us discover you in a fresh way and in a deep way and may you guide us as we walk out of fear into our lives. So bless us Lord in your great and holy name we pray. Amen.*

So again we're in John chapter 14. There's a pew Bible in the pews in front of you if you want to go there. And we're going to start here in verse five. And again back to the question that Thomas asks, "Lord, we do not know the way. Show us the way. Give us a map. This home that you've prepared for us sounds great, but how do we actually get there? Lord, can you show us the way?" And this is a good question, of course, as I said, but for Thomas, there's another layer to this question that we might not get here and now in our first reading in 2026. Because Thomas was a Jew and during this time, if you were a Jewish person and you were somebody who was specifically devout. You actually wanted to follow God and you wanted to grow in him.

You would go to these schools where you would study and there was a three-fold path. At first, you would memorize the Torah and then you would memorize the midrash and then you'd memorize other readings and then if you could recite it well, you would continue to grow. And if you were a very top student in all of these rabbinical studies, then the rabbi might choose you to be somebody who gets to grow in God. In fact, if you read the rest of the Bible, you'll see the Apostle Paul bragging about how he's the top student. He knew the midrash more than anybody else and that's why he was chosen to be a top rabbi. So during this time, if you were somebody that was spiritually interested, then you would be cho and you and you showed great energy and fervor, then you might be chosen to follow with a rabbi and have the opportunity to grow spiritually. And if you were chosen by that rabbi, your whole entire life was changed. You were brought into his orbit.

And you would walk with a rabbi and sleep where he slept and go where he went and listen to him teach, but you'd also watch the way that he handled money or interacted with people. And the idea wasn't just to know what the rabbi knew, but it was to walk in the way that the rabbi walked and to absorb who the rabbi was. And so, if you were someone like Thomas and you were interested in knowing God better and growing, you would get yourself apprenticed to a rabbi and you would walk with that rabbi and absorb who he was. And this whole system was called the Halakha.

The Hebrew word Halakha is called walking. It literally means "the way" or "the path that one walks". There was no syllabus but the way of walking where the life was shaped entirely by the proximity to the rabbi. So Thomas is asking a completely reasonable question. He's saying Jesus you were our rabbi. We just walked with you. You were the living Torah. You were the guide for us to be able to know you and to know God better. If you're leaving us, then what is the way?

What is this walking that we should walk in? What is the syllabus and the map that you should give us when you're not physically present? And to that question, Jesus, of course, gives the most rabbi answer of any answer in the Bible. He says, "I am the way. I am the way." There's not a map. There's not a syllabus. There's not five steps, but I am the way. The way is a person. And we can know life by walking in the way as it's revealed in the scriptures, illuminated by the Holy Spirit, which he's given us to remind us of all the things that he's given us and given to us by the spirit and by the sacraments. Now, one of the greatest challenges that we all have here in this room because we're all raised in sort of a western educational system is that we often import that system oftentimes into the faith. And there's some good things about that, but there's some challenges with that as well.

We were all raised in what you might call a rhetorical syllabus method of learning and development. Give me the information and then I'll pass the test. Give me the syllabus and the required readings and then I'll show you that I know all the readings and then I'll have arrived at where God wants me to be. Give me a checklist, a flight manifest. Give me the things I need to do. Pray and and give checks and tithe and and and do the things that I'm supposed to do. Check, check, check, take off, or give me the five steps that I need to walk in order to know God better. And let's be honest, it would be a lot easier if that was the way. If it was just that simple. Here's the five steps that you have to follow and you'll be having an and experiencing a deep life together with God. If this were the path, if it were just that clear and methodical, it would be much easier. And it's to all these impulses that Jesus says, I am the way. I am the way.

This is by the way the reason why the claim of Jesus here that I am the only way to the father is so different from any other claim that you might find religious or otherwise or philosophical. Any other claim by any other system out in the world is a guide or a system or set of steps. Jesus says, "I am the way as a person. I am the one who reveals the father. I am the one who reveals God. I am the way to know God and I am the way to know life." Now for us, I think this leaves us with a similar tension to Thomas. You might say, "Yes, we believe Jesus, you are the way, but

how do we do that? What is the way specifically to walk together with you?" There was a writer named Dallas Willard. He was a philosopher, theologian, a pastor, and he wrote a lot about this idea and wrestled with it as well. And he says that most people treat the disciplines and the Christian life almost like a payment system, like a trading system.

Where I pray, I fast, I give and therefore I earn proximity together with God. And Dallas Willard says no. He says disciplines are simply ways of arranging our lives so that we are in the company of Jesus Christ more. So solitude isn't just about silence for its own sake, but it's about being silent so that we can hear the words of Jesus in our life. Or one of the most popular books probably in the last 10 years. John Mark Comer, The Ruthless Elimination of Hurry. Has anybody read it? Lots of you did. It's a great book. It's a great book and a great goal. And it would be amazing if all of us had highly ordered lives that were unrushed, where we're not stressed and there's no anxiety there. That's a really good goal. But that's not the ultimate goal of his book. And that's not the ultimate goal of what God's calling us to.

He wants us to be able to slow down so that we can get into a place where we're quiet enough to actually be in the room with Jesus rather than just thinking about him or learning information about him, but to know Jesus in a specific and close way. The way that Jesus talks about is a person. So that the disciplines and all that we do here together in the church are how we show up to be with that person. They create space for us to be able to walk together with that person. So the question is less about what am I supposed to do and it's more about how do I stay close enough to the person so that formation happens in my life. This is why Christians in the book of Acts weren't called Christians.

They were called followers of the way because they dedicated themselves to be as close as they can to the footsteps of Jesus Christ as he's revealed in his teaching and his life in the scriptures brought to us by the Holy Spirit and given to us in communion together with him. So Jesus says, "I am the way. Be close to me. Walk in my steps. As a church, let us be people that walk in the way, that seek Christ above all things. Not silence for silence sake or whatever other goal for its own sake, but opening up space to be close to Jesus Christ, the way that leads us to life. So Jesus says, I am the way. I am the rabbi. I am walking. I am the person to follow. But that question from Thomas has two levels to it. The First is how do we get to the way? And the second question is is this real? Can we actually trust this? Can we trust you Jesus? Which again directly lands directly in our own lives.

It's ironic again that we live in a time where we have access to more information than we ever need. But there's also a profound confusion about what is actually true. I think in the last five years, we discovered that stats can be doctored. The two people can look at the same set of data and walk away with two different conclusions. Narratives can be spun, pick your flavor, spin the narrative. Truth comes down often to who's the loudest or who's the most influential or who's the most popular or who's the most convincing. AI can hallucinate. It can show bias depending on who programmed it or what data you feed it to program it. A more sophisticated way to put this condition broadly is that we suffer from what scientists would call an epistemic anxiety. That is an anxiety of not knowing what to believe or more importantly, who even to trust. Of course,

again, this feeling isn't new. Pilate stood under the cross himself and he said, "What is truth? I'm just so fed up with everything.

As I look around, there's politicians and governments and movements. and all of this going on around me. And he sort of you can just see him sort of shake his head down and he says, "What is truth? What is truth?" And Jesus to Thomas and to Pilate and to us says, "I am the truth. I am the way and I am the truth. I'm not the access to truth. I'm not a point of truth among other parts of truth. I'm not a reliable source among others. I'm not just a trustworthy institution to deliver you content that is True. I am that. But I'm more than that. I am the truth." And what Jesus is pointing to here is actually much deeper than what we would call correct information. Jesus is saying, I am all that is right and true. I am the source of all that is right and true. And there are dimensions to this truth. At the beginning of the book of John, it calls Jesus the logos. That word refers to the rational principle holding all things together.

The logic beneath this universe and the surface of all things. It's the reason that brings coherence to all of math and logic. The reason that we can develop systems and they work. The reason that science works. The fact that love matters and it feels like it matters. None of this is self-explaining. It all comes from something. Rather, it all comes from someone. It comes from the source of truth. Jesus is the coherent truth that holds all things together. He is the logos. Truth as you look in the scriptures also means being trustworthy. So it's like someone saying that you'll be true to your spouse. That means someone dependable. So when Jesus says I am the truth, he's saying I'm the ultimate person that you can depend on when all else and all other people fail. I am true. Truth is about being dependable and God being true to his own promises.

And that kind of truth matters because like for example when my 2-year-old wakes up in the middle of the night and I and she is scared of the dark and if I were to just tell her, you know, the reason it's dark is because we have a lower frequency of light that's refracting off the walls. It's really just your perception of the darkness that's there. It's all going to be okay. And those doors, they're quite strong. That information isn't going to go very far to her, right? She needs someone who is true. She needs someone that she can trust in a hug and a pat and hopefully only 20 to 30 minutes of support, not three hours of support. Thank you, love. Truth is being trustworthy. Truth is also meaningful when we live in the way God guides us. The scripture would say our lives are true. That we live into the truth of who we are. Jesus says, "I am the truth. I am the source of all truth. I am the end of all truth. I am objectively true and I am subjectively true. I am the truth.

I draw all things together. Now, this is good news for all of us because when you're in a real crisis, not necessarily an intellectual crisis, but a life crisis, a question of direction, Lord, what is the way? Where do I go? What does this mean? You're not necessarily looking for just correct information. That's helpful. But when you're truly in a crisis, you call someone or you lean on someone whose judgment you can trust. You call someone who is truth together with you. And Jesus says, "I am that." Not just for a crisis, but for who you are, whether your life means anything at all. Whether love is real, I am. I am the truth. I was objectively present in the world. I did real miracles. I really died on the cross. People inside and outside of the faith would all point

to that. But more deeply than this objective truth, I am all of truth. I am the thing, the one that holds all things together. I am the truth. So do not let your hearts be troubled.

So Jesus says again to them, I am the way. I'm the path to walk. I am the truth, the one you can trust. Lastly said, lastly, he says, I am the life. No one comes to the father but by me. Now, I'll just conclude with this very shortly because we did a whole sermon on what the abundant life means about three weeks ago. Get on YouTube or Spotify to listen to that. I would encourage you. But life is what Jesus is. Life is what comes to us when we are walking in the way and believing in the truth. And so, the way of Jesus, as he's revealed in the scriptures, shows us how to walk. Believing in the truth tells us who to trust.

But life is what we discover that we actually have when we stop striving to try to earn everything and build our own truth and to find our own way. But we just remain together with him, close to him, asking him to guide us. And in that we find true and deep life. Now this is why Jesus said at the beginning of the chapter, let not your hearts be troubled. And it's not because he promised that everything would be resolved or not because the path forward isn't obvious or questions are gone, but because the way and the truth and the life are a person and there's no other way to life and to the father than through him. So let us be a congregation and a church that deeply seeks the way, the truth, and the life together.

Let me pray together for us. *Lord, we do thank you for your goodness and how you meet us in our lives to guide us. We ask that you would continue to show us yourself as you are revealed in your scriptures and brought to us by the Holy Spirit. That you would guide us in the way that you would help us to lean in and trust on you as our truth, the anchor of truth in a noisy world. That you would be the pillar that helps us to stand firm trusting in together with you. In that, Lord, would you fill us with your life? Bless us, Lord, according to your goodness. We thank you for the grace that you've given us in Jesus Christ. Help us to honor you in all that we do. We pray this in your great and holy name. Amen.*