



A PHILOSOPHICAL INVESTIGATION OF JOHN 14:6 ON THE CONCEPT OF TRUTH

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Abstract

This study investigates the intricate dimensions of John 14:6, where Jesus stated, “I am the way, the truth and the life. By connecting biblical exegesis with philosophical hermeneutics, the research examines the cardinal declaration within its historical, doctrinal and ethical frameworks. The analysis positions the Johannine statement with regard to ancient theological overviews from Augustine and Aquinas to Barth and Tillich that emphasize the relationship between divine revelation and rational inquiry. It further examines comparative religious viewpoints by bringing together complete Christian truth claims with non-Christian phenomenologists present in Buddhism and Islam. It examines that Jesus’ assertion to be the truth presents a peculiar and provocative confrontation to traditional philosophical understanding of truth, underscoring the essence of considering the relational, personal and revelatory aspects of truth. The work severely analysed philosophical discussions on truth, focusing on the variances between universalism and particularism, as well as between correspondence and coherence theories. The paper employed an integrated

methodological approach that incorporated philosophical hermeneutics with biblical exegesis. The results indicate that harmonising the exclusive assertions of John 14:6 with a

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pluralistic perspective necessitates a measured strategy that preserves doctrinal fidelity while being receptive to interfaith dialogue. This research intensifies present debate on divine truth by providing an interdisciplinary paradigm that is theologically sound and morally in harmony to various global landscape. The paper concludes that the declaration of Christ as the truth in John 14:6 fosters deep theological and philosophical investigation.

Introduction

In Christian theology, the study of John 14:6 has been a cardinal issue, functioning as a pivot around which debates over doctrinal exclusivism, epistemic validity and the nature of divine revelation swing. The fact is that, this verse has been seen as a ultimate claim to exclusive truth, one that has affected not only ecclesiastical orthodoxy but also broader cultural and philosophical discussions on the nature of truth (New Advent, 2023). In the classical theological tradition, theologians such as Augustine and Aquinas integrated this verse within all-embracing hypotheses of divine reality that emphasized both the pre-eminence and immanence of God. These theories suggest that truth is not only a conceptual attribute but is revealed specifically through the incarnation of Christ (New Advent, 2023; Plantinga, 2000).

The notion of truth is a difficult and contended matter in philosophy and biblical studies. Jesus' assertion in John 14:6 "I am the way, the truth and the life" introduces a peculiar and stimulating confrontation to traditional philosophical understanding of truth. Nevertheless, there is vast lack of simplicity and concurrence on the meaning of this declaration of Jesus as the truth. There is a breakup between philosophical hypotheses and biblical concepts of truth, demanding a crucial investigation of their interaction.

Moreover, the ethical consequences of asserting an exclusive truth especially in a global society marked by ideological polarization and misinformation underscore the necessity for a balanced approach that mixes conviction with tolerance. Thus, John 14:6 is not only a theological declaration but a dynamic point of departure for interdisciplinary study into the nature of truth and its impact on modern society (Barnes, 2019; White, 2009). The study employs an integrated methodological approach that incorporates philosophical hermeneutics with biblical exegesis. Philosophical hermeneutics is used to find out the fundamental assumption about truth and subjectivity, allowing a critical engagement with both the language of the text and its broader philosophical conclusions. Biblical exegesis, on the other hand, offers a serious examination of the Gospel narrative, placing John 14:6 within its historical and literary framework. This double approach allow the analysis of the verse from various aspect both as a product of its time and as a living work that continues to challenge modern understandings of truth. By combining these methodologies, the study intends to present a comprehensive analysis that recognises the intricacy of the text while engaging with contemporary debates on epistemic warrant and moral responsibility (Plantinga, 2000; Lippitt, 2024).

Historical and Literary Context of the Gospel of John

The gospel of John is uncommon among the canonical gospels for its profoundly symbolic story and the peculiar theological focus that evolves from its historical background. Scholars commonly situate its creation in the late first century a period marked by

theatrical transformations in Jewish-Christian uniqueness and by the effect of Hellenistic culture. This setting is portrayed in the texts concurrent engagement with both Jewish traditions and broader Greco-Roman intellectual contemporaries.

Recent assessments underscore that the literary composition of the gospel of John is deeply interwoven with its historical context. For example, The Gospel Coalition of the gospel supplies of John comprehensive exploration of the socio-religious landscape in which the gospel was written, suggesting that its thematic innovations and symbolic language were responses to the community's developing self-understanding and its need to reinterpret traditional beliefs (Wenham, 2020). Supporting this interpretation, Ehrman (2014) buttresses the relationship between literary style and historical reality, asserting that the narratives use of metaphor, irony and theological reflection acts as a gap between the live realities of early Christians and their doctrinal objectives. This mix of historical context and literary creativity is crucial for evaluating important passages such as John 14:6 which continue to foster philosophical study on the nature of truth.

Understanding these features is significant for any philosophical analysis of John 14:6, since it locates the passage within an extensive tradition of interpretive challenges and theological discussions. The historical and literary analysis thus provides a fundamental background that enhances our knowledge of how truth is conceived in this seminal literature.

Exegesis of John 14:6: "I Am the Way, the Truth, and the Life"

John 14:6 encapsulates a blueprint theological argument that designates Christ as the solitary mediator of redemption. The Greek term *hodos* denotes a dynamic path toward spiritual satisfaction rather than a fixed route. *Aletheia* surpasses beyond accurate correctness to suggest a revelatory presentation of divine reality, while *zoe* represents an existence saturated with transformational, everlasting life (Bible Hub, 2014).

This verse develops an incorporative perspective in which Christ is the approach, the revelation, and the promise of a lasting relationship with the divine. The exclusivity of this claim advances a total reorientation of the believer's life, integrating intellectual understanding with spiritual transformation (Christianity.com Editorial Staff, 2024). In doing so, it drives believers to have their existential and moral commitments within the framework of a deep, life-changing relationship with Christ. Scholarly interpretations situate this chapter within the greater story of Johannine literature, where its rich symbolism promotes early Christian identity. Present-day study shows that the interaction of the Greek concepts gives a pragmatic overview for seeing salvation as a process that is both personal and communal (MacGregor, 2020). Moreover, the blend of these elements present John 14:6 as an important passage that informs continuing debates surrounding the nature of truth and the human search of true, purpose-driven life (Orth-Moore, 2019).

The interpretation of this verse, consequently, divulges its multi-faceted character. The concepts “way, “truth and “life” combine mutually to paint a holistic picture of salvation a vision that remains significant to theological debate and continues to resonate with modern existential investigation.

The Concept of Truth in Hellenistic and Jewish Thought

Truth, or *aletheia*, connotes the act of discovering something that is hidden. Plato sites truth in an immutable realm of Forms a transcendent reality attainable only through philosophical inquiry. In this view, the sensory world merely shadows the genuine, eternal principles that describe real being (Ontology, 2025). By contrast, Aristotle grounds truth in the interaction between thinking and actuality. His formulation that to assert what is, and to reject what is not, establishes a practical basis, one observable through visible and logical demonstration (Markos, 2004). These two methods define a key dialectic in ancient Greek thought. Plato’s focus on the transcendent quality of truth identifies a philosophical search for ultimate reality, while Aristotles method enshrines truth as a provable relation between language and fact. The discrepancy between these beliefs established the perspectives for centuries of dispute, impacting both subsequent Hellenistic philosophy and modern epistemological discourse (Woleński, 2019; Chavady, 2011). This constriction between the ideal and the factual is of great essence to our concept of truth and continues to inform current philosophical examination.

In Jewish theological discourse, the concept of truth expressed by the Hebrew term *emit* (אמת) embraces far more than simply factual correctness. Rather, *emit* is a multidimensional notion that suggests reliability, steadfastness, and the intrinsic integrity of God’s relationship with His people. In the Hebrew Scriptures, *emit* is used not just to describe what is objectively provable but also to stress the unchanging importance of divine revelation. It symbolises a truth that is both experiential and covenantal, emphasising the notion that God’s word is an immutable foundation upon which the Torah is built (Ancselovits, 2015; Hebrew4Christians, 2025). Rabbinic exegesis further expatiates this view by interpreting *emit* as the featur that assures the reliability of testimony and ethical behaviour. In this view, *emit* strengthens the communal and personal cords that mirror the reliability of divine promise. It serves as the support for moral responsibility and a living covenant a reality that not only entrenches historical experience but also directs the spiritual ambitions of the community (Ochs, 1986). This layered view of truth in Jewish thought thus promotes a reconsideration of truth as both a static property and a dynamic, relational aspect that stays reachable through modest human experience and steadfast divine commitment.

In Johannine theology, the identification of Christ with the Logos is foundational to understanding the embodied truth represented in John 14:6. Here, Jesus’ assertion “I am

the way, the truth, and the life” is not only a statement of function but a deep claim that divine truth is enshrined in His person. The Logos, usually viewed as the “Word” through which all creation was produced, finds its highest manifestation in the incarnation. This theological substructure declares that the eternal, unchanging truth of God is made manifest in Jesus Christ, bridging the divergence between the transcendent divine and the temporal human experience (Henebury, 2004). Contemporary studies of this idea underscore that the Logos is not an abstract principle but a living, relational reality. Jesus, as the Logos, acts as the medium through which Christians meet the living truth of God a reality that is revealed through His life, teachings and sacrificial love. This incarnational view redefines truth from a static set of propositions to an experienced and relational reality that transforms the believers’ perception of both divine revelation and human existence (Tanzella-Nitti, 2021).

Scholarly overview stress that the Logos framework not only informs the Johannine story but also serves as the fundamental for a broader theological interpretation of truth. By situating truth in the person of Christ, Johannine theology maintains that divine truth is both attainable and transformative. This approach is backed by surveys that emphasize the incarnation as the time when conceptual divine traits were rendered concrete, thereby allowing humankind to engage directly with the truth of God (Sakitey & Van Eck, 2023).

Augustine and Aquinas on Divine Truth

Augustine and Aquinas are regarded as outstanding giants in the Christian intellectual tradition whose respective thoughts of divine truth have had lasting impact. Augustines approach is defined by self-analysing and experiential pursuit for truth, where divine truth is revealed through the enlightenment of the soul. In works such as “Confessions” and “The City of God”, Augustine claims that truth is not a mere abstract notion but an inner light a transformational gift that elucidates, redeems and reorients the human intellect toward God’s everlasting nature (New Advent, 2023). For Augustine, the road toward truth is as much about the ethical and spiritual reformation of the self as it is about the acquisition of knowledge. Thomas Aquinas, by contrast, proposes a systematic blend of Aristotelian philosophy with Christian revelation in his main book, “The Summa Theologiae”. Aquinas posits that divine truth is intrinsic both in the created order and in the ideas given by Scripture. He affirms that truth is an act of the divine intellect a reality that is totally present in the balanced arrangement of the universe and available through both natural reason and faith (New Advent, 2023; Lisska, 2003). Aquinas’s methodical exposition not only reconciles faith with reason but also underpins the un-changeability and generality of divine truth, stating that it is the elemental standard against which all human knowledge is judged.

Although Augustine stresses the personal, transformational experience of truth and Aquinas underscores its rational and objective elements, both thinkers concur on the conclusion that divine truth is eternal, immutable, and the basic rudiment of Christian theology. Present-day study continues to rely upon their ideas to address abiding challenges surrounding the nature of truth, implying that the synthesis of inward enlightenment and superficial rationality gives an all-encompassing model for understanding the divine. Such integrated ideas remain significant in modern theological discourse, invigorating continual study on how human beings may encounter and grip the perfect reality of God (DeRose, 2005; Pomplun, 2012).

Modern Theological Perspectives (Barth, Tillich)

Modern theology has experienced great advancement in the idea of divine truth, notably through the contributions of Karl Barth and Paul Tillich. Although both theologians aim to describe the nature of divine truth, they adopted significantly divergent approaches and philosophical foundation.

Barth's methodology is deeply embedded in a realist and analogical understanding of Scripture. For him, divine truth is not an abstract or merely figurative concept but is revealed specifically through God's self-disclosure in Jesus Christ. He believes that while human language is intrinsically finite, it can analogically point to the boundless truth of God. In his mindset, even apparently anthropomorphic language in Scripture such as references to God's face" or "hand" carry actual comprehensible consequence. These statements, properly understood, are not simply metaphors but are accurate analogies that enable believers to understand parts of God's existence regardless the constraints of human language (Pfleiderer, 2019)

In contrast, Tillich's perspective is more analytical and expressivity. He contends that divine truth is best understood as an experiential reality one that emerges from the interplay between human existential experience and the ultimate "Ground of Being." For Tillich, symbols are crucial; they serve as channels that carry the latent power of divine truth, transforming human existential anxiety into a healing experience. His theory of "correlation" claims that religious symbols (such as those found in the Trinitarian framework) arbitrate between the indescribable divine and the finite human state. Thus, for Tillich, truth is not just a question of propositional accuracy but is essentially related to the transformational, existential experience with the divine (Sharp, 2024; Hunsinger, 2018). While Barth emphasizes the cognitive and referential function of theological language declaring that God's self-revelation remains eventually "miraculous" yet comprehensible Tillich underlines the emotive and symbolic dimensions of religious language, wherein truth is dynamically experienced rather than constantly known. In spite of their differences, both theologians believe that divine truth is not an abstract ideal

but is deeply interwoven with the human experience of God. Their different frameworks continue to affect contemporary theological discourse, requiring continuous study on how best to define the nature of truth in a postmodern circumstance.

The dissention between universalism and particularism has long been a prime topic in philosophical inquiry, raising the question of whether truth is an absolute, universal property or whether it is necessarily germane to distinct situations and groups. Universalism maintains that there exists a single, enfolding truth available to all rational beings a truth that, once discovered, remains constant despite of cultural, historical, or individual differences. Proponents say that such a view gives a stable foundation for moral and epistemological declarations. In the context of John 14:6, this perspective would argue that Jesus' claim "'I am the way, the truth and the life'" asserts an exclusive, universal truth that relates to all of humanity without exception.

Besides, particularism holds that reality is dependent upon the specific circumstances, customs, and languages of individual groups. From this overview, what is regarded "as truth" may differ among nations, histories, and even within diverse religious perspectives. This relativistic approach implies that truth declarations, even those found in biblical scriptures should be regarded as culturally grounded. For instance, some opponents are of the opinion that John 14:6 may be read differently within various theological or cultural traditions, thus cross examining the exclusivity of its truth-claim (Hampden-Turner, 2002; Von Bogdandy & Dellavalle, 2020). A synthesis of these viewpoints begs a serious evaluation: although Universalists say that the divine truth embodied in Christ transcends all cultural barriers, particularists alert that such a claim would streamline complex historical and cultural nuances. The paradox consequently, becomes a tool to analyse theories on international order and theological language, asking us to investigate if truth as enunciated in John 14:6 should be taken as an absolute declaration or whether its force is filtered through specific historical and cultural experiences.

Correspondence versus Coherence Theories of Truth

Philosophical arguments as regards the nature of truth are commonly articulated in terms of the correspondence and consistency theories. The correspondence theory supports that truth is a question of accurately reflecting reality; that is, a statement is true if it conforms to the facts or the way the world truly is. When it is applied to John 14:6, a correspondence theorist would conclude that Jesus' assertion is authentic if it precisely represents a metaphysical reality in which He erratically symbolises the route to redemption. In this view, the truth-claim hinges on an external reality that the statement must replicate (Dowden & Swartz, 2025). In contrast, the coherence theory says that truth is defined by the degree of firmness among a group of beliefs or assertions. A truth-claim is true if it fits rationally within a broader, systematic scheme of thought. When applied to

Johannine theology, the coherence approach proposes that the claim “I am the way, the truth, and the life” should be examined based on how effectively it incorporates with the entire narrative and theological framework offered in the Gospel of John. The internal consistency of the text with its themes of light and the transformational encounter with the divine serves as the foundations for establishing the truth-value of the claim (James, 2018). The interplay between these ideologies is especially critical in theological contexts. While the correspondence theory appeals to a philosophical realism that maintains an objective actuality of divine truth, the coherence theory buttresses the interpretative and holistic elements of truth as experienced within a community of faith. In this light, John 14:6 may be seen as both an affirmation of an external, absolute truth and a declaration whose meaning develops logically within the experiential and social narrative of the Johannine tradition.

Postmodern critiques further complicate traditional truth-claims by challenging the cardinal groundwork of objectivity and universal authority. Thinkers such as Jacques Derrida and Michel Foucault have questioned whether absolute truth was declared asserted in John 14:6 can ever be fully comprehended or discussed. According to Derrida, all text is subject to endless reinterpretation, as meaning is always delayed through a play of differences. This standpoint reflects that the “truth” stated by Christ might be regarded as a per formative speech whose meaning cannot be tied down to one exclusive interpretation but is instead reachable to a variety of readings (Mammadov, 2020).

Foucault (2020), on the other hand, interrogates the connection between power and knowledge. He argues that truth is not only a neutral reflection of reality but is immensely linked with the institutions of power that ascertain which discourses are privileged. From this perspective, the truth-claim of John 14:6 can be understood not only as a theological assertion but also as an expression of distinctive power dynamics within early Christian communities. His approach propels us to research how this truth is produced, maintained and contested within broader social and historical contexts (Von Bogdandy & Dellavalle, 2020). Postmodern theorists claim that the mere concept of an exclusive, singular truth is a creation of modernity that overlooks the intricacy of language, culture, and power. In the circumstance of John 14:6, these arguments dispute the premise that Jesus’ words can serve as an uncontested basis for reality. Instead, the postmodern approach opens up a space where different, even antithetical interpretations can coexist, and where truth becomes a dynamic, debated process rather than a set of unchangeable reality.

Existential and Personal Dimensions of Truth

Søren Kierkegaard’s famous remark that “subjectivity is truth” underscores the traditional objectivist theories of truth. For him, truth is not something that exists just in metaphysical notions or empirical facts but is finally discovered in the passionate devotion

of the individual. In his view, the subjective appropriation of truth that is, one's interior existential commitment is what actually matters. Kierkegaard opines that real faith is a personal leap, an interior passion that withstands purely intellectual or detached explanation (Lippitt & Evans, 2024)

An existential interpretation of John 14:6, where Jesus states, "I am the way, the truth, and the life, an existential interpretation connects powerfully with Kierkegaard's philosophy. Instead of taking this declaration only as an objective claim about abstract reality, Kierkegaard would propose a reading in which the truth of Christ is experienced personally. In this light, the reality of Christ's personhood is not only an abstract thesis to be proven by reason; but also, a truth to be accepted in one's personal existence a truth that transforms the individual through a passionate, deep commitment. The call to "follow" Christ, therefore, becomes an existential decision. It is an invitation that asks the individual to admit the limits of objective knowledge and to depend in the revelation that occurs through personal experience. This subjective appropriation of truth corresponds with Kierkegaard's view that genuine understanding emerges from the lived experience of faith a process that incorporates the full self rather than just the intellect (Santrac, 1999).

In applying perspective to John 14:6, it has been discovered that the text invites believers into a relational and transformational experience with the divine. It does not only present a set of doctrinal truths; it proffers that individual takes up the truth personally, allowing it to transform his identity and purpose. This existential interpretation highlights that for Kierkegaard, the complete truth is not sought in detached analysis but in the audacious act of subjectively devoting one's life to the extraordinary power of the divine.

Truth as Relational: Martin Buber's I-Thou Encounter

Martin Buber's theory of discourse, illustrated in his concept of the I-Thou encounter, offers a different yet correlative perspective on truth. Unlike theories that affirm truth as a static attribute of ideas, he considers truth as inherently relational. For him, genuine truth becomes evident only in the context of a real, mutual encounter between individuals between the "I" and the "Thou." In the I-Thou relationship, the other is not objectified or reduced to a set of characteristics; rather, the encounter is marked by an intense mutual recognition that surpasses instrumental reasoning (Martin, & Cowan, 2019). Theologically, Buber's relational model implies that truth is not only an abstract ideal to be obtained or corresponded with a superficial reality; instead, truth is lived and experienced in relational nearness. The phrase "I am the truth" in John 14:6 takes on a dynamic, interpersonal magnitude. Jesus' self-identification as truth is not an impersonal, remote pronouncement; it is an invitation to enter into a transformational interaction with Him.

In this experience, the believer is not only a passive listener of doctrinal truths but an active participant in a living, continuing dialogue with the divine.

Buber's emphasis on rationality counters modern understandings of reality that generally value objectivity and detachment. Instead, his idea advocates us to see as emerging through relationship through actual, face-to-face encounter. In counseling and pastoral situations, this point of view has proven particularly influential, as it reveals how the healing power of truth often lies in the quality of human interactions (Berry, 2012). The I-Thou encounter therefore provides a paradigm for understanding how divine truth could be experienced: as something that is not fixed and entire in a propositional sense but as something that is lived out in the relational exchange between God and human beings. By buttressing the I-Thou encounter, Buber's position is consistent with the existential claim contained in Kierkegaard's writings. Both thinkers reject the notion that truth can be fully represented by objective, equitable examination. For him, the reality of Christ as demonstrated in the living presence of Jesus can only be comprehended in the framework of relational interaction. This relational truth, in turn, reinforces the personal, existential commitment that Kierkegaard thinks needed for true religion.

The non-Christian faiths, like as Buddhism and Islam, define their own all-embracing truth claims. For instance, Buddhism portrays the Four Noble Truths and the Middle Way as an experienced journey toward the cessation of suffering; on the other hand, Islam emphasizes submission to the will of Allah as revealed in the Quran. Grubb (2025) gives a background for understanding that religious truth in different traditions is both experiential and historically grounded, thereby refuting any one claim to ultimate truth. Similarly, White (2009), highlights that truth is usually culturally circumstantial, emphasising that multiple religious traditions may each capture parts of ultimate reality without needing exclusivity. Thus, the exclusive truth claim of John 14:6 must be rigorously analyzed against the backdrop of these various epistemologies and doctrinal frameworks.

John Hicks Pluralist Critique: "The Universe of Faith"

John Hick supports a pluralist perspective by claiming that all major world religions provide valid, notwithstanding incomplete, outlooks of a common transcendent reality. According to him, no single religious tradition including the peculiar claim manifested in John 14:6 can claim a total monopoly on truth. Instead, he contends that the different religious truth claims should be viewed as culturally and historically conditioned responses to the same ultimate reality (Barnes, 2019). His critique maintains that the "universe of faiths" concept not only accepts diversity but also provides a more thorough framework for interreligious interaction. Hicks approach challenges exclusivist readings by asserting that the truth discovered in Christianity is one aspect among many, so

allowing a rethink of John 14:6 as part of a broader, pluralistic conversation on divine truth (Mackay, 2016).

The declaration of Jesus in John 14:6 implies an epistemic commitment to the unique validity of one's religious declarations. Oxford Academic (2000) gives a systematic study of epistemic warrant by distinguishing between *de facto* objections (which say that Christian belief is untrue) and *de jure* objections (which dispute its rational justification). According to this interpretation, Christian belief can be both justified and warranted when evaluated through the Aquinas/Calvin model. This approach, which draws on the philosophy of Thomas Aquinas and John Calvin, contends that in spite of the many external critiques ranging from Freud and Marx to postmodernist challenges the foundation for Christian belief remains intact given that such beliefs are accepted with appropriate epistemic humility. In this context, exclusivism is ethically acceptable if it is proclaimed without overconfidence, admitting the inherent perplexities in religious language and experience (Plantinga, 2000).

Recent findings further illustrate that exclusivist truth-claims must be held with epistemic humility. Grube (2024) maintains that when exclusivism is maintained without correct self-critique; it not only becomes epistemically debatable but also morally problematic. In his study, Grube notes that an exclusivist stance if proclaimed with overconfidence can lead to the unjust marginalization of other religious traditions and hinder true ethical discussion (Grube, 2024). This shows that the moral difficulty lies not in exclusivism itself but in the method in which it is expressed and maintained.

Moreover, the ethical obstacle of exclusivism takes place when it is maintained in a manner that is derisive of competing perspectives. As Plantinga (2000) states, the duty to be exclusivist is hinged in the ontological assumption that reality is unitary, which logically demands that only one set of beliefs can precisely describe it. Notwithstanding, if religious exclusivism is communicated without the necessary epistemic humility that is, if it is preached with overconfidence it risks not only epistemic and moral blameworthiness but also the unfair marginalization of other faiths. Such overconfidence hinders interfaith communication and produces an environment of narrow-mindedness, particularly in situations where critical investigation of truth-claims is crucial for societal well-being (Grube, 2024; Plantinga, 2000).

Truth, Tolerance, and Dialogue in a Pluralistic World

In contrast to dogmatic exclusivism, a pluralistic approach to truth insists on for tolerance and true communication among religious traditions. Recent studies show that truth-claims should not be taken only as affirmations of objective, absolute correctness; rather, they must be examined within their cultural and social circumstances. For example, Bakrac (2015) maintains that ethical truth-claims in a pluralistic world necessitate a

relational posture one that favours conversation rather than conflict. John Hicks pluralist critique further confirms this perspective by claiming that all major world religions are culturally mediated answers to a transcendent reality, making no single tradition the unique custodian of truth (Bakrac, 2021). Hicks model argues that the ethical value of a truth-claim is evaluated not only by its internal consistency but also by its capacity to promote mutual understanding among distinct faith communities. Thus, since John 14:6 is located within a pluralistic framework, its exclusive truth-claim must be balanced by a commitment to tolerance. By admitting the validity of other religious insights such as those found in Buddhism or Islam Christians can preserve their doctrinal commitments while engaging respectfully in interfaith conversation. In doing so, the ethical imperative switches from establishing an unyielding exclusivism to creating an attitude of respectful confidence that respect the limits of human intellect and the diversity of religious expression (Bakrac, 2015; Bakrac, 2021).

Conclusion

The declaration of Jesus as the truth in John 14:6 fosters deep and philosophical investigation. The examination has shown that this claim, typically viewed in an exclusivist Christian framework, may be assessed alongside classical and comparative perspectives on truth. Classical methods, such as those of Plato, Aristotle, and Jewish interpretations of emit, emphasize truths absolute, immovable essence. In contrast, thinkers like Augustine, Aquinas, Barth, and Tillich propose frameworks that incorporate divine revelation with logical investigation while accepting the limits of human language. Philosophical critiques further confront both universal and relational ideas of truth, asking us to assess exclusivist claims against pluralistic frameworks. John Hicks paradigm, for instance, maintains that all religious traditions give partial yet true insights into a transcendent reality. Moral reflections underline that while narrow-minded assertions are epistemically justifiable when supported by warranted belief, they must be commended with humility to prevent bias.

John 14:6 carries enormous relevance in contemporary disputes about truth, as it makes an exclusive assertion that has moulded Christian identity for millennia. In today's diverse world, when various truth-claims compete in arenas ranging from science to interfaith discussion, this verse continues to inspire critical debate. Its statement that truth is embodied in Christ challenges not just secular epistemologies but also the various religious interpretations found in traditions such as Buddhism and Islam.

Recommendations

The study therefore recommends the following:

1. There is need for an approach that is both doctrinally solid and ethically humble in order to reconcile the exclusive truth-claims of John 14:6 with a pluralistic intellectual environment;

2. Engagement of interdisciplinary discourse between philosophy and biblical studies for deeper understanding of the concept of truth in John 14:6 is critical;
3. There is also need to explore the implications of Jesus' assertion on the concept of truth for ethics and morality, such as relativism and absolutism;
4. The concept of truth in John 14:6 needs to be applied to contemporary issues in our society like post-truth politics and social media exploitation.

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