

Text: John 14:7-15

Title: "Believe because He has shown us the Father."

Time: 10/5/2025 am

Place: NBBC

Introduction: Since the beginning of 2023, we have been going through the Gospel of John together. In that first message, we learned that John tells us exactly why you and I need to read his Gospel: "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" (20:31).

Every word of the Gospel of John was written by this apostle of Jesus Christ under the inspiration of the Holy Spirit so that you and I would believe that Jesus is the Christ, the Messiah Savior promised throughout the Old Testament, the Son of God, and believing have life in His name. And so as we read through this Gospel, we find reason after reason we must believe on Jesus in this way.

John writes about a time he calls Jesus's hour. It is the time of His death, burial, and resurrection, which John consistently sees as a great triumph and good news for sinners like us. Some reasons to believe are in anticipation of this hour. Others are after the hour has come.

In the very first chapter, we learn that we must believe because Jesus is the Word become flesh. He is God the Son, who became a man, so that we could be called sons of God.

Then in anticipation of Jesus's hour, John gives other reasons why we must believe. We must believe because John the Baptist was Jesus' forerunner, because He is the one whom the Spirit anointed, and because His disciples followed Him in chapter 1.

We must believe because He turned water into wine and was zealous for His Father's house in chapter 2, and because Nicodemus learned that He is the gift of the Father's love, the Bridegroom come for His bride in chapter 3.

In chapter 4 we must believe because the Samaritans believed in Him and because He healed the nobleman's son. In chapter 5 Jesus heals a lame man and then proves His claim to be the Father's unique Son, so we must believe. In chapter 6 we must believe because He fed 5,000 families with five loaves and two fish, because He walked on water, and because He called Himself the Bread of Life.

In chapter 7 John tells us to believe because He was hated by the world, even as He promises the Holy Spirit to those who believe. In chapter 8 John tells us to believe because He is the light of the world, because He is from above, and because He will know if we do not believe.

In chapter 9 He heals a man born blind and then explains that we are all born blind in an important way, so we must believe. In chapter 10 we must believe because He is the Good Shepherd who gives His life for the sheep, and in chapter 11 because He is the Resurrection and the Life who raised His friend Lazarus from the dead after three days.

In chapter 12 John tells us that Jesus's coming hour has come. There we learn that we must believe on Him because He was anointed for His burial, because He entered Passover triumphantly as the fetched Passover Lamb, because He draws all men to Himself by dying, and because the explanations for inexplicable unbelief are tragic outcomes.

Since chapter 12 we have been at the supper table of the last Passover that Jesus would celebrate with His disciples.

Here we have learned that we must believe because Jesus loves His own to the end, because He is our Teacher and our Lord, because He taught His disciples to love one another, and because He stills the troubled heart.

This session with His disciples continues on that last night with them, and we learn from our passage that we must believe that Jesus is the Christ, the Son of God, and believing have life in His name, because He has shown us God the Father as no one else ever could. He shows us how to see the Father, how to hear the Father, how to believe the Father, and how to do works that glorify the Father.

I. Jesus shows us how to see God the Father (vv. 7-9).

Illustration: My wife enjoys the Antiques Road Show. That is a show where people bring in things to experts to find out their true value. I saw a report that on one episode in Great Britain, a lady had purchased a lamp for £10 that would actually sell for £2000 - £4000. She was pleasantly surprised because she did not know the true value of what she had in her possession.

Application: Philip goes through a surprising experience like this in his conversation with Jesus. Jesus has just said that He is the only way, the only truth, and the only life, that no man comes to the Father except through Him (v. 6). He then uses a first class condition to assure His disciples that they had come to the Father through Him (v. 7) – “Since you have known Me, you also shall know My Father. And from now on you are knowing Him, and you have seen Him.” In other words, because they believed on Christ (v. 1), they were doing what verse six says could only be done through Christ – come to the God the Father, know Him and see Him. Do we know Him in Christ?

So this is why Philip's question is out of place (v. 8): "Show us the Father, and that will be enough." He fails to understand that Jesus is enough when it comes to seeing the Father. In his relationship to Jesus Christ, he possessed an ability to know and to see God the Father that could not be improved upon or duplicated elsewhere. Jesus expresses some disappointment in Philip that He did not understand the true value of their relationship in this regard (v. 9).

Perhaps you have witnessed examples of the failure to recognize the importance of Jesus Christ when it comes to seeing and knowing our Father God. Perhaps you have heard prayers that avoid concluding, "in Jesus's name, Amen."

Everything we can possibly see about God the Father or pray about to God the Father has everything to do with Jesus's name (14:14, 14:26, 15:16, 16:23, 16:24, 16:26). Jesus says, if and only if you have seen Me, you have seen the Father. He shows us how to see the Father. We see the Father by seeing Him. We pray to the Father only in His name.

II. Jesus shows us how to hear God the Father (v. 10).

Illustration: Today we are familiar with the difference between "blue-collar" and "white-collar" workers. I am told that the terms originated in the early 20th century because office workers wore white shirts with a tie and trade workers wore more durable blue work shirts without a tie. Another distinction we recognize in these terms is that white-collar workers primarily work with words, whereas blue-collar workers primarily work with their hands. Both categories of workers use both words and hands, but we can still see this difference in these job types.

Application: This verse mentions the works of God. These works include His work of creation, His work of provi-

dence, His work of revelation, His work of salvation, and His work of judgment. It is interesting that while both God's words and His hands are involved in His work according to the Scripture, His words dominate His work. Even the work of His hands is also a work of His words.

When it comes to creation, God said, "Let there be light, and there was light." He did that with His words, not His hands. This was the way He made all things. When it comes to providence, God's sustenance and control of His creation according to His plan, He decrees the end from the beginning with His words. The work of special revelation is the gift of His words to man so that we can know Him and His will objectively together. John tells us that Jesus is the Word made flesh, not the Hand. He is the ultimate revelation of the glory of God (1:14). In the work of salvation, God's word saves. Faith comes by hearing and hearing by the word of God. And like providence, God's work of judgment has its decrees. He will say to unbelievers in the end, "Depart from me you workers of iniquity; I never knew you," and to the faithful, "enter into the joy of your Lord."

Jesus recognizes the truth that God works through His words in verse 10. The ability to hear Jesus's specific words is how the work of God the Father gets done. These words of Christ are especially found today in the Scriptures of the Old and New Testaments through the inspiration of the Holy Spirit. It is the Spirit of Christ that inspired the Scriptures of the prophets and apostles with the words of God (1 Pet. 1:10-12, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did

minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”). With His own words, with the Scriptures His Spirit inspired men to write, Jesus shows us how to hear God the Father. Are we listening to these words?

III. Jesus shows us how to believe God the Father (v. 11).

Illustration: “Divide and conquer” is a political strategy whose label is attributed to Philip II of Macedon, who was the king of Macedonia in the fourth century B.C.. The idea is to conquer an enemy by creating division between them and their allies. God’s enemy uses this against His people.

Application: Here Jesus uses the picture of mutual indwelling to describe the level of unity that exists between Himself and His Father. They cannot be divided and conquered, because they indwell one another. He used the same picture to describe the inseparability of Himself and true believers in v. 20. The idea is that when it comes to this pair, we will never be able to find any daylight between them. Mutual indwellers are always together in every important way.

For this reason, to believe in God must also require belief in Jesus Christ, the Son of God. When it comes to saving faith, there can be no daylight in our hearts between trusting the Father and trusting the Son for our salvation.

IV. Jesus shows us how to do works that glorify God the Father (vv. 12-15).

Illustration: My major league baseball team is the Cleveland Guardians. 12 teams made the playoffs, but making the playoffs was what many are calling a greater work for the

Guardians than for the other 11, because the Guardians did so against all odds. They are the latest of only 9 teams in the history of baseball to make the playoffs with a negative run differential, giving up more runs than they scored. In July they were 15.5 games out of first place, and 11 games out at the beginning of September. In a league of 30 teams, their team batting average is the second worst, above only the Los Angeles Angels who finished in last place in their division and 18 games out of first place. For these reasons, sports commentators have judged the Guardians' work to get to the playoffs as greater than the work of other teams.

Application: Jesus says that the works of His disciples would be greater than His own works, and we could certainly say that any work we might do that is greater than the Lord Jesus's work is greater only in the sense that it is far less likely, much like the Guardians getting to the playoffs. But Jesus give us a different reason why our work as His disciples is greater than His own.

The reason our work is greater than His was is because He went to the Father (v. 12). In other words, because Jesus would die, be buried, be resurrected, and then ascend back into heaven, all that He accomplished in that going to the Father would make our work for Him have greater effect on others than His was able to have during His ministry on earth. He shows us three things about this work that glorifies the Father so that we can do this work.

1. Works that glorify God the Father follow Jesus's example - v. 12a. The goal of the Christian life and work is to be Christlike. Jesus summarized this duty as "take up your cross and follow Me [to Calvary]." To die to self must be our first work each and every day. As His disciples, we must follow Him who went to Calvary to die.

2. Works that glorify God the Father are Jesus's answers to prayer – vv. 13-14. Jesus emphasizes prayer when it comes to doing His works, and He is the one who answers.

3. Works that glorify God are works of obedient love – v. 15. This is our mission on earth, not only to love Him and keep His commandments, but to make disciples for Him and teach the nations to love Him and to keep His commandments (Matt. 28:19-20). His new commandment, as we have learned from John, is that we love one another as He has loved us. Is our work the work of obedient love?

Conclusion: And so we have yet another reason from the Apostle John to believe that Jesus is the Christ, the Son of God, and believing have life in His name. We must believe because Jesus shows us God the Father, only He. Do you believe? Are you trusting Him as the Christ sent to die for your sins, so you can be forgiven? Are you trusting Him as the Son of God who rose from the dead so that you can have eternal life? Have you told Him and others?

“A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction—the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

—David Martin Lloyd-Jones,

*Preachers and Preaching*