

## **The Mystery of God**

### **John 14:4-11**

4 "And where I go you know, and the way you know." 5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" 6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. 7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us." 9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 "Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 "Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Last time, back in April we covered the first few of these verses, through v-6. Now I want to continue this passage. It is one of the most powerful and yet complex passages in the Gospels.

- I. "If you had known Me, you would have known My Father also
  - A. John shows us that Jesus purpose in His life and teachings is to show us the Father.
    - 1. Jn 1:14 (NKJV) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
    - 2. Jn 1:18 (NKJV) No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.
  - B. John records Jesus making similar statements at other times.
    - 1. Jn 10:30 (NKJV) I and My Father are one."
    - 2. Jn 10:38 (NKJV) but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."
    - 3. Jn 17:21 (NKJV) that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22 And the glory which You gave Me I have given them, that they may be one just as We are one: 23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. 24 Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.
  - C. God's greatest revelation is in His Son/

1. Col 1:15 (NKJV) He is the image of the invisible God, the firstborn over all creation.
  2. Heb 1:3 (NKJV) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
- II. And from now on you know Him and have seen Him."
- A. Of all that they have seen the greatest are yet to be seen, mainly His suffering, death and His resurrection and finally His ascension into heaven.
- III. Philip said to Him, "Lord, show us the Father, and it is sufficient for us."
- A. What Philip is asking for is not a bad thing for many have desired to have a fuller revelation of God.
    1. Moses said, "Please, show me Your glory." Ex. 33:18
    2. Jacob said, "Tell me Your name, I pray." Gen. 32:29
  - B. Some have been given a eventful view of God.
    1. Ex 24:9 (NKJV) Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, 10 and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.
    2. Ex 33:18 (NKJV) And he said, "Please, show me Your glory."
    3. Isa 6:1 (NKJV) In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.
    4. Ezekiel and others such as Daniel, and one day John himself would see God on his throne before he exited this life.
  - C. 14:8 "If Thomas was a skeptic, Philip was a realist. Having determined in his thinking that the Father of whom Jesus spoke must be the Ultimate Absolute, Philip demanded that he and his associates might see him. Philip was materialistic; apparently abstractions meant little to him. Nevertheless he had a deep desire to experience God for himself. If he and the other disciples could only apprehend God with at least one of their senses, they would be satisfied. Perhaps he had in mind such a manifestation of God as "the angel of the Lord" who appeared to Jacob at Peniel (Gen 32:24, 30) and to the parents of Samson Judg 13:3-22) or the experience of Moses on Mount Sinai (Exod 34:4-8)." The Expositors Bible Commentary, New Testament
- IV. Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip?"
- A. You see the problem was that Jesus had been revealing God to them day and night

for over 3 years, and now Philip wants more.

1. Everything that God is, Jesus is only in a bodily form which the Father does not have.
    - a. Col 2:9 For in Him dwells all the fullness of the Godhead bodily; NKJV
  2. God the Father cannot be seen with the human eye and has never been seen.
    - a. Jn 1:18 (NKJV) No one has seen God at any time.
  - B. 14:9 Jesus patiently corrected him. Philip had been with the Lord for a **long** time. He was one of the first disciples to be called (John 1:43). Yet the full truth of Christ's deity and of His unity with the Father had not yet dawned on him. He did not know that when he looked at Jesus, he was looking at One who perfectly displayed **the Father**. Believer's Bible Commentary
  - C. He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?
  - D. 14:9 "No material image or likeness can adequately depict God. Only a person can give knowledge of him since personality cannot be represented by an impersonal object." The Expositors Bible Commentary, New Testament
- V. Do you not believe that I am in the Father, and the Father in Me?
- A. "14:10, 11 The words "**I am in the Father, and the Father in Me**" describe the closeness of the union between **the Father** and the Son. They are separate Persons, yet They are one as to attributes and will." Believer's Bible Commentary
  - B. "14:10-11 Furthermore, if a personality must be employed to represent God, that personality cannot be less than God and do him justice, nor can it be so far above humanity that it cannot communicate God perfectly to men. For this reason John says that "the only Son, who is at the Father's side, has made him known" (John 1:18). The way Jesus made known the character and reality of the Father was by his words and works. The truth of God filled Jesus' words; the power of God produced his works." The Expositors Bible Commentary, New Testament
  - C. Just as important as what Jesus says is what He does not say.
    1. He does not say I am My Father and the Father is Me.
    2. Rather He says that He is in the Father and the Father is in Him.
    3. This speaks of a union, a union that is not fully describable or explainable to the physical mind.
    4. We live in a material world with material dimensions and descriptions.

5. We are totally inadequate to comprehend the spiritual world let alone the God who created both the material universe and the spiritual.
- VI. The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.
- A. What Jesus is telling them is that all that He says and does is from the Father and not Himself.
    1. It is not that the Son did not have a separate individual will but that there was not the slightest difference between the will of the Father and the will of the Son.
    2. It is not that Jesus is the milder version of God, but He is the very essence of God in all that He said and did.
    3. In every word, and in every action we are seeing God the Son and God the Father in one harmonious symphony of thought and deed.
- VII. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.
- A. Jesus would have them believe His words, but if they cannot fully embrace what He says simply for His teaching, then at least they can believe because of the works that He has done.
    1. Jesus had used the same argument with the unbelievers and now uses it with His disciples. Jn 10:38 (NKJV) but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."
  - B. Why is this important?
    1. John 8:21-24 Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come." 22 So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come?'" 23 And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. 24 Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins." NKJV
    2. What you believe about Jesus is important.

## **“One with the Father”**

The Lord proceeded to claim that equal honor was due to the Son and to the Father, and further stated that the Father had committed all judgment to Him (5:21–29). His essential Deity, implied in the truth of His oneness with the Father, forms the central teaching of His testimony to the Jews, and is continued in His subsequent discourse to the disciples, and again in His closing prayer. Thus He says to the Jews, “I and the Father are One.” This claim to Deity they met by an attempt to stone Him, and when He further said, “The Father is in Me, and I in Him,” they endeavored to seize Him (10:30, 31, 38). To the disciples He says, “If ye had known Me, ye would have known My Father also. From henceforth ye know Him, and have seen Him.” And when Philip requests that He will show them the Father, He says, “Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father, ...I am in the Father, and the Father in Me; ...the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake” (14:7–11). Finally, in His prayer following that discourse He says, “Thou, Father, art in Me, and I in Thee; ...we are One” (17:21, 22). Thus the truth of the opening declaration, “The Word was God,” stands out in every part of the Gospel as its great leading theme. Vine, W.E.: *Collected Writings of W.E. Vine*. electronic ed. Nashville : Thomas Nelson, 1997, c1996