

John 14:4-15 – July 5, 2012

Joh 14:4 **And whither I go ye know, and the way ye know.**

Joh 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Joh 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Joh 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Joh 14:14 If ye shall ask any thing in my name, I will do it.

Joh 14:15 If ye love me, keep my commandments.

Joh 14:4 **And whither I go ye know, and the way ye know.**

Christ is telling Thomas that he knows Him, but Christ knows that Thomas does not know Him after the spirit but only in the flesh ([2Co 5:16](#)) and this is evidenced by what Thomas says next,

[2Co 5:16](#) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

Joh 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Christ answers Thomas that He is the way and the truth and the life spiritually, and that it is "by" **[G1223 dia]** Christ that we come to the Father.

G1223

διά dia *dee-ah'*

A primary preposition denoting the *channel* of an act; *through*

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by [G1223 dia] me.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of [G1223 dia] the mouth of God.

Mat 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for [G1223 dia] my name's sake.

His name's sake which is His word's sake, which are the Father's words Mat 4:4 which words Christ brings to us. No man can come to the son unless we are dragged by the Father (Joh 6:44) and no man comes to the Father but through Christ (Mat 11:27).

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of [G1223 dia] the mouth of God.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 19:24 And again I say unto you, It is easier for a camel to go through [G1223 dia] the eye of a needle, than for a rich man to enter into the kingdom of God.

Christ is the narrow way we go through, the needle, (Mat 7:14), and He tells us there's more hope for an unbeliever (gentile camel within us) to enter into the narrow way of the gospel of Jesus Christ than there is for someone who has riches (rich young ruler Mat 19:22). Those riches we understand to be God's gold that has been wrapped around the idols of our yet carnal hearts. We keep thinking that we are rich and increased spiritually instead of seeing the truth that we are only able to see because of Christ (Rev 3:17) by way of firey trials (1Pe 1:7).

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Mat 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

G1223

διά dia dee-ah'

A primary preposition denoting the *channel* of an act; through

Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

When we know Christ we know the Father as well (Joh 10:30, Joh 17:3). Christ knows that our understanding at this point is yet physical as witnessed by the response of Philip in the next verse (Joh 14:8).

Joh 10:30 I and *my* Father are one.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Joh 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Yes, just show us the Creator of all things and we'll be happy :) This is a real expression of how our flesh does not have the right spiritual perspective at this stage in our walk! :(

Philip is used to show us how absurd our understanding is at first when we are yet seeking to see God in some physical way. We can't help but sow to the flesh at first (Eph 2:2-3) and then later to the spirit (Rom 8:1, Rom 8:4)

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

We are nowhere near understanding at this point that we see through a glass darkly, and without the spirit of God we can only imagine what and who God is (1Co 2:9, Heb 11:7).

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Phillip's problem is our problem, in that until the Son of man is lifted up ([Joh 8:28](#)) within us, we will not know Christ and this is why we need to be brought to a point where we die daily ([1Co 15:31](#)).

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

We are none of His ([Rom 8:9](#)) until we are given to have Christ within us, and this hope ([Col 1:17](#)) enables us to die with Him daily, and to be raised with Him daily ([Rom 6:4](#), [Col 2:12](#)).

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Col 1:27 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:

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Christ knows Phillip's spiritual condition and these things are being said out loud and recorded for our benefit upon whom the end of the ages are come.

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Eph 2:7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Christ poses the question "**Believest thou not that I am in the Father, and the Father in me?**"

Christ's question shows us that just as He believes, because the Father is in Him and He is in the Father, so must we have Christ within us if we are to be able to continue in the

truth and become disciples indeed ([Joh 8:31](#)) who believe that Christ is within us, as the Father was in Christ.

Joh 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

Joh 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Christ has come to reveal the Father, but not in the way that our flesh can receive Him being revealed, and so

Christ says to not be just believing that He is in the Father and the Father is in Him, but

also says to the babe in

Christ, **"or else believe me for the very works' sake"**

The work we're called to is a ministry of reconciliation ([2Co 5:18](#),[Rom 4:7-8,13-16](#)), and the gift of faith ([Eph 2:8-9](#)) will made manifest in those who are being used in this age to do this work. It is not just the works that Christ did that we will do by faith, because we live those words as well ([Mat 4:4](#)), but greater works than these which we know now to be works that reconcile us to God and each other ([Joh 14:12](#)).

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Rom 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Mat 4:4 But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Whatsoever is not done in faith is sin ([Rom 14:23](#)), and the just live by faith ([Rom 1:17](#)) and not by the law for the lawless ([1Ti 1:9](#)), but by the elevated law of the spirit of Christ ([Rom 8:2](#)) which enables us to become true overcomers being reconciled in His one body. This reconciliation is a process ([1Jn 1:8-10](#)) and Christ is the author and finisher of

that process of faith. Christ had to become perfect to be the author and finisher of our faith ([Heb 5:9](#), [Luk 13:32](#), [Heb 12:2](#)).

Rom 14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

1Jn 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Luk 13:32 And he said unto them, *Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.*

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Christ is doing the work within us ([Col 1:29-30](#), [Php 2:13](#)). The growth or outcome of that work of Christ in us is also entirely in God's sovereign hands ([1Co 3:6-7](#)). The parable of the widow's mite reminds us not to compare ourselves with ourselves because God alone knows the heart, and the sacrifice that each of us is called to make ([Mat 16:25](#)) which He works in us to give "*all the living that she had*" ([Luk 21:4,1Co 12:24](#)).

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

1Co 3:6 I have planted, Apollos watered; but God gave the increase.

1Co 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Mat 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Luk 21:4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

1Co 12:24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

1Co 12:25 That there should be no schism in the body; but *that* the members should have the same care one for another.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

The "**greater works than these shall he do;**" is referring to the physical works that Christ did, the physical miracles which are all shadows of the greater works which are accomplished with Christ in us who is now building a holy temple... (1Co 3:16-17, Eph 2:20-22) within each of us that will be used to bring spiritual healing to the world (within) and ultimately to all the world (Oba 1:21). Every man will be saved in the perfect order that God has ordained for His family (1Co 15:22-23) and every man will ultimately worship God in spirit and truth (Joh 4:23-24).

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

There are conditions on this asking, knowing God is sovereign and that all our days are numbered, which gives us a correct view of why we are even asking anything of God in the first place. ([Psa 139:16](#), [1Jn 5:14](#).)

[Psa 139:16](#) Thine eyes did see mine unformed substance; And in thy book they were all written, Even the days that were ordained for me, When as yet there was none of them.

[1Jn 5:14](#) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

God is glorified in Christ... "**that the Father may be glorified in the Son.**" when Christ obeys the Father, and He was obedient even unto the death of a cross ([Php 2:8](#)). We learn obedience as well by the things which we suffer ([Heb 5:8](#)) and we are called to glorify our Father as well, with the hope of glory within us, Jesus Christ through whom we can endure all things ([Col 1:27](#) [Php 4:13](#), [Eph 3:16](#)).

[Php 2:8](#) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

[Col 1:27](#) 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:

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[Eph 3:16](#) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Joh 14:14 If ye shall ask any thing in my name, I will do [G4160 to make or do] it.

[1Jn 5:14](#) And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

[1Jn 5:15](#) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own

will:

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Tit 3:5 Not by works of righteousness which we have done [**G4160 to make or do** **J**], but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Joh 14:15 If ye love me, keep my commandments.

1Jn 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

1Jn 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:*

Eph 2:9 Not of works, lest any man should boast.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.