

John 14:4-11

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[0 : 0 0] And all of that falls away as one of the ways of death, according to the Proverbs, until Jesus Christ comes and says, I am the way. Now flip over to Hebrews with me, I want to show you a few things here.

Because this is such a, we, it's so elementary to us that are saved to know that Jesus Christ is our salvation. And in the gospel of Jesus Christ, we have forgiveness of sins and access to the Father.

There's so much that we gather from this, and that I think we can just kind of overlook some of this. And I want to put some Bible on it to show you this is a strong, strong thing in the Scriptures, that Jesus Christ is the only way and the only access to God.

Look at Hebrews chapter 7, and let's start in verse 22. Hebrews 7 and verse number 22.

By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death.

[1 : 1 2] So they had to keep coming one after the other. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily as those priests to offer up sacrifices and on.

And so the credentials of Jesus Christ, showing that he can save us, just like those priests died, but he continueth ever, has an unchangeable priesthood, and so he can save us in that same realm, unchangeable, forever, to the uttermost.

Why is that? Well, it says that those that come unto God by him. He's able to save them to the uttermost that come unto God by him. So we'll just take the opposite of that and say he's not able to save to the uttermost those that try to come unto God not by him or around him.

You've got to come to God by him to be saved to the uttermost. He is a surety of a better testament. You want to stick with the old one? Good luck with that, but he can save you.

[2 : 4 0] Look at chapter 10. Look at chapter 10, and this is going to tie into what we just read, where Christ said, I am the way. I'm the way.

No man cometh unto the Father but by me. Hebrews chapter 10, and look at verse, let's start in, let's just read 19 and 20.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.

And having a high priest over the house goes on. We have him as a high priest. So he's a the way. He's a new and living way. And I'll point out to you this verse 19 says, by the blood, and verse 20, his flesh, that was rent like that veil.

And therefore you have those two elements that he calls his disciples and us as well to remember in the New Testament, the blood and the flesh, the body that was broken for us.

[3 : 51] And that is called the way. A new way and a living way. Because he's alive. He is the way. And it's his blood that carved that way open and his broken body on the cross that allowed that way to be open for us to get to God.

Alright, let's look at another one. Go to the right a little bit more to 1 Peter chapter 3. 1 Peter chapter 3.

And just one verse. This covers a lot of ground. Verse 18. 1 Peter 3, 18.

For Christ also hath once suffered for sins, the just for, in the place of, for the unjust, that's me.

Why did he do that? Here's the line. That he might bring us to God. I am the way. No man cometh unto the Father but by me.

[5 : 06] He suffered for our sins. You didn't suffer for your sins. He did it that he might bring us to God. He's a living way to the Father. You can't get to the Father without going through Jesus Christ.

He's, you can write this if you want to. 1 Timothy chapter 2 and verse 5. The Lord Jesus Christ is called a mediator.

A mediator between God and man. 1 Timothy 2, 5. For there is one God and one mediator between God and men. The man, Christ Jesus.

Anybody tries to get to God apart from Jesus Christ, they're not going to make it. In Ephesians chapter 2, you can turn to this one. Go to Ephesians chapter 2.

He accomplished something. Something that needed to be accomplished else we don't have access. Ephesians chapter 2.

[6 : 15] Do you remember in Hebrews where it teaches that the sacrifices of the Old Testament could never take away sins? And so, do you want to be in that condition where your sins can never be taken away?

They can only just be atoned or just covered temporarily and temporarily again and again and again and just continually, continually, continually until Jesus Christ shows up and offers Himself one sacrifice for sins forever and then sits down in the right hand of God.

He can take away the sins. So, Ephesians 2, and we're talking about Him being able to bring us to God, that nobody comes to the Father but by Him.

Just verse 13. You were in the past Gentiles in the flesh. You were apart from God. But now, verse 13, but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

The new and living way. You're made nigh. He brings us unto the Father. Skipping down a little bit, look at verse 18. 2, 18.

[7 : 25] For through Him, we both, Jews and Gentiles, we both have access by one Spirit unto the Father. Without Jesus Christ, no mediator, no access, no blood, no broken body, and we can't get to God.

Paul, in chapter 3, bows his knees unto the Father of our Lord Jesus Christ, and he can access God. Matter of fact, verse 12 of chapter 3 says, in whom we have boldness and access with confidence by the faith of Him.

And so, you're not getting to God without the Lord Jesus Christ. And so, that plainly is stated in John chapter 14 and we kind of can just say, yep, He's the only way to heaven and it's true.

I mean, it's just that singular thought is so true but you can expound upon it a whole lot more. And there's a lot more scripture to put on it. We're just hitting a few. Back in chapter 14, when the Lord Jesus Christ in verse 4 says to these men, Whither I go ye know, and the way ye know, He's speaking of Himself now.

We know that. We see it. But in the moment, the disciple says, no we don't. And so, if I could put this in just an example here, imagine that some filthy rich billionaire, you're befriended and he stands there and looks at your car that's just on its last leg and he's like, man, you need a new car.

[9 : 03] And he says, and you know how we're going to get you one. And you look at him and say, I don't know how I'm going to get one. I don't have two nickels to rub together.

I can't afford a payment. Quit on something. Could you imagine that billionaire, I mean with all the money and resources in the world and 20 cars and all, you know, when he says to you, you know how you're going to get a new one.

He's telling you, I'm going to take care of this for you because it's nothing to me. That thought is Jesus Christ standing and saying, Whither I go, the way ye know, and they're like, we don't know what you're talking about.

He's talking about Himself. He's been with them so long, taught them so much, and it's still sadly, seemingly, just missing them. I want to point out something quickly here.

This is a pretty famous message. I think it's a straight up just like salvation message that Dr. Uckman used to preach years ago and he'd draw this and he'd say these three things about Jesus Christ from this verse.

[10 : 04] for any man to say that I am the way, the truth, and the life. For any man on this planet to say, no man cometh unto the Father but by me.

He's either one of three things. He's either a liar, which if he's just a man, if I said that to you, I'd be a liar. Or he's a lunatic, meaning he just is lost.

He's out there. Or if he's neither a liar or a lunatic, then he's Lord. And it's a salvation message there that he preached from those three points to show Jesus Christ is in fact the only way to the Father.

And so, alright, let's move on. No man cometh unto the Father but by me. And now, because of this kickback by Thomas, Christ is going to now start to dig in on this.

I don't know that he intended to, but now he is. And so in verse 7, if ye had known me, ye should have known my Father also. He said in verse 5, we don't know the way and Christ said, I'm the way.

[11 : 06] If you didn't know this, if you're missing this stuff, if ye had known me, ye should have known my Father also. And from henceforth, ye know him and have seen him. Okay, so have they seen the Father?

And they're going to say, again, what are you talking about? Like, Philip's going to now open his mouth. In verse 8, Philip saith unto him, Lord, show us the Father and it sufficeth us.

We'll be satisfied? Just show us. Like, let's see this, the Father. Let's see a revelation. And Christ is going to just feel a kick in the gut again from his own men and just realize, like, how much of this are you guys missing or not seeing or not exercising faith?

I said in verse 1, believe also in me. From henceforth, ye know him, verse 7, and have seen him. I don't believe he's saying from henceforth, like, from this moment forward as I speak these words right here in this room, henceforth.

I think he's saying that as a general, since I have come from henceforth, now in this stage of your life because of your dealings with me, ye have known him and seen him.

[12 : 21] Look back, I need to remind you of this, look back at chapter 1, why he would say that. Chapter 1, verse 18, no man hath seen God at any time, but he just said, you have seen him, the Father.

You've known him and seen him. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, remember that phrase for a little bit later, he hath declared him.

We've covered this several times, but it's the Lord Jesus Christ coming to earth taking on flesh is declaring, he's a declaration of the Father, a revealing or a revelation of God.

And when Christ says, if you have known me, you should have known my Father. From henceforth, you know him and have seen him. And Philip just doesn't get it.

Show us the Father. Now Christ kicks back on him in verse number 9, saying, Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip?

[13 : 32] And I've pointed this out before here, where in the Gospel of John especially, you see Jesus Christ giving a little bit of sass or attitude back at his disciples or others. He gives it to Nicodemus, he gives it to Pilate, he gives it to Peter in the last chapter.

There's little spots throughout here where you just see some of that personality coming out, that frustration or something that many just ignore or pretend doesn't exist, but it's very alive in him of having a sharp tongue when needed.

And in verse 9, have I been so long time with you? He could have said it a whole lot nicer if he wanted to. He could have just been very gentle and treated him like an innocent child that just wants to learn.

But he's frustrated with their lack of faith and just receiving what he said. Have I been so long time with you and yet hast thou not known me, Philip?

Here comes a statement. He that hath seen me hath seen the Father. And how sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in me?

[14 : 45] Philip has to answer that question. Or at least, if it's rhetorical, it's still, it's in his face. Do you not believe?

This is Christ speaking to him face to face, man to man. Do you not believe that I'm in the Father and that the Father's in me? What's the man going to say? Sorry.

Does he believe it or not? I am in the Father and the Father's in me. He that hath seen me hath seen the Father. This is taking you back to chapter 1.

Jesus Christ is a revelation of the Father. Continuing in verse 10, the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father and the Father in me. And if that's too much for you to understand, because that's a tricky one, then he says, or else, believe me for the very works sake.

[15 : 51] And this is again, ground we've covered multiple times in this gospel that he says the works are a, they bear witness that he is of the Father from the Father. And so a lot of this is repetitive stuff.

And you think this is settled by now. Now let's hit a few things while we're here. In verse 11, believe me that I am, present tense, right here, right now, I am in the Father.

Well, where is the Father? He prayed, our Father, which are in heaven, hallowed be thy name. And if the Father's in heaven, and Jesus Christ is, present tense, in the Father, how does that work?

I can't answer how that works. But I can tell you that's what it says. And again, this is another case in point of the spiritual nature of God.

That he's a triune being. And this language is just going to carry all the way into this chapter further. It's just going to keep coming out. He's going to start to expound some things about the Father and the Comforter, the Holy Ghost, and himself.

[17 : 02] And it's, I don't know, it's not that he's maybe teaching, maybe he is teaching them something they just didn't understand. But for now, let's start with that concept that he said, I am in the Father, and the Father is in me.

Look back at chapter 3. Remembering, we just read this in chapter 1. If you need to look at it again in chapter 1, go there first.

In verse 18, no man hath seen God at any time, the only begotten Son, and this is the phrase, which is in the bosom of the Father.

He hath declared Him. The only begotten Son is in the bosom of the Father. Yet he's declared Him in the body of flesh.

Flip to chapter 3. The Son is in the Father, the Father is in the Son, and they're in two different locations at one time. Look at chapter 3, and verse, I'll start in verse 12.

[18 : 09] He's talking to Nicodemus, a ruler, a master of Israel. In verse 12, if I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?

You're not going to get them because you can't even believe the simple things. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven.

It's the same thing He's telling Philip in chapter 14. He's on earth, but He's in heaven at the same time. He's on earth, but He's in the Father at the same time.

Flip back to John chapter 17. In chapter 17, He's praying to the Father, and He makes some of these same comments.

John 17, and look at verse 21. that they all may be one.

[19 : 11] Speaking of those that would believe on Him and those that would believe on Him through the word of His apostles, all of them may be one as Thou, Father, art in Me and I in Thee, that they also may be one in us.

Yikes. Verse 23, I in them and Thou in Me that they may be made perfect in one. And this is getting into some spiritual constructs here.

It's stuff that we can't relate to physically, so it's hard for our minds to wrap around it. We'll just believe by faith the word of God. Now there's more to this and it's going to continue.

Let's hit that while we're here so that when we get to it it just won't have to talk about it so much. So in verse 11, I am in the Father, the Father's in Me. That's not all. Look a little bit later at just a few verses down in verse 16.

16. And I will pray the Father and He shall give you another comforter, another one in addition to Myself, another comforter that He may abide with you forever.

[20 : 31] who's abiding with them forever. Not the comforter, the Father. Verse 16, I will pray the Father and He, the Father, shall give you another comforter that He, the Father, may abide with you forever.

In plainer words, it's the Father that is in Jesus Christ and it's the Father that is in the comforter and He's abiding in them in the person of the comforter, the Holy Ghost.

Verse 17, even the Spirit of truth. In verse 18 then, Christ says, I will not leave you comfortless, I will come to you.

Now this is not a repeat of the earlier, I will come again and receive you. This is Him coming to them in the person of the comforter, the Holy Ghost. And now He is coming to them and the Father is coming to them, but it's the Holy Ghost that the Father is sending to them.

This is wild, but this is the triune nature of God where these three are one. And while they have distinct personalities or they are distinct persons, they also, here's a verse, let me read this to you in Colossians 2.

[21 : 48] In Jesus Christ, this is worthy of maybe helping you put all this together. Colossians 2 verse 9 says, In Him, that's Christ, in Him dwelleth all the fullness of the Godhead bodily.

In Jesus Christ, all the fullness of the Godhead, Father, Son, Holy Ghost, is in that person, in that person of the Godhead. And so, if that's true of Him, then here it is in John, in Him saying it's true of the Holy Ghost as well, that the Son is abiding with them in the person of the Holy Ghost.

The Father is abiding with them in the person of the Holy Ghost. Look at Romans chapter 8. Romans chapter 8. And we're going to come back to John 14 in a second and just tag something else onto that.

Romans 8. So there's denominations that despise this teaching and they completely take this doctrine or this Trinitarian doctrine and throw it out the window and say it's false, it's not true, and there's one God and He manifests Himself in one of three ways.

And so their doctrine is that Jesus is God, but He's not the Father or the Holy Ghost, and it's like they disappear when Jesus is God.

[23 : 19] And when the Father is God, there is no, they just, they got it mixed up. And these verses say something different. So you either take the Bible literally and you believe it by faith or you rest it, you wrestle with it and pervert it to be something that is easier for you to understand.

And I'll not take that route. I'll take the one I can't understand and trust God to give me understanding as much as He chooses. Romans 8, and look at verse number 9 and 10, and just watch how the words kind of flip around a little bit speaking of the Spirit or of God or the Spirit of God.

And verse number 9 says, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, didn't He say that about the Comforter?

He's going to abide with you forever. I didn't read the verse, but He says, For He dwelleth with you and shall be in you. The Spirit of God dwell in you. Now, if any man have not the Spirit of, it doesn't say God now, in the same verse, He says Christ.

This Spirit, that is God's Spirit, is not only the Spirit of God, He's the Spirit of Christ. And now look at verse 10, And if Christ, no longer is it the Spirit of, but now it's Christ, the person, be in you.

[24 : 39] The body is dead because of sin, but the Spirit is life. So, who's in you? The Holy Spirit. He's called the Holy Ghost.

Look at 1 Corinthians chapter 6. 1 Corinthians chapter 6. Look, Paul interchanges Spirit of God, Spirit of Christ, and the person, Jesus Christ, as all the same thing.

1 Corinthians 6, the very end of this chapter, verse 19, what? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for your body of the price.

So, inside of you is the Holy Ghost. He's in you. Now look at Colossians chapter 2. To your right a little bit.

Colossians. Ooh, on your way to Colossians. Stop at Galatians. Look at Galatians chapter 2.

[25 : 53] And verse 20. Galatians 2.20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.

Christ. You're the temple of the Holy Ghost. So, does the Holy Ghost come in you, and Christ comes in you, and the Father comes in you, like three separate persons, three separate times coming in?

No, it's that one person of God, and the Spirit of God, is the fullness of the Godhead, and in the one dwells all.

Make that point a little closer here. Going to Colossians, this is the first one I wanted to go, chapter 1, sorry, Colossians 1. And it's verse 27, that says, To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus.

Whereunto I also labor, striving according to His working, who's Christ Jesus working, Christ in me, according to His working, which worketh in me mightily.

[27 : 18] And there's more on this. And just tie that verse to Philippians 2.13, For it is God which worketh in you, both to do and to will and to do of His good pleasure.

And we could go on and on and on and on and on and on. But let's come back to John 14. This is confusing, but it shouldn't be, because the Scriptures just start putting them together. It becomes very plain that that's the teaching, that in one person of the Godhead dwells the other.

And here's the final verse on that. I think it's pretty solid. John 14. And remember that He's, in verse 16, He's praying the Father, that He will give Him another comforter, that He may abide with you forever, even the Spirit of truth.

In verse 26, let's connect this so we're clear. But the comforter, which is the Holy Ghost, whom the Father will send in my name, whom, so that's the person, the Holy Ghost.

And the Holy Ghost, in verse 23, Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we, me and my Father, we will come unto Him, and make our abode with Him.

[28 : 44] Verse 16 says, that He may abide with you forever, the Father. So, if this is getting more confusing, I hope it's not.

I hope it's getting a little clearer, and helping you to understand, Christ telling His disciples, believe me, verse number 11, that I am in the Father, and the Father is in me.

And so, that statement there, they're struggling with this thing, so He's going to go forward, and talk about the Holy Ghost is coming, and that's the Father going to dwell with you. And when the Holy Ghost comes, and abides with you, that's me and the Father coming to you.

I'm not going to leave you comfortless, I'm going to come to you, and we're going to make our abode with you. And so, He's starting to expound to them, the spiritual nature of God, and the Trinity, and it's something they wouldn't otherwise understand at all.

Alright, verse number 11, I know this is wild stuff, it's much. There's more, man, there's more here.

[29 : 51] I am in the Father, and the Father in me. Earlier, when Philip said, show us the Father, and it sufficeth us, and then Christ said, have I been, and He said this statement at the end of verse 9, he that hath seen me, hath seen the Father.

I want to tie something back in on that, before we're done. Do you remember in Isaiah's prophecy, of the Messiah, that He would be called certain things, one of them, He would be called, the mighty God, and the next one, right after that, the Son that's given, is called, the everlasting Father.

Unto us, a child is born, unto us, a Son is given, and His name shall be called, and one of those names, is the everlasting Father. In the Son, that was born, is the everlasting Father, Emmanuel, God, with us.

So He says, the Father is in me. Now, if you've seen me, you've seen the Father. Let's just tie, a few thoughts together, to this, that the Bible reveals.

Come back again, to Colossians, and we're going to go, to Colossians 1, and then we're going to go, to Hebrews 1. And here's two statements, they say the same thing, virtually, but they're worth, trying to understand, as much as we can anyway.

[31 : 29] Anyway, Colossians 1, and the reference, in this passage, is about the Lord Jesus Christ, and in verse 15, He is called, the image, of the invisible God.

The image, of the invisible God. Something that's visible, of something that's invisible. Verse 16, by Him were all things created, that are in heaven, that are on earth, visible and invisible.

So, Christ is creating, invisible things, thrones, dominions, principalities, powers, all were created by Him, and for Him. And now look at verse 18, He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things, He might have the preeminence, for it pleased the Father, that in Him, Christ, in Him, should all fullness dwell.

And I mentioned verse, chapter 2 and verse 9 already, that in Him dwelleth all the fullness, of the Godhead, bodily. Now for this moment, Jesus Christ is the image, of the invisible God.

If you've seen me, you've seen the Father, you're looking at Him, portrayed in flesh. Look at Hebrews chapter 1.

[33 : 00] Hebrews 1, and, that's too far. And we'll start at the beginning.

I'm looking ahead. Okay. And so, verse 2 says, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds, who being the brightness of His glory, and the express image, the exact image, of His person, that's Jesus Christ, the exact image, of the person, of the invisible God.

So when you, in the Bible, when there's a manifestation of God, it's the second person, or we call it the second, I don't even like using that terminology, but it's just, kind of common to say, the Father, the Son, the Holy Ghost, the first, second, and third.

I don't even know if second and third is a good thing to say, but we say it. I do. But He is the, He is the person of the Godhead, or the, I don't have words.

I can't say that, it's not right. He is the image of the invisible God, that we can say. The express image of His person.

[34 : 33] When you get a vision of, a visual representation of God, it's Jesus Christ. It's the Word manifest in the flesh. Or in another place, it's an angel of the Lord, an appearance of God, a visual appearance of God.

And it's that Lord Jesus Christ, as we know Him, or the eternal Word, that is making that appearance, because no man hath seen God at any time.

It's the only begotten Son, which is in the bosom of the Father, which came forth from the Father. And John, we've studied that already. He came forth from Him. I proceeded forth from the Father. When He came forth, He came forth in a manifestation, in a way that He could be seen of physical eyes, and speak, and hear, and all of those things.

So this is going pretty far. Okay. Let's stop there. There's another one, but we'll stop there. John 14, I hope that maybe ties up some of the confusion, or just shows you this is a lot of, in the statement, that I am in the Father, and the Father's in me, or he that hath seen me hath seen the Father.

They are one and the same. And we'll just stop with that and pick it up, Lord willing, next week. And when we get to next week, we're going to be able to expose some of the falsehoods that are out there today, and some of the crowd that are just claiming things, and praying things, and trying to stamp Bible verses on it, that they get God to hear them, and do things for them.

[36 : 08] And so, that kind of, I skipped that today, so that I could move ahead, and catch that comforter stuff. So, all right. Father, please help us to understand these things better, and give us wisdom and understanding.

This is hard stuff for us, and we rely, and we need your spirit to open our eyes, and to teach us these things as you see fit.

Help us, Lord, not to confuse others with it, if we don't quite get it, or have a handle on it. Help us to not be proud with knowledge, and let it not puff us up.

But, Lord, just help us to minister to one another, and to use it to edification, we pray in Jesus' name. Amen.