

# John 14: Jesus' "Father" Theology

## *"I and the Father"*

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John 14.7-11



<sup>6</sup> Jesus answered, “I am the way and the truth and the life.

No one comes to the Father except through me.

<sup>7</sup> If you really know me, you will know my Father as well.

From now on, you do know Him and have seen Him.”

<sup>8</sup> Philip said, “Lord, show us the Father and that will be enough for us.”

<sup>9</sup> Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time?

Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?

<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.

<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.

<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, so that the Father may be glorified in the Son.

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



# Jesus' "I and the Father" Theology

*"I am the way, the truth, and the life. No one comes to the Father except through me."*

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- ❖ No one comes to the Father except through me. (6)
- ❖ If you really know me, you will know my Father as well. (7)
- ❖ Anyone who has seen me has seen the Father. (9)
- ❖ I am in the Father, and that the Father is in me. (10, 11)
- ❖ It is the Father, living in me, who is doing His work. (10)
- ❖ That the Father may be glorified in the Son. (13)
- ❖ The Father is greater than I. (28)
- ❖ I love the Father and I do exactly what my Father has commanded me. (31)



# Culminating Revelation

*“If you really know me, you will know my Father as well. From now on, you do know Him and have seen Him.”*

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*No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made Him known.*

PROLOGUE 18

- ❖ Both Thomas and Philip display astonishing ignorance (and yet understandable and justifiable, as we will see) of Jesus and his mission—

*“Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”*

- ❖ Every previous prophetic revelation and disclosure that had been made, while infallible and inerrant because it originated with God, was limited to being indicative and therefore, incomplete, until “the Word was made flesh”.



- ❖ Jesus came as more than a representative or an agent (Mishnah *Berekoth* 5.5) of God; and although the truth of who he is may be apparent to us, yet it can still be obscure as it was to the disciples who had previously affirmed that Jesus was “the Christ, the Son of the living God.”
- ❖ In the Prologue, the Apostle John set forth three defining qualifications regarding Jesus:

(1) He pre-existed and co-existed with God as the “Word” who was God—

*In the beginning was the Word, and the Word was with God, and the Word was God.*

(2) He came as the “God-Word made flesh”—coming from the Father, possessing fullness of grace and truth.

*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

(3) He is the most exact and distinct revelation of the Father given to humanity —

*No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known. (P<sup>18</sup>)*



# Indivisible Unity

*“Believe me when I say that I am in the Father and the Father is in me.”*

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*Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him. (5.22-23)*

- ❖ In responding to both Thomas and Philip, Jesus presents himself as the culminating revelation of the Father: *“If you have seen me, you have seen the Father.*
- ❖ This exclusive and ultimate revelation rests on another profound dynamic: the **indivisible unity** that exists between the Father and the Son—

*“Believe me when I say that I am in the Father and the Father is in me.”*

*“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as You are in me and I am in You.” (17.20-21)*



- ❖ This indivisible unity is found in their shared essence and deep mutual relationship. Jesus is *God-the-Son-One-and-Only* (P<sup>14, 18</sup>), sharing the same essence and nature with the Father. In Jesus, the Father is both revealed and expressed, an expression that is infinitely complete (“*glory . . . full of*”)—in truth, grace, life, judgment. Jesus speaks for the Father and the Father executes His explicit will and purposes through the Son (14.10c).
  - ▶ No one can come to Jesus unless the Father draws them (6.44), and no one can approach the Father except through Jesus (14.6).
  - ▶ The Father’s will is that everyone who looks to the Son will have eternal life (6.40) and the Father makes that life possible through the Son (5.21; 6.57-58).
  - ▶ Jesus lives to glorify the Father, and the Father glorifies the Son (8.54; 12.28; 14.13).
  - ▶ This indivisible unity and deep mutuality means that no one can honor or love the Father, without also submitting and obeying Jesus as Lord, *God-the-Son-One-and-Only* (5.23; 8.42; 15.10), just as Jesus fully submitted to and honored the Father (5.30; 14.31).



# Faulty Knowing

*“Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”*

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*“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who has heard the Father and learned from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father.” (6.45-46)*

- ❖ Philip’s request is both distressing and offending. He wants a vision of God—something which many seek, but is only found in Jesus.
- ❖ The “Father” can only be *seen* through the Son—that is, there is no Father relationship except through the Son, who as *God-Revealed* brought grace and truth, and as the Son of Man determines life and executes judgment (cf. 5.21-30).
- ❖ Jesus can only truly be known through the work of the Holy Spirit (14.16-17). The disciples won’t really see until He comes—and neither can we (cf. 1 Corinthians 2.8-13).