

John 14 – 16, pt.2, 7.19.09
The Father and The Son

Intro.

1. Contemplative Bible Reading
 2. Context of passage – the Lord’s Supper; the last words; the disciples fear; the outrageous statements – I am the way, the truth & life; I and my Father are one.
 3. CIS – Jesus reveals his true self to his followers.
 4. A problem throughout church history has been the nature of Christ. Some claim he’s just an inspired man, others say he’s a prophet of God, and some claim he’s just the earthly manifestation of God. In our time – he is god, as we all are...He realized his inherent divinity as we should too.
 5. Read Text from 14.4–11
 6. Jesus says, “I’m going to the Father and one day you’ll come along.” They aren’t sure about this. They don’t know too much about the Father and want to know what he’s like. Jesus assures them that he and the Father are one. “If you really knew me, you wouldn’t worry about the Father. I live in Him and He lives in me. We are distinct from each other but we are just like each other.”
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- I. Jesus is the image of the Father; the Father is the image of Jesus (14.9).
 - a. People still ask that same question, “I want to know what God is like? I want to see him?” The answer is, “Look at Jesus in the Gospels and read the Book of Revelation for it is the “revelation of Jesus Christ.”
 - b. Jesus is the “image” of the Father.
 - i. John 12.25 – when you see me, you are seeing the one who sent me.
 - ii. 2 Cor.4.4 – Satan who is the god of this world has blinded the minds of those who don’t believe...they don’t understand this message about the glory of Christ, who is the exact likeness likeness of God.

- iii. Col.1.15 – Christ is the visible image of the invisible God.
- c. “image” – icon (an image that represents a greater reality).
 Heb.1.3 – the exact representation of His being. There is no diff betw the image and that which it represents.
 - i. Faulty illustration. The use of a mirror to reflect me. The mirror reflects me, but the physical mirror isn’t me.
 - ii. Likewise, He wasn’t manifesting God, but he was God manifest. He wasn’t an emanation or projection from God; he was/is God.
- d. Jesus wants his disciples to know that the Father feels the same way about them as He does. So, when Jesus departs, they can be confident that God will continue to love and protect them, b/c the Father and the Son are one.
 - i. Appl – Jesus wants us to know His Father’s heart for us!
- e. The difficulty in believing that the Furious Father in the OT has the same heart as the Gentle Jesus in the NT. The raging bull or the gently dove?
 - i. Compare the timeline: OT is 3500 years of recorded history; the Gospels is three years of history. We have a much clearer picture of God’s interaction with mankind in the OT than in the NT. The Gospels give us a clearer picture of God’s love and purpose for mankind, but the OT gives us a much clearer picture of how God interacts with individuals and nations. Since God is the same today as He was yesterday and will be tomorrow, He hasn’t changed in his approach.
 - ii. Look at the OT passages of God’s love, patience and joy.
 - 1. The length of time before the Flood – Gen.5. Several thousands years elapsed and mankind grew more corrupt, before judgment. Even then

God provided a way out, but the people didn't listen. *You never see a capricious God in the Bible!* He is always patient, and provides opportunities for people to change.

2. The length of time for the people in the Promised Land to change before the Israelites returned – Gen.15.13–16. God gave them 400 years to repent.
 3. The plagues in Egypt would have stopped if Pharaoh would have released God's people – Ex.5–7.
 4. God gave Israel over 200 years to change before they were taken captive. He gave Judah over 400 years to repent before He sent them into exile. All along the way, God sent prophets, foreign invaders, miracles and geo-physical signs which indicated his desire that they repent.
 5. Even with certain discipline headed their way, he assured them of his love – Jer.31.1–6 – and determination to bring them back to the land.
 6. Hear God's heart – Jer.18.7–12; Jer.29.10–14.
 7. We don't consider God's discipline in the context of His incredible patience, ongoing warnings and hope filled promises. Neither do we consider the incredible blessings and prosperity they experienced for decades when they lived in obedience to Him.
- iii. Look at the NT passages of God's discipline, and judgment.
1. Jesus prophesied Israel's destruction – Luke 19.41–44; 20.9–18 (Par of the Evil Farmers). This happened in 70 AD when Rome came and destroyed Jerusalem, the Temple and deported the people.

- 2. Many people were judged with death (Ananias, Sapphira, Herod Agrippa, those at the Church of Corinth, 1 John 5 “the sin unto death”) and some stricken with blindness, including Paul.
 - 3. Look who is executing judgment in the Book of Revelation – Jesus, Rev.5 & 6.
 - iv. My point is that in the OT & NT you see the same God. One who is both loving and just; patient and righteous; caring and firm. The Father and the Son bear the same image. One isn’t the good cop & the other the bad cop.
 - v. I’m tired of Christian ignorance on this subject. There is not two separate deities with different temperaments.
- II. Jesus and the Father are of the same essence/nature (14.10a, 11).
- a. Scriptures: John 10.30, 38; 17.21.
 - b. They are equally divine. Jesus remained divine as a human, but he restricted his divinity by the confines of a human body and human nature. In other words, though both divine and human in his nature, he didn’t call upon that divinity in this life. For instance, when he was hungry he didn’t access his divine side & become filled or when he was tired he wouldn’t dip over into the divine reserve and become refreshed or when he faced a strong demon he didn’t reach into his God nature and cast it out (In fact, he told his disciples when they faced particularly strong demon he said, “they can only come out through prayer and fasting”. low, he didn’t use his divinity to gain control, but rather a continual dependency on God expressed through concentrated prayer & fasting).
 - c. Everything he did he did as a man filled with the Holy Spirit. He fully identified with humanity, and lived as Adam would have had Adam never sinned. He walked in communion with the Father the same way we do which is through the activity of the Holy Spirit. Jesus lived exactly the way Adam & Eve lived before they sinned. He was more fully human than we

are for he possessed the humanity that Adam & Eve had before the fall. He walked in the type of humanity which was to be our destiny before sin entered but one day will be ours when we are glorified.

- d. After his resurrection and ascension, he resumed his place of authority and now functions with the full divinity that was always his.
 - e. Our language – Son of God and Father. It sounds like we’re stating that Jesus is a creation of the Father. If we have that understanding then we need to be consistent with our interpretation and apply it to the Father. It means He’s both creator and created. He’s both a father & the son of a father.
 - i. Father and Son is a way of describing the relationship that exists between the two. It isn’t a way of describing their nature/essence/make up/divinity, but a way of describing how they inter-relate with each other and humanity.
 - ii. They are both divine, eternal, equal and all powerful, but each serves a different role.
 - f. Jesus makes it clear that he understood himself to be God
 - i. Scriptures:
 - 1. God is known as the I AM (I have always been & will always be) – Ex.3.14; Is.41.4, 43.10, 46.4
 - 2. The claims: John 8.58; 4.26; 6.20; 13.19, 18.4–8
 - 3. The Jews understood that he was claiming to be equal with God – John 5.18, 8.59, 10.33, 19.7
 - ii. You can’t agree with the Muslims, Jews or other faith groups who believe that Jesus was only a prophet. Jesus never limited himself to that role, he proclaimed himself to be God. He shared the same essence/nature as the Father.
- III. Jesus and the Father live in unity with each other (14.10b).
- a. He is speaking the word and doing the works of the Father.
 - i. John 5.19, 8.28, 12.49f., 14.24

- ii. He only did the Father's will. He wasn't a puppet on a string with no will of his own. He lived in such close unity with the Father that what flowed out of his life was exactly the desires of the Father. It's not like he had to consult the Father or was a spokesman who only said what the "big man" told him. In other words, he had no opinions of his own but just rattled off the Father's heart.
 - 1. Illust of an auditorium speaker & a person speaking. The auditorium speaker says nothing, whereas, the person speaking vocalizes his thoughts through the auditorium speaker. IOW, Jesus says nothing and is a mouthpiece for the Father.
 - iii. It's hard for us to fathom a relationship so close and intimate that you see everything the same. Jesus wasn't expressing the Father's heart, but keeping his opinion to himself. They always have the same desires as the other. They not only know each others thoughts (like I can know Stephanie's thoughts & not agree with them) but they share/agree/hold to those thoughts.
 - iv. There is unity of thought and purpose born out of love and devotion to the other.
- b. There is complete unity within the Godhead. There is no hierarchy or superiority, but rather relationship. They live in close, intimate relationship with each other. They each have different roles, but they are equal
 - i. The two Trinity paintings - note the relationship, love and equality that is represented in the painting. There is no hierarchy
 - c. This unity is expressed in their response to humanity. Read John 3.16 in light of God and, not the Father, sent the Son. It was their idea not just the Father's idea. I'm not sure this concept of the Father developing the plan, Jesus executing it and the Spirit maintaining the plan is that clean. They each

fulfill different roles, but it's not in absence of the other. They are in, around and in agreement with the work of the other.

- d. The critical importance of unity with God and others – John 17.21–23.
 - i. Union with each other and the Lord is necessary for the advancement of the Kingdom of God – v.21. I don't believe this is doctrinal or denominational unity. God is very diverse and expresses his diversity through the many denominations and Christian movements. It is relational unity based on our common faith in Jesus, that is marked by the "one anothers" of Scripture.
 - ii. Unity is one of the clearest expressions of being created in the image of God. When we love, honor and serve others it is a reflection of God's image to others. I believe one of the reason there is joy in serving others is b/c it stirs w/in us the image of God and we sense the applause of Heaven.
 - iii. Unity is also necessary for us to experience the same love the Father has for the Son – v.23. We –collectively– can experience fuller measures of God's love by living in intentional unity with other believers. Did you know that by clearing up differences with others clears the air for everyone else? Unity doesn't mean you'll rejoin past efforts, b/c God may have you on a different course. It means you forgive, bless and release them to follow God's will as he directs. The example of Paul & Barnabas.
 - 1. This release will open a new door to God's love being showered on you and others.
 - 2. There may be two or three relationships in this church that if the strife were broken and forgiveness was asked for, blessing was given and release happened it could result in Willow, and even the body of Christ in our area,

experiencing a new level of God's love. There are people who currently are having a hard time walking in the love of God who might experience it if relational unity took place in lives of some of you.

a. It's like a log jam. The careful removal of two or three strategic logs could cause the whole jam to be broken.

- iv. Divisions within families and churches and Christian movements are hinderances to spreading the gospel & releasing God's love upon his children.
- v. One of the reasons some of you haven't experienced God's intimate love in a fuller way is b/c you grew up in a household or churches that were filled with division or conditional love. When we enter into unity with God and give His unconditional love to others (even to those who don't give it to us) it is deposited in our life too.
 - 1. Characteristics of the early church - their absolute devotion to Jesus (no compromise), the power of the HS demonstrated in signs & wonders and acts of compassion and their devoted love for each other.
- vi. Practical application of living in unity with the body of Christ - deal quickly with division, applaud the work of God wherever you see it, no competition, bless other believers, thank God for the diversity, and honor the past (often those in current leadership seldom see the good of previous generations work

IV. Conculsion

- a. Summary - Jesus is the image of the Father and the Father is the image of Jesus; Jesus and the Father are of the same essence/nature; Jesus and the Father live in unity with each other.