

Session 8 The Union of Jesus and the Father (Jn. 14:10-11)

I. INTRODUCTION

A. **Review:** Jesus commanded the disciples not to let trouble dominate their hearts (Jn. 14:1).

¹***“Let not your heart be troubled...believe in Me...²⁷My peace I give to you...” (Jn. 14:1, 27)***

B. One of Jesus’ primary themes in John 14 is what the Father’s personality is like and how God’s people are to relate to the Father. We are called to *participate in the family dynamics of the Trinity* as described by Jesus in John 14:7-24 and applied in John 15:1-11.

1. Jesus described His relationship with the Father *as a Man* (14:7-11) and then applied it to His people who are to relate to the Father in a similar way by the Spirit (14:12-24).
2. John 14:7-11 is not a doctrinal lesson about Jesus’ deity, but about His humanity. It is not perplexing that Jesus *as God* lived in union with God—but that Jesus *as Man* on earth could live in a deep union with the transcendent God.

C. The disciples must have found it difficult to believe that a *human* could relate to the transcendent God of Israel in an intimate way. They believed Jesus was the Messiah but did not understand that He lived as the “ideal man”—modeling how a person filled with the Spirit is to relate to God.

⁷***“If you had known [understood] Me, you would have known [understood] My Father also; and from now on you know Him and have seen [understood] Him” ...⁹He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’” (Jn. 14:7-9)***

D. John’s gospel highlights at least 5 aspects in the union between the Father and Jesus—their *mind* (thoughts, plans), *emotions* (feelings), *will* (decisions, values), *words* (speech), and *works* (actions). Thus, they think, feel, value, speak, and act in ways that are in perfect unity with each other.

E. Jesus elaborated on 14:7-9 by describing His relationship with God as a Man (14:10-11).

John 14:10-11 highlights a foundational relational principle in the family dynamics in the Trinity.

¹⁰***“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.***

¹¹***Believe Me that I am in the Father and the Father in Me...” (Jn. 14:10-11)***

1. ***I am in the Father:*** This includes Jesus’ thoughts, feelings, values, words, and acts as being in the Father’s heart—in the sense of bringing great delight to the Father.
2. ***Father in Me:*** This includes the Father’s thoughts, feelings, values, words, and acts as being in Jesus’ heart—in the sense of bringing great delight to Jesus.

F. The Spirit will reveal the deep things of God to those who are hungry for them (1 Cor. 2:10).

9...“Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.”¹⁰But God has revealed them to us through His Spirit. For the Spirit searches [discerns] all things, yes, the deep things of God. (1 Cor. 2:9-10)

G. In John 13-17, Jesus taught on the deep and intimate union of the three Persons in the Trinity (13:32, 34; 14:10-12, 20; 17:11, 21-23). The being of the Father and the Son is of one essence, yet Their mind, heart, and will are distinct while in perfect unity.

H. **The Holy Trinity:** There is one God, who forever dwells in three distinct persons, who are coequal as divine persons. Each person is distinctly different from the others in their function. Each person’s work is unified, fully engaged with joy, and interdependent on the others’ work.

I. Each person in the Godhead enjoys and fully engages in the relationship with the others. Jesus has joy and enthusiasm in His love for the Father. He is moved in loving the Father and in being loved by the Father. His love is never mechanical. He is not disinterested or bored in His relationship with the Father. This is a picture of how Jesus loves us. He is never bored with us.

J. The union in the Godhead reveals the nature, quality, and intensity of Their love and relationships. These relationships are the **model** and **source** whereby we relate to God and each other. Their relationships give us a picture of what perfect love is and of how God relates to God, how God relates to each believer, and how believers are to relate to Him and to one another.

K. Our ability to receive God’s love and to love God and others is anchored in the reality of how the Trinity relates. Thus, it is practical to grow in understanding of the Trinity—it is the **model** of how God’s love functions, and it is the **source** that inspires and tenderizes us to love. We lose much by neglecting to understand even a portion of how the Godhead relates to one another.

L. The three persons are each fully involved with every work of God—the creation, the incarnation, healing miracles, the atonement, the resurrection (Jn. 10:18), etc. Each functions in a diverse way in participating in each work of God. Every miracle that Jesus did—the Father and the Spirit were fully engaged with joy and involved with Him in it. Therefore, we know that the Father is deeply involved in our works because He loves us in a way similarly to how He loves Jesus (Jn. 17:23).

¹⁸“I lay it [His life] down of Myself...and I have power to take it again.” (Jn. 10:18)

²³“...that the world may know that You...have loved them as You have loved Me.” (Jn 17:23)

M. Jesus’ words in John 14 must have shocked the disciples—He said, “*I am in the Father,*” and “*the Father is in Me*” (14:10), then to the disciples He said, “*you are in Me,*” and “*I am in you*” (14:20). When Jesus said, “I am in the Father,” He was saying, “My thoughts, feelings, values, words, and actions deeply move My Father’s heart, and what He thinks and says deeply moves Me.”

¹⁰“Do you not believe that I am in the Father, and the Father in Me?...²⁰At that day you will know that I am in My Father, and you in Me, and I in you.” (Jn. 14:10, 20)

1. **You in Me:** The redeemed are “in” Jesus—our words and thoughts are in His heart, and they move Him. The very fact that He answers our prayers and gives us eternal rewards related to our words and deeds assures us that they move His heart and that He delights in them.
2. **I in you:** Jesus is “in” a believer. He abides in us by His Spirit dwelling in our spirit and by releasing the Spirit’s activity in our life and giving us living understanding of His Word.

N. In John 14:20, Jesus made a dramatic and “extreme” declaration inviting His people to participate in the very relational union that He enjoyed with His Father as a Man.

O. Jesus told them that they would be closer to Him by the indwelling Spirit after He left (Jn. 16:7). Imagine if your friend told you he was leaving, but he would put his spirit in your mind so that you could communicate at a deeper level (than when talking face to face) and that he would never leave you. Even more extreme is the fact that humans can relate to the “Genesis 1 God” this way.

7“...It is to your advantage that I go away...if I depart, I will send Him to you.” (Jn. 16:7)

P. Christ is “in” us, and we are “in” Him—we are not “in” another human being, and no one is “in” you in such a dynamic way that they know your unspoken thoughts and their unspoken thoughts are known by you. No one knows you like this, and you cannot know any others like this.

Q. **Mutual indwelling:** The truths related to the “mutual indwelling” of the three Persons of the Trinity with one another and also with the redeemed (Jn. 14:10-11, 20; 15:4-7). It has been referred by theologians using the Greek term *perichoresis* which speaks of the “mutual indwelling”—the three Persons of the Godhead “enter into” each other, permeate each other, and dwell in each other. Such deep loving acceptance removes fear and hiding and enjoys knowing and being fully known.

R. This reciprocal indwelling between Jesus and His disciples describes the closest possible relationship between them yet without implying equality of any kind with Jesus.

S. Jesus *sees* the Father (Jn. 1:18; 3:11, 32; 5:19, 29, 37; 6:46; 8:38), *hears* the Father (Jn. 3:32, 34; 5:30, 37; 7:17; 12:49-50; 14, 10), and *does* what the Father does (Jn. 5:19-20; 6:38).

1. The Father *directs* the Son, and the Son *obeys* the Father. The Spirit is obedient to the Father and Son. The Son and Spirit are equal in deity to the Father but are subordinate in their roles. There are no differences in the essential nature of the Father, Son, and Spirit. The Spirit *speaks* what He hears, and He imparts the things of Jesus to the believer (Jn. 16:13-15).
2. The Father *testifies* of Jesus (Jn 5:36-37; 8:17), and Jesus *testifies* of the Father (Jn. 3:11, 32; 17:6, 26; 18:37) as the Spirit *testifies* of both the Father and Jesus (Jn. 15:26; Gal 4:6).

T. God created us in three parts: spirit, soul and body. Our soul includes our mind and emotions. The core reality of the new birth is that the Spirit lives in our spirit. Thus, the very uncreated life of God dwells in our spirit. Our spirit is joined to the Holy Spirit, and thus we are one spirit with God.

²³May your whole spirit, soul, and body be preserved blameless... (1 Thes. 5:23)

¹⁷But he who is joined to the Lord is one spirit with Him. (1 Cor. 6:17)

U.The Spirit flows from our heart. The NAS accurately translates this as our “innermost man.”

³⁸He who believes in Me...out of his heart will flow rivers of living water. (Jn. 7:38, NKJ)

³⁸He who believes...from his innermost being will flow rivers of living water. (Jn. 7:38 NAS)

V.John 14:10 and 14:20 are “bookends” to the transforming union described in 14:10-20.

II. OUR THOUGHTS, WORDS, AND DEEDS—IN AGREEMENT WITH JESUS

A.The Spirit desires to help us grow in union with God that includes the same 5 elements of unity that the Father and Jesus enjoy—their *mind, heart* (feelings), *will* (values), *words*, and *works* (actions).

B.Of the 5 elements that I highlight in the union between Father and Son and between Jesus and the body of Christ, I encourage you to focus most on two of them—that is on exerting the emotional effort to bring our thoughts and words into unity with God’s—the other three elements will follow.

⁷If...My words abide in you, you will ask what you desire, and it shall be done for you. (Jn. 15:7)

C.As we intentionally seek to “think and speak” in agreement with God, over time this will affect how we feel and act and will also cause what God thinks and feels to progressively move our hearts.

D.The fruit of this union with God is *miracles* (14:12), *answered prayers* (14:13-14), *obedient love* (14:15), and enjoying *God’s manifest presence* (14:21-24) by the power of the Spirit (14:16-17).

¹¹Believe Me that I am in the Father...or else believe Me for the sake of the works themselves.

¹²“...he who believes in Me, the works that I do he will do...¹³ Whatever you ask...I will do...” (Jn. 14:11-14)

1. The Father’s words filled Jesus’ heart so, when He spoke, it released the Father’s works. Miracles done by Jesus proved that the Father’s words filled His heart and that His words moved the Father. He wanted them to know that He had this quality of relationship with God.
2. There is a deep correlation between the words of the Son filling the Father’s heart and the Father’s works being released into the natural realm. Thus, we value filling our heart with God’s words via prayerful meditation and speaking our words into His heart via intercession.

E.Thoughts and words in agreement with the Spirit bind people to God and each other in His grace. David understood the power of our thoughts and words in our relationship with God (Ps. 19:14).

¹⁴“Let the words of my mouth and the meditation of my heart be acceptable in Your sight...” (Ps. 19:14)

F. Moses taught that the command to love God (Deut. 30:6) was not *too mysterious* (too hard to understand), nor was not it *far off* (outside their ability), nor did they need to *ascend to heaven* (have a heavenly encounter), nor *go overseas* (to receive it at a revival center) to do it.

¹¹This commandment...is not too mysterious for you, nor is it far off. ¹²It is not in heaven, that you should say, “Who will ascend...and bring it to us...?” ¹³Nor is it beyond the sea... ¹⁴The word is very near you, in your mouth and in your heart, that you may do it. (Deut. 30:11-14)

G. We spend countless hours over our lifetime talking to people in our heads, arguing, making plans, showing love to people who are not physically present with us. But there is One who actually is “there” though the Spirit who will communicate with us and tenderize our heart as we come to Him. We are all called to experience union and active intimacy with God’s heart. Abiding in Christ is not passive but active (15:4-7). Our goal is to cultivate an on-going heart dialogue with our Beloved. It is an awesome privilege that is within the reach of all—even the weakest or newest believer.