“The Unity of the Father & Son”

John 14:7-14
7-13-2025

Introduction:

* ***According to Jesus:***
God the Father and the Son of God are coequal, and completely one.

I. To <u>KNOW</u> the Son is to <u>KNOW</u> the Father (v.7a)

II. To <u>SEE</u> the Son is to <u>SEE</u> the Father (v.7b-9)

III. To <u>Witness the WORDS & WORKS</u> of the Son is to <u>Witness the WORDS & WORKS</u> of the Father (v.10-12)

IV. To <u>PRAY</u> in the Son’s Name is to <u>PRAY</u> according to the Father’s Will (v.13-14)

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“The Unity of the Father & Son”

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Introduction: In the first chapter of this book, John immediately described his theme in the Gospel by giving us the truth that Jesus was WITH the Father and was ONE with the Father from the dawn of creation (John 1:1-3; 14). The Father made all things by His Son.

Throughout this Gospel, John describes the Divine Nature of Christ (Messiah) so as to instill faith in Him. “John 20:31 - But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

The Deity of Christ in John’s Gospel:

John asserts the ONENESS of The Father and Son:

1) *". . . equal with God"* (Jn. 5:18)

2) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

3) *"I and my Father are one"* (Jn. 10:30)

4) *". . . we are one. . ."* (Jn. 17:22)

John asserts that Jesus is "God."

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..." If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).

John asserts that Jesus had the <u>rights</u> of God, and did the <u>works</u> of God:

1. Raises the dead (Jn. 5:25, 29; 6:39-44; 11:24, 25).
2. Receives worship (Jn. 9:35, 38; 20:28, 29
3. Sends the Holy Spirit (Jn. 15:26).
4. Creates (Jn. 1:3)
5. He is the only Judge (Jn. 5:22 with Rev. 20:11).
6. He is to receive equal honor with the Father (Jn. 5:23).
7. He grants eternal life (Jn. 10:28).
8. He answers prayer (Jn. 14:14).

John asserts that Jesus Christ has the Same <u>Attributes</u> as God:

1. Self-existence (Jn. 8:58 - "I am"; Jn. 1:14, 14:6).
2. Eternal (Jn. 8:35).
3. Omniscient (Jn. 21:17 - "Lord, thou knowest all things"; Jn. 1:48, 2:24, 4:18, 29).
4. Omnipotent (Jn. 1:12, 4:19-21;).
5. Life (Jn. 1:4 - "In Him was life").
6. Truth (Jn. 14:6 - "I am the truth").

Read: John 14:7-14

The Lord Jesus began the context of John 14 by commanding His followers to place the same faith in Him as they should have in God, the Father (v. 1).

The over-all theme of John 14-17 is Jesus' <u>oneness</u> with God the Father.

Not merely a oneness of purpose, or a oneness of mission, but a oneness of nature, essence, ability, honor, etc.

* ***According to Jesus:***
God the Father and the Son of God are coequal, and completely one.

I. To KNOW the Son is to KNOW the Father (v.7a)

v. 7
Two different words for **"know"** are used by our Lord in this verse:

"Known Me" = a knowledge obtained; to come to know *(binosko)*

"Known My Father" = a relational knowledge; to have a personal relationship knowledge with the Father *(oida)*.

What Jesus is saying is this: "If you would have come to know who I am, you would have gained a personal relationship with My Father."

This knowledge of God is not a mere knowledge about God, but a real, personal, relationship knowledge (to know Him, not merely know about Him).

The key to a personal, relational knowledge of God the Father is to attain a full awareness of who Jesus Christ is.

Jesus is the key to knowing God. You cannot know God without knowing God's Son.

In my life, it wasn't until I came to know Christ, that I came to know God (to know His love, mercy, grace, and salvation).

1 John 2:13
I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

And the more I come to know about Christ, the more I come to know about God. But the knowledge here goes deeper than head knowledge.

"The only intelligible conception of God is precisely what Jesus here says. God is like Christ" (Robertson, p. 250).

Note: the pluperfect verbs for "know" here indicate a knowledge with continuing results. It is not a mere passing acquaintance, but an abiding relationship and change of life (transformation) that occurs by knowing Jesus Christ.

II. To SEE the Son is to SEE the Father (v.7b-9)

v. 8
Philip is saying: "Lord, give just a glimpse, or quick 'video' flash of the Father and that would satisfy us (that's all we would need)."

Philip perhaps hopes to see a theophany (Exod. 33:18ff) (Robertson, p. 250).

v. 9
Perhaps with a patient sigh of slight disappointment, Jesus says, "Don't you know Me, Philip, after all the time I have been with you?"

Like most of the world today, Philip didn't "get it." He didn't really know that Jesus was God – co-equal and one with the Father.

For 33-1/2 years Jesus walked the earth; and for 3-1/2 years Philip walked with the Lord; such was sufficient time for Philip's "blinders" to be removed.

"The one who has seen Me has seen the Father" – To see Jesus is to see God, because Jesus is the "express image of His person" (Heb. 1:3). He is the "image of the invisible God" (Col. 1:15). He is God manifested in the flesh (1 Tim. 3:16).

John 1:14
And the Word was made 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.

John 12:45
And he that seeth me seeth him that sent me.

As Samson's parents exclaimed: "We have seen God!"

III. To Witness the WORDS & WORKS of the Son is to Witness the WORDS & WORKS of the Father (v.10-12)

v. 10
Was Jesus merely a reflection of the character of the Father? No! He was more than that! Rather, He was God in visible form.

He totally exists in God the Father, and God the Father exists totally in Him.

Jesus says: "My words do not merely originate with Me, but with My Father." To hear Him was to hear God! Not merely to hear about God, but to hear the very voice of God!

'He doeth the works" – In this verse the works are the works of speaking. The words of preaching and teaching God's Word.

v. 11
Jesus is saying: If you don't merely want to believe Me because of my own verbal claims to be one with the Father, then let my works persuade you to believe!

Jesus did many miraculous works which authenticated Him as the Messiah. Works of turning water into wine, casting out demons, walking on water, calming the storm, healing the lame, blind, and death, and the greatest of all – raising a dead man to life!

v. 12
"Greater works" – (*megas)* not better in quality, but bigger in extent. More far-reaching, because Jesus would empower His servants from His glorified position in Heaven. [Who can do a better miracle than raising a dead man back to life?]

What is a greater work than healing a lame man's body? Answer: saving a lame man's soul. What is greater than raising a dead man's body physically and temporarily? Answer: Saving a dead man's soul spiritually and eternally! God does this, but He does it through our preaching the Gospel.

As Charles Ryrie states: "The greater works are greater in extent (through the worldwide preaching of the gospel) and effect (the spiritual redemption and placing in the Body of Christ multitudes of people since the day of Pentecost)."

Salvation miracles bigger in extent and effect would be possible due to the fact that Jesus would soon **"go unto My Father."** After His ascension, He would not be limited to work in a limited geographical capacity, but would do a world-wide work. It is in this sense that Jesus uses the comparative term "greater" in v. 28.

These greater works are also greater in quantity.

The "reason for this expansion (is) made possible by the Holy Spirit as *Paraclete* – 16:7." (Robertson, p. 251)

IV. To PRAY in the Son's Name is to PRAY according to the Father's Will (v.13-14)

v. 13
"In My Name" – Not to be a mere formality to the ending of our prayers, but really means to pray according to Christ's will (desires).

SEE Ryrie note.

ILLUS: When I was a boy, my mother would write a note and sign it, authorizing me to pick up a prescription from the pharmacist. I was not going to the pharmacist in my name, but in hers, seeking to get her will accomplished and not my own. Prayer is not getting my will done in Heaven; it is getting Heaven's will done on earth through my prayers.

The mention of "His name (is) as the open sesame to the Father's will. See also: 14:26; 15:16; 16:23, 24" (Robertson, p. 251).

Due to the oneness between God the Father and God the Son, the Father is glorified when the Son answers people's prayers! And He is glorified when people pray according to the desires and will of the Son of God.

"In Jesus name, Amen" – would be better left off of our prayers if we are not really coming to the Father with requests that glorify the Son.

After Christ's ascension to the Father's right hand, He would hear and answer prayer from Heaven!

v. 14
"Anything" is limited or qualified by the phrase **"In My Name"** – This means: Anything according to Jesus' will.

1 John 5:14-15
And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

To pray **"in My Name"** is to pray in harmony with Christ's willl.

You can't pray in His name unless you believe that He is God, co-equal and co-eternal with the Father!

"I will do it" – Jesus answers prayer. This is yet another proof of His deity;; for who can answer prayer except God only?

We ask the Father, yet Jesus answers. Why? Because Jesus is the working power
of God.

Everything the Father ever did or does, He does through the instrumentality of His Son. From the act of creation to the act of redemption; from the act of sustaining creation to the act of one day judging, destroying, and re-making creation. It is Jesus who did it and will do it.

Direct prayers to Jesus were made by Stephen in Acts 7:59 and in Revelation 22:20.

Angels don't answer prayer; neither do dead saints! But Jesus does! Because He is God!

Conclusion:

The Doctrine of the equality of the Father & Son is the Basis of All Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would not be infinite).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and
You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.
When you force me to condemn you,
blame me not.
Jesus is God Almighty!"

If Jesus is one with the Father, this truth has some serious practical ramifications for every man, woman, boy, and girl.

1) If Jesus is equal with God the Father, we must honor Him
2) If Jesus is equal with God the Father, we must submit to Him
3) If Jesus is equal with God the Father, we must trust Him
4) If Jesus is equal with God the Father, we must love Him
5) If Jesus is equal with God the Father, we must serve Him

The Tri-Unity of God

God being an infinite being is above and beyond man's finite ability to fully comprehend (SEE: p. 46-48).

If His intelligence (Ps. 147:5; Is. 40:28; Rom. 11:34), works (Job 5:9, 9:10), greatness (Ps. 145:3), and judgments and ways (Rom. 11:33-34) cannot be completely understood by mortal man, then certainly His nature or essence cannot be known exhaustively.

Since God's *"greatness is unsearchable"* (Ps. 145:3), our ability to specifically know about Him is dependent upon written revelation. God has not yet revealed everything there is to know about Himself. But one day we will see Him as He is (I Cor. 13:12; I Jn. 3:2). Until then, we must accept by faith the data God has disclosed (Deut. 29:29). Since God's thoughts and ways are infinitely above man's (Is. 55:8-9), the Biblicist will submit His concept of God to that revealed in the sacred pages of Holy Scripture. Regarding truths that are too vast and mysterious for us to logically comprehend, we must accept what the Bible says and go no further. This faith is the essence of Biblical Christianity (Habakkuk 2:4; Heb. 11).

Definition of the "Trinity"

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Analogies which may help illustrate the Trinity:

1. The Atom
   An atom has
   1) a proton
   2) a neutron
   and 3) an electron
   Yet it is one atom.

2. A Musical Chord

   Three distinct notes may be played on the piano at once, yet they make one sound.

The word Trinity never occurs in the Bible (neither does the term "rapture" or the phrase "second coming" - yet these also are doctrines which the Scriptures clearly teach).

The word Trinity is simply a descriptive title which depicts a concept which is clearly taught in Scripture.

The doctrine of the Trinity recognizes that the Bible teaches:

1. Monotheism - There is only one God
2. Tri-Unity - God exists in three persons
3. Unicity - The three persons of the Godhead are eternally united in one essence

Those who reject the doctrine of the Trinity include Jews, Muslims, and Jehovah's Witnesses.
The doctrine of the Trinity is not exhaustively and fully taught in any one verse of Scripture, but is a doctrine that is clearly understood by an honest evaluation of all texts which speak of the Father, Son, and Holy Spirit and their relationships to each other.

The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)

2) *". . . equal with God"* (Jn. 5:18)

3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)

5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)

6) *". . . we are one. . ."* (Jn. 17:22)

7) *"Who being in the form of God thought it not robbery to be equal with God"* (Phil. 2:6)

The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

   "In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).

   (The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

   a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).

   b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)

   c. *"Let us go down. . ."* (Gen. 11:7)

   d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament

   a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*

   b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)

   a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*

   b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*

   Compare Psalm 45:6-7 with Hebrews 1:8.

C. The New Testament makes many Intimations of the Triune Nature of God

1. The Baptismal formula indicates Triunity

"Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. The Believers' Access to God indicates Triunity

"For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. Paul's benediction indicates Triunity

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

As is the theme of John, Christ is shown to be deity.

The Bible teaches that Christ is divine, equal with the Father, God very God, and Lord of Lords!

A. Jesus is Directly Called "God."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:23).

1. He is called God by John.

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

Rev. 21:7 - "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

2. He is called God by Thomas.

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..."

If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

3. Jesus refers to Himself as God.

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).
John 14:9 - "...he that hath seen me hath seen the Father..."

4. He is called God by the writer of Hebrews.

Heb. 1:3 - "His Son...who being the brightness of His glory, and the express image of His person..."

5. He is called God by God the Father.

Heb. 1:8 - "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (quoting Ps. 45:6, 7)

6. He is called God by the Apostle Paul.

"Israelites...whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever. Amen." (Rom.9:5)

Acts 20:28 (Luke quoting Paul) - "...Feed the church of God, which He hath purchased with His own blood."

Phil. 2:6 - "Who being in the form of God, thought it not robbery to be equal with God."

Col. 1:15 - "Who is the image of the invisible God."

Col. 2:9 - "For in Him dwelleth all the fullness of the Godhead bodily." ("fullness" = completeness or perfection; "Godhead" = to have the same essence as God)

I Tim. 3:16 - "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (cp. I Jn. 5:20; Rev. 21:7; Is. 9:6)

B. Jesus has the Divine Titles of God.

1. "Son of God" -
   The word "Son" refers to identity (See page 29 in the notes).
   Christ is identified with God because He has the same nature.
   To be the "only begotten Son" (Jn. 3:16) means to have a unique relationship to the Father that no one else has or ever will have.

2. "God"
   Jn. 1:1, 20:27-29; Rom. 9:5; I Tim. 3:16; Titus 2:13, Heb. 1:8; I Jn. 5:20; etc.

3. "Lord"
   Such a title identifies Christ with Adonai and Yahweh of the Old Testament (Jn. 13:13, 20:28; Acts 4:33; Rom. 10:9; Rev. 17:14; cp. Jn. 12:41 with Is. 6:5).

4. "God with us"
   Mt. 1:23; Is. 7:14.

5. "The Holy One"
   Acts 3:14; Is. 6:1-3, 10:20.

6. "First and Last"
   Is. 44:6; Rev. 22:13.

7. "Savior"
   Is. 43:11; Titus 2:13.

C. Jesus Claimed and Exercised the Prerogatives of God.

(Christ had the rights of God, and did the works of God.)

1. Forgives sins (Mk. 2:10; Lk. 7:48)
2. Raises the dead (Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).
3. Controls nature (Mt. 8:26).
4. Judges motives (Mt. 7:22-27).
5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.
   [Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]
6. Taught with independent authority (Mt. 7:29).
   Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).
7. Sends the Holy Spirit (Jn. 15:26).
8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).
   Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to preeminence or authority, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.
9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).
10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).
11. He is to receive equal honor with the Father (Jn. 5:23).
12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).
13. He grants eternal life (Jn. 10:28).
14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not forgive sins, be worshipped, be savior etc.]

D. Jesus Christ has the Same <u>Attributes</u> as God.

1.	Self-existence	(Jn. 8:58 - "I am"; Jn. 1:14, 14:6).
2.	Immutability	(Heb. 13:8 - "The same...for ever")
3.	Eternal	(Rev. 22:13 - "Alpha & Omega"; cp. Is. 44:6; Jn. 8:35).
4.	Omnipresent	(Mt. 28:20 - "I am with you always"; cp. 18:20).
5.	Omniscient	(Jn. 21:17 - "Lord, thou knowest all things"; cp. Jn. 1:48, 2:24, 4:18, 29).
6.	Omnipotent	(Rev. 1:8 - "Almighty"; cp. Jn. 1:12, 4:19-21; Phil. 3:21, 21).
7.	Life	(Jn. 1:4 - "In Him was life").
8.	Truth	(Jn. 14:6 - "I am the truth").
9.	Infinity	(meaning no limits or boundaries except those that are self-imposed) (Eph. 3:8 – "unsearchable"; cp. Col. 2:3).
10.	Perfection	(Col. 2:9 - "<u>fullness</u> of the Godhead"; Eph. 4:13).
11.	Omnisapience	(I Cor. 1:24 - "the wisdom of God").

[NOTE: References to Trinity in Scripture: I Cor. 6:11, 12:4-6; II Cor. 1:21, 22; 13:14; Gal. 3:11-14; I Th. 5:18-19; I Pet. 1:2.]