

# John 14: Jesus' "Father" Theology

*Jesus' "In" Teaching*

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John 14.11-14



## Jesus' "in" theology

<sup>10</sup> Don't you believe that I am in the Father, and that the Father is in me?

The words I say to you I do not speak on my own authority.

Rather, it is the Father, living in me, who is doing His work. > "in-living"

<sup>11</sup> Believe me when I say that I am in the Father and the Father is in me;

or at least believe on the evidence of the works themselves. > "in-believing"

<sup>12</sup> Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.

<sup>13</sup> And I will do whatever you ask in my name,

> "in-asking"

so that the Father may be glorified in the Son.

> "in-glorifying"

<sup>14</sup> You may ask me for anything in my name, and I will do it.

> "in my name"



# The “In” Principle

*“Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing His work.”*

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*Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.”*

JOHN 5.19

- ❖ At the heart of everything that Jesus said and did was this dynamic: *“it is the Father, living in me, who is doing His work.”* Jesus will show his disciples that this principle is just as applicable to them as it was defining of him: *“Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.”*



- ❖ Our theology and teaching is riddled with an “I” emphasis—we talk about *our* esteem, who *we* are in Christ, *our* destiny and our *gifts*. The reality is that such teaching is corrupt and utterly incompatible with the teaching and life of Jesus or that of the Apostle Paul. It is rooted in the *aggrandizement*\* that appealed to Adam and Eve, the same aggrandizement that motivated Lucifer. As such it is categorically a “doctrine of demons” and is therefore deceptively reasonable. Many great and godly people in the Bible were seduced by it: Miriam, Samson, David, Solomon, Asa, Uzziah, Hezekiah, Josiah were among its parade of victims.
- ❖ This teaching leads us to believe that we possess inherent good, that self-definition, self-expression, and self-realization are both one’s right and worth. Among Christians, it leads us to dismiss the self-rejection teaching of Jesus (Luke 14.26-27, 33) and substitute a discipleship of self-affirmation.

\* The act of making something larger or greater. It specifically refers to inflating something or making someone appear more important or powerful than they really are.



- ❖ The fact is that anything that affirms self diminishes the Biblical theology of sin, judgment, and Christ's substitutionary work on the cross and deemphasizes such Biblical principles as absolute surrender (*cf. Luke 14.33*), "laying down" one's life and being devoted to one another in selfless love and service (*cf. Romans 12.10*), or accepting hardship for the sake of strengthening the body of Christ (*cf. 2 Timothy 2.10*). These are all truths that are embodied by Jesus; on this last evening with his disciples he is teaching and exemplifying them and will live them out to their fullest implications as the hours go on. In this we understand what it means to be "conformed to his image."
- ❖ A seemingly opposite but equally self-emphasizing perspective is the magnification of one's fears, insecurities, or sense of inadequacies over Christ's sufficiency. The answer, however, is not a better self-image or self-esteem. The branch will never bear fruit by being a better branch, but only by better abiding in the vine.



- ❖ In the course of this evening with his disciples, Jesus will emphasize this “in” principle in several ways that are essential for us to understand—
  - ▶ *“Rather, it is the Father, living in me, who is doing His work.”* (14.10)
  - ▶ *“Remain in me, as I also remain in you.”* (15.4)
  - ▶ *“they may be one as We are one — I in them and You in me”* (17.21)
- ❖ Throughout his ministry, Jesus uses strong language to characterize what is necessary for being his disciple and having value in the kingdom of God. For many people, his words are harsh and received as demeaning—primarily because they call for a repudiation of self. But without that surrender and repudiation, Christ finds an inhospitable environment in our lives. The great appeal that we should find in surrender is that it is true Christlikeness and enables our lives to bring him the greatest glory. May it ever be our prayer that *“I would decrease so that He may increase.”*