

I. Introduction

A. John 14:6-14 . . . Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." [8] Philip said to Him, "Lord, show us the Father, and it is enough for us." [9] Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? [10] Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. [11] Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. [12] Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. [13] Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. [14] If you ask Me anything in My name, I will do it."

B. Pray

II. To see and know what Jesus is like is to see and know what God is like

A. From the beginning of our study of John's gospel, I have repeatedly said that one of John's primary purposes is to provide evidence that Jesus is God in human flesh, and to encourage us to put our faith in Jesus because of who He is.

1. In fact, John clearly states his purpose in John 20:31, where he says, "These things have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

2. And to further his purpose – along with preparing us for this portion here in John 14 – John tells us that Jesus said, in John 10:30, "I and the Father are one." And in John 14:9, John tells us Jesus said, "He who has seen Me has seen the Father."

B. With John's overall purpose and those two statements in mind, let's return to vs 7 where Jesus says to Thomas, "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." There are two points that I want to address in this statement.

1. The first thing I want us to consider is Jesus' saying that if they had known Him they also would have known God.
 - a. Now, if John 14:7 stood alone, we would look at the idea of knowing Jesus and knowing God from just one dimension.
 - (1) However, because there are 13 chapters that precede chapter 14, we know that the disciples did know Jesus and even believed in Him, and we know they knew and believed in God – at least to a sufficient degree to recognize Jesus as having come from God, and follow Him.
 - (2) Therefore, based on what Jesus says here in vs 7, there must be more to knowing Him and His Father than the degree or level to which the disciples at that moment knew Him. In other words, when it comes to our relationship with Jesus and His Father, there must be more than one dimension or one level of knowing. *And of course, this is true of most if not all meaningful relationships.*
 - b. To make my point, let me give you three examples of differing dimensions or levels of knowing Jesus and the Father.
 - (1) First, it is one thing to have a partial knowledge of Jesus and the Father, and another to have full knowledge – or at least as full as is humanly possible while confined to this world.
 - (2) Second, it is one thing to fill in the blanks of your partial knowledge with assumptions, speculation, and theories, and another to fill in the blanks with confirmed facts and knowledge gained or at least supported through personal experience.
 - (3) Third, it is one thing to know what the Bible says about Jesus and the Father, and another thing to build on that knowledge a knowing that can only come through a personal, experiential, and inter-active relationship with Jesus and the Father.
 - c. To put this another way, we can have what is called book knowledge or head knowledge of Jesus and God based on what the Bibles says, or theology deduces, or our hopes and fears lead us to conclude.
 - d. And though book or head knowledge is often the beginning of learning about anything – including Jesus and God, and though book or head knowledge is most often useful for entering into a mutually intimate and meaningful relationship that leads to a deeper knowledge and understanding of Jesus and God, it is

nonetheless a more surface knowledge that can only point the way to a personal, deeply intimate, and inter-active relationship with God.

- e. However, when we take our book or head knowledge and use it to enter into and build a deeply personal, intimate, and inter-active relationship with Jesus and the Father –
 - (1) we move from assumptions and speculation TO conviction, confident trust, and humble love,
 - (2) we move from knowing what our relationship with Jesus and God should look like TO working it out in very practical ways that lead to intimate communion during the day-to-day experiences of life,
 - (3) we move from a theological or doctrinal understanding of God's nature and ways TO personally experiencing and increasingly grasping the practical relationship of His character and His ways to His kingdom, to us as believers, and even to unbelievers,
 - (4) and we move from knowing what a scripture such as James 1:2-4 says, to being convinced it works as God says it will because we have put it into practice, and in so doing have experienced the reality of stronger faith, an increased commitment to perseverance, and the spiritual profit of growing in godliness. *And I want to add that it is this kind of practical application and experience that draws us deeper and deeper into greater faith and more meaningfully inter-active communion with Jesus and the Father.*
 - f. In relation to Thomas and the rest of the disciples, I trust that you can now see that Jesus' words in vs 7 speak of several levels or dimensions of knowing. And I trust you can see that the knowing of Jesus and God that matters most is a knowing that, though it begins with book or head knowledge, progresses to an experiential knowledge that results in a personal, deeply intimate, and increasingly inter-active relationship with God.
 - g. Therefore, as I have in the past, so today I want to encourage you to relentlessly press forward in putting into practice your head knowledge of God and the scriptures so that it can progressively lead you into an intimate and inter-active relationship with Jesus and the Father.
2. The second point I want to address from vs 7 are Jesus' words, "From now on you know Him (*that is, God*), and have seen Him."

- a. Because these words directly follow Jesus' statement, "If you had known Me, you would have known My Father also," it raises the question as to how the disciples could immediately go from not recognizing that "in knowing Jesus they also knew God" TO seeing that Jesus is God and God was Jesus?
 - b. I believe this instant transformation of knowing was the same as the immediate knowing that took place when Jesus explained to the disciples all the ways the OT prophecies and scriptures spoke of Him.
 - (1) It is not as if the disciples didn't know the OT prophecies and other scriptures, it is that they did not make the right connection between what they knew and its true significance or purpose in relation to Jesus.
 - (2) But once Jesus pointed out the connection and its significance, things fall into place and the disciples clearly saw what they had not seen before.
 - c. The same can be true for us. True, we do not have Jesus here in person to explain the true purpose of the Biblical information we know, but we do have the Holy Spirit – which Jesus asked the Father to send (John 14:16) and who will teach us all things (John 14:26), and guide us into all truth (John 16:13).
3. In other words, just like the disciples could go from not recognizing the proper application of the truth they knew, so we can too – if we will seek and accept the teaching and guiding work of the Holy Spirit in relation to the Word of God.
 4. And I want to add, here, that careful reading, studying, and pondering portions of scripture puts you in a better position and frame of mind to receive the enlightening work of the Holy Spirit and therefore gain new insights and understanding of God's word.
 5. However, just as we see from vs 8, that Philip still didn't have the correct understanding of Jesus said, so it is with us. Insight and clarity of understanding is not always immediate. Sometimes, and maybe even more often than not, it is a process that takes place over time. Therefore, do not give up or grow impatient, but rather continue to pray for enlightenment and understanding while continuing to carefully read, study, and ponder.
- C. Moving on to vs 8-9 . . . Philip said to [Jesus], "Lord, show us the Father, and it is enough for us." [9] Jesus said to him, "Have I been so long with

you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?

1. In writing his gospel, John gives us reason to believe at least some of the disciples heard similar words in the near past, for in John 12:44-45, Jesus said, "He who believes in Me, does not believe in Me but in Him who sent Me. [45] He who sees Me sees the One who sent Me." In other words, to see Jesus is to see the Father, and to be in the presence of Jesus is to be in the presence of the Father.
2. However, Jesus is not here in person today. But we do have the same opportunity to know both God and Jesus as the disciples had. It is just for most of us, this knowing happens in reverse.
3. For example, if listening to Jesus and seeing Him in action revealed God to the disciples and anyone else who heard and saw Him in action, then knowing God, God's ways, and what the scripture says about God can give us sufficient evidence to be convinced that Jesus was God in human flesh. In other words, the revelation process goes both ways.
 - a. To make my point, I want to direct your attention to Exodus 33:18, where Moses asked God, "I pray You, show me Your glory!"
 - b. In response, God passed by in front of Moses and proclaimed who He was by saying, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; [7] who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations" (Exodus 34:6-7).
 - c. If we will, we can measure Jesus' character, words, and behavior by the description of Himself which God gave to Moses. And if we would do this, we could see that Jesus Christ exhibited the same character qualities, and that His words exhibited the same truth, and that His behavior was marked by the same loving-kindness – and in seeing all this we would know that Jesus was God in human flesh.
4. My point is simple. The self-revelation, and therefore the recognition that God is Christ and Christ is God, goes both ways. Each one's deity can be seen in the other. Therefore, it isn't that the world cannot see the deity of Jesus, its that they are not looking, or they are not interested in looking, or they do not want to see what can be seen.

- D. Jesus continues His response to Philip by saying, “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. [11] Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves” (John 14:10-11).
1. The first thing I want to point out from these two verses is that Jesus’ works – be they His acts of compassion, healing the sick, feeding the 5000, walking on water, or being exceedingly patient with His disciples, just to name a few of His works – Jesus’ works testify to His deity.
 - a. And though we should not need Jesus’ own confirmation that we can see and therefore believe in His deity because of in His works, Jesus said as much in John 5:36, “The testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.”
 - b. And in John 10:37-38, Jesus said, “If I do not do the works of My Father, do not believe Me; [38] but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”
 - c. My point is that Jesus’ works are a legitimate revelation of the fact the He is God in human flesh, and believing based on His works is a God-approved bases of faith.
 2. The second thing I want to point out is that before saying His works are a legitimate basis for faith, He says that His claim to be God in human flesh is a sufficient basis for anyone to believe in Him.
 - a. Jesus put it this way in vs 11, “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.” In other words, if you won’t take Jesus’ word for it, then take His works as proof of who He is.
 - b. This makes me think of Jesus’ words to Thomas who said he needed to see and touch the nail prints in Jesus’ hands and the spear hole in His side to believe that Jesus had risen from the dead. In other words, Thomas was not about to take the other disciples word for it or even Jesus’ prophetic words that He would suffer, die, and rise again on the third day (Matthew 16:21).
 - (1) However, after finally seeing Jesus, face-to-face, Thomas acknowledged that he was convinced it was Jesus and that Jesus had risen from the dead.

- (2) To which Jesus said, “Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed” (John 20:29).
 - c. Sadly, we are too often like Thomas. We know what God has said, but we are unwilling to believe it and stake our life on it in order to live accordingly. We want to see and touch the reality of God’s words – be it a promise or a command or a value by which we are to live – before we will trust and live according to what He says.
 - (1) Now I want to confirm that it is better to believe and live accordingly after the fact than to not believe at all.
 - (2) But it is best if we believe and live accordingly upon reading or hearing God’s truth – even though we have not seen the outcome, and even though all the world claims it is too risky to live that way.
 - (3) And why is it best? Because it honors God, it shows we trust Him even though we have yet to see the outcome of our trust, it saves us time in that we don’t have to see the outcome before believing and living accordingly, and it minimizes our troubles – that is, the troubles we experience by having to first see that God’s word is true before fully committing to living accordingly.
 - d. And so I want to encourage you to take God at His word – even when the king makes the fire hotter or the lions seem hungrier than ever or the Goliath in front of you is the biggest giant you have ever seen.
 - (1) I urge you, don’t put off trusting God or living according to what He says until you have seen enough of His works to convince you He is trustworthy. That is a costly way to learn.
 - (2) Be wise, trust His words, trust His heart, trust His love, trust His character, and let His works reinforce the wisdom of your decision to take Him at His word and live accordingly.
3. The final thing I want to point out from vs 10-11, is that Jesus dealt with His disciples with the same patience, kindness, and grace that God deals with us. Therefore, should you think God is not being patient or kind or gracious enough toward you, observe how often and how much you are like the disciples, and observe that God still provides for you, protects you, and cares for you in a hundred different ways – and remind yourself that all this activity on God’s part is because of His patience, kindness, and grace toward you.