

The Revelation of God in Jesus Christ

John 14:6-11

John 14:1–11 (NKJV)

14 “Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father’s house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. ⁴ And where I go you know, and the way you know.”

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has

seen Me has seen the Father; so how can you say, 'Show us the Father'? 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, or else believe Me for the sake of the works themselves.

Introduction

[John Calvin](#) was a highly influential leader in the [Protestant Reformation](#). Born in France and educated in civil law, Calvin eventually fled Catholic France and moved to Geneva, Switzerland, where he instituted many reforms. Under Calvin's leadership, the city of Geneva became a haven for other Reformers who fled persecution in their own countries; also, by 1540 the city began moving toward a theocracy—moral law and civil law were one and the same. In 1553 came a confrontation with a heretic named Michael Servetus, who was eventually executed in Geneva for his heresy; this incident has been a source of controversy ever since.

Michael Servetus was a Spanish physician and theologian who rejected orthodox Trinitarian doctrine. According to Servetus, God is one single person. He contended that the persons of the [Trinity](#) are actually “forms” in which God has chosen to manifest Himself. According to Servetus, Christ was made a man by God, and His human nature prevents Him from being God. Servetus concluded God is eternal, but Jesus Christ is not. In his denial of the Trinity, Servetus was seen as a heretic by Catholics and Protestants alike. John Calvin briefly corresponded with Servetus, but broke off all communication after the first few letters, as it was apparent that Servetus was unyielding in his denial of the Trinity.

In 1552 the Spanish Inquisition took action against Servetus, but he escaped their hands. Later, the French Inquisition declared Servetus worthy of death but had to burn him in effigy, due to his escape. In August 1553, Servetus traveled to Geneva where he was recognized and at Calvin’s request was imprisoned by the city magistrates. The trial of Michael Servetus lasted through October, at which time the Council of Geneva condemned him to death. Servetus was burned at the stake on October 27, 1553. The Calvinists and

the Catholics both wanted him dead, but the Calvinists got to him first.

The condemnation and death of Michael Servetus has been a black mark on John Calvin's record for centuries. Was the burning of Servetus justified, or was it cold-blooded murder? God will judge. In contemplating the history of Calvin and Servetus, it is good to remember the following facts:

- The laws in Switzerland made heresy punishable by death; Servetus' death was thus justified in the eyes of the Geneva Council. Plus, the councils of Berne, Zurich, Basle, and Schaffhausen were consulted, and they all encouraged the verdict and punishment.
- Calvin agreed with the sentence of death passed on Servetus; however, he urged that in mercy Servetus be executed by the sword, not by burning. The council rejected his suggestion.
- Michael Servetus was the only heretic ever executed in Geneva in Calvin's lifetime. In comparison, between 3,000 and 10,000 people were executed by Catholics in Spain alone during the [Inquisition](#). As tragic as Servetus's death was, it should be kept in perspective.

The doctrine of the Trinity has come under increasing attack over recent years from a variety of groups. Some of these groups (such as Muslims and Jehovah's witnesses) deny that this doctrine is even found in Scripture. They are often quick to point out that the word "trinity" is to be found nowhere in the Bible. This is correct. While the phraseology is not found in Scripture, however, the concept most certainly is.

In this article, I want to provide a definition of this important doctrine, explaining what exactly the Trinity is, as well as what it isn't. I shall then examine the Scriptures to see whether they provide adequate substantiation of this concept.

So, what exactly do we mean when we talk about the Trinity? Writing in the early third century, in his *Against Praxeas*, Tertullian is credited with first employing the words "Trinity", "person" and "substance" to convey the idea of the Father, Son and Spirit being "one in essence — but not one in person". Indeed, Tertullian writes, "Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent

Persons, who are yet distinct One from Another. These Three are, one essence, not one Person, as it is said, “I and my Father are One,” in respect of unity of substance not singularity of number.”

This concept was established as church orthodoxy at the famous Council of Nicaea in A.D. 325. The Nicene Creed speaks of Christ as “God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father.”

Lesson

- 1.The Essential for the Knowledge of God
- 2.The Equality of the Father and Son
- 3.The Essence of the Father and Son
- 4.The Expression of the Father in the Son.

1.The Essential for the Knowledge of God

John 14:6–7 (NKJV)

⁶ Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

6 Λεγει αυτω ο Ιησους Εγω ειμι η οδος και η αληθεια και η ζωη ουδεις ερχεται προς τον πατερα ει μη δι εμου

7 ει εγνωκειτε με και τον πατερα μου εγνωκειτε αν και απαρτι γινωσκετε αυτον και εωρακατε αυτον

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:6–7). Bellingham, WA: Logos Bible Software.

Jesus answers Thomas' question
John 14:5 (NKJV)

⁵ Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

This is in response to the statement Jesus has just made,
John 14:2–4 (NKJV)

² In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also. ⁴ And where I go you know, and the way you know."

So Jesus says

John 14:6–7 (NKJV)

⁶ Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

Heaven is where the Father is, it is where the eternal dwelling place is for the saints.

Heaven is not so much a place but a Person.

Heaven is Heaven because of who is there. Its like your home, and family. The house is just wood, and brick and mortar, But the real home is the family.

Revelation 21:1–4 (NKJV)

21 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away.

Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of

heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, “Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. ⁴ And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

So Jesus says that the only way to the Father and the Father's house is through Him. YOU must go through Jesus Christ to get to the Father.

But he does not suggest that it's a matter of getting directions, or going through a formula. It's not a matter of ritual or religion. It's not a prayer or a simple confession.

Rather it is knowledge of the Son. Access to the Father is through knowledge of the Son.

Thomas has asked how can we know the way.
 in other words, How can I know the facts
 Jesus says it's not how can I know, but who you
 need to know.

He said

John 14:6 (NKJV)

⁶ Jesus said to him, “**I am the way**, the truth, and the life.
 No one comes to the Father except through Me.

John 14:7 (NKJV)

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

⁷ “If you had known Me,

7 εἰ ἐγνώκειτε με

ginōskō – properly, to know, especially through personal experience (first-hand acquaintance). **1097** /ginōskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (**1097** /ginōskō = sexual intimacy) a man?'"

The **Pluperfect Tense** is a secondary **tense**. It is used of action that had been completed prior to some point in the past.

Also the

⁷ “If you had known Me,

7 εἰ ἐγνώκειτε με

Second class conditional= had you known me but you didn't.

Commentators differ on the use of the Pluperfect with the 2nd class conditional sentence

Some say that what Jesus has in mind is that they know him but they don't "Really" know him. This is reflected in some of the newer translations. The NIV is an example of this. It does not have the word "really" in the text, but it is an attempt to interpret the text in its translation.

John MacArthur takes this position. "He chided them (the verbs in v. 7 are plurals, indicating that the Lord was no longer addressing Thomas alone as in v. 6, but all the disciples), **"you would have known My Father also."** If the disciples had fully grasped who Jesus was, they would have known the Father as well."

MacArthur, J. F., Jr. (2008). [*John 12-21*](#) (p. 104). Chicago, IL: Moody Publishers.

There is no doubt that we can all say that we don't know Christ as well as we would wish. And it should be the goal of every Christian to know Jesus More.

Even Paul stated that as his goal
Philippians 3:10 (NKJV)
¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

But I personally don't believe that that is what Jesus has in mind here.

In Jesus' rebuke to the Jewish Leaders,

John 8:19 (NKJV)

¹⁹ Then they said to Him, "Where is Your Father?"

Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."

There Old Testament interpretation and tradition had made it impossible for them to know God or to know Christ.

I believe that Jesus is talking of the past religious experience of the disciples in contrast to the current understanding of Christ.

v. 7 If you had known me in the past through the proper interpretation and representation of the OT Covenant, you would have known the Father also. but you didn't.

There religion had blinded them. There Traditions had hidden the real God from them.

John 14:7 (NKJV)

7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

IMPORTANT POINT

The Lord's statement was nothing less than a claim to full deity and equality with the Father. He is the way to God (v. 6) because He is God. He is not merely a manifestation of God; He is God manifested. That truth, a constant theme in John's gospel

John 1:1–3 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made.

John 1:14 (NKJV)

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18 (NKJV)

18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

John 5:18 (NKJV)

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 8:58 (NKJV)

⁵⁸ Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

John 10:30–33 (NKJV)

³⁰ I and My Father are one.”

³¹ Then the Jews took up stones again to stone Him. ³² Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

³³ The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

John 19:7 (NKJV)

⁷ The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

John 20:28–29 (NKJV)

28 And Thomas answered and said to Him, “My Lord and my God!”

29 Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

It is the watershed that divides true from false views of Christ. Many throughout history and today have regarded Jesus as nothing more than a good man; an exemplary, virtuous moral or religious teacher. But that is impossible. No one who claimed to be God incarnate, if his claim were false, could be a good man. If he knew his claim was false, he would be an evil deceiver; if he sincerely believed it was true when it was not, he would be a raving lunatic. But the evidence conclusively shows that Christ was neither a liar nor insane. Rather He was God, exactly as He claimed to be.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 104). Chicago, IL: Moody Publishers.

Now Jesus does not leave Thomas and the disciples with that rebuke. He then gives encouragement and stability to their faith.

John 14:7 (NKJV)

7“If you had known Me, you would have known My Father also; and

from now on you know Him and have seen Him.”

7 εἰ ἐγνώκειτε με καὶ τὸν πατέρα μου ἐγνώκειτε αὐτὸν καὶ ἀπ’ ἀρτί γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτὸν

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:6–7). Bellingham, WA: Logos Bible Software.

From now on, Jesus insists, you do know him and have seen him. The contracted pair of words rendered From now on (ap’arti), could be read as one word (there were usually no spaces between words in the early uncial manuscripts) with the meaning ‘assuredly’. It is tempting to think that is what Jesus means here: ‘and assuredly you do know him and have seen him.’ If we retain From now on, the reference is to the time the disciples have come to know Jesus during his ministry, and especially through the hour of his death and resurrection, now immediately upon them.

Carson, D. A. (1991). *The Gospel according to John* (p. 493). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It is possible to interpret the phrase **from now on you know Him, and have seen Him** as referring to that very moment in the upper room. However Philip’s question in verse 8, suggesting that the disciples still did not understand Jesus’ point, argues against an immediate fulfillment of His words. It was only after Christ’s death, resurrection, ascension, and the coming

of the Spirit at Pentecost (John 14:17, 26; 15:26; 16:13) that the disciples would finally understand Jesus' deity and relationship to the Father (John 20:28; Acts 2:22ff.; 3:12ff.; 4:8–12; 5:29–32). Because that understanding would certainly come in the future, Jesus spoke of it as if it were a present reality.

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 104). Chicago, IL: Moody Publishers.

John 14:7 (NKJV)

7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

7 εἰ ἐγνώκετε με καὶ τὸν πατέρα μου ἐγνώκετε αὐτὸν καὶ ἀπ’ αὐτοῦ γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτὸν

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:6–7). Bellingham, WA: Logos Bible Software.

You **are knowing** him (**Present tense**) and **have seen** him and continue too. **Perfect tense**, **ἑώρακατε**

Original Word: ὁράω

Part of Speech: Verb

Transliteration: horaó

Phonetic Spelling: (hor-ah'-o)

Definition: to see, perceive, attend to

Usage: I see, look upon, experience, perceive, discern, beware.

3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

This is an amazing statement,
that they know the Father and have seen him.
They had heard him speak

John 12:20–30 (NKJV)

²⁰ Now there were certain Greeks among those who came up to worship at the feast. ²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

²² Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

²³ But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. ²⁴ Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. ²⁵ He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

²⁷ “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. ²⁸ Father, glorify Your name.”

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

²⁹ Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

³⁰ Jesus answered and said, “**This voice did not come because of Me, but for your sake.**”

Matthew 17:5–8 (NKJV)

⁵ While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” ⁶ And when the disciples heard *it*, they fell on their faces and were greatly afraid. ⁷ But Jesus came and touched them and said, “**Arise, and do not be afraid.**” ⁸ When they had lifted up their eyes, they saw no one but Jesus only.

2 Peter 1:16–18 (NKJV)

¹⁶ For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. ¹⁷ For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” ¹⁸ And we heard this voice which came

from heaven when we were with Him on the holy mountain.

John 14:8 (NKJV)

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

8 Λεγει αυτω Φιλιππος Κυριε **δειξον** ημιν τον πατερα και αρκει ημιν

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:8). Bellingham, WA: Logos Bible Software.

show - Imperative

Thomas was silenced by Jesus’ reply to his question, but **Philip** was still not satisfied. Expressing the disciples’ continuing lack of understanding, Philip **said to Him, “Lord, show us the Father.”** He was not content with indirect knowledge of God, even that given by Jesus Himself. Instead, he wanted a visible manifestation of the Father’s presence to sustain his faith. Perhaps he had in mind the experiences of Jacob (Gen. 32:30), Samson’s parents (Judg. 13), Moses (Ex. 33:18–23; 34:6–7), the elders of Israel (Ex. 24:9–10), Isaiah (Isa. 6:1–4), and Ezekiel (Ezek. 1:1ff.). Such a theophany, Philip

added, would be **enough** to reassure them (the plural pronoun **us** suggests that Philip spoke for the others as well).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 104–105). Chicago, IL: Moody Publishers.

Jesus responds to Philip with 3 Reasons that to see Jesus is to see God.

Philip does not know it now, but he is getting a theological treatise on the Doctrine of the Trinity.

Philip and the other disciples know nothing of the doctrine of the Trinity. They have been taught from early childhood that God is one. not three.

The Shema of Israel

Deuteronomy 6:4 (NKJV)

⁴ “Hear, O Israel: The Lord our God, the Lord *is* one!

On this passage the Jews lay great stress; and it is one of the four passages which they write on their phylacteries. On the word *Elohim*, Simeon ben Joachi says:—‘Come and see the mystery of the word Elohim: there are *three degrees*, and each degree is by itself *alone*, and yet they are all *one*, and *joined together* in *one*, and are not *divided* from each other.

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). [The Treasury of Scripture knowledge](#) (Vol. 1, p. 128). London: Samuel Bagster and Sons.

Deuteronomy 4:35 (NKJV)

³⁵ To you it was shown, that you might know that the Lord Himself *is* God; *there is* none other besides Him.

Isaiah 44:6 (NKJV)

⁶ “Thus says the Lord, the King of Israel,
And his Redeemer, the Lord of hosts:
‘I *am* the First and I *am* the Last;
Besides Me *there is* no God.

Isaiah 45:5 (NKJV)

⁵ I *am* the Lord, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,

Jeremiah 10:10–11 (NKJV)

¹⁰ But the Lord *is* the true God;
He *is* the living God and the everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to endure His
indignation.

¹¹ Thus you shall say to them: “The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.”

Mark 12:29–32 (NKJV)

²⁹ Jesus answered him, “The first of all the commandments *is*: ‘Hear, O Israel, the Lord our God, the Lord is one.’ ³⁰ And you shall love the Lord

your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This *is* the first commandment. ³¹ And the second, like *it*, is this: ‘*You shall love your neighbor as yourself.*’ There is no other commandment greater than these.”

³² So the scribe said to Him, “Well *said*, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

James 2:19 (NKJV)

¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble!

So the doctrine of Trinity 3 in one is foreign to them.

So Jesus explains how seeing him is seeing the Father and that they are one.

And there reasons he gives are astonishing

Because of:

- 1.The Equality of the Father and Son
- 2.The Essence of the Father and Son
- 3.The Expression of the Father in the Son.

It needs to be noted at this point that attempts have been made to try to explain or explain away the trinity.

There are some that flatly deny it like the Jehovah Witnesses and the Islam.

But then there are those that wish to explain in in such a way that it compromises the doctrine and the integrity of Scripture.

Some use illustrations like
egg, or the Sun,

Some try to explain it like the superman view.

Modalism. Modalism, also called **Sabellianism**, is the unorthodox belief that God is one person who has revealed himself in three forms or modes

Frankly put, if you properly teach the doctrine of the Trinity, there will be gaps in our understanding. We and read what the scripture says and we can understand what it is saying but to understand the true nature of the Trinity is not possible. Every-time someone simplifies it or says they understand it... that tells me that they don't.

Simply defined. The Trinity is 3 in one.

3 persons, unique, distinct. all 3 persons are God yet they are one God.

Not one in purpose but one in essence

Not one God manifested 3 ways

Not one God with 3 titles

3 Persons, each 100% God yet only ONE God.

The 1689 London Baptist Confession

3. This divine and infinite Being consists of three real persons,^c the Father, the Word or Son, and the Holy Spirit.²⁷ These three have the same substance, power, and eternity, each having the whole divine essence without this essence being divided.²⁸ The Father is not derived from anyone, neither begotten nor proceeding. The Son is eternally begotten of the Father.²⁹ The Holy Spirit proceeds from the Father and the Son.³⁰ All three are infinite and without beginning and are therefore only one God, who is not to be divided in nature and being. Yet these three are distinguished by several distinctive characteristics and personal relations. This truth of the Trinity is the foundation of all of our fellowship with God and of our comforting dependence on him.

^c*subsistences*, or individual instances of a given essence

²⁷1 John 5:7; Matthew 28:19; 2 Corinthians 13:14.

²⁸Exodus 3:14; John 14:11; 1 Corinthians 8:6. ²⁹John 1:14,18. ³⁰John 15:26; Galatians 4:6.

So Jesus explains how seeing him is seeing the Father and that they are one.

And there reasons he gives are astonishing

Because of:

1.The Equality of the Father and Son

- 2.The Essence of the Father and Son
- 3.The Expression of the Father in the Son.

1.The Equality of the Father and Son

John 14:9 (NKJV)

⁹ Jesus said to him, **“Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”**

9 Λεγει αυτω ο Ιησους Τοσουτον χρονον μεθ υμων ειμι και ουκ εγνωκας με Φιλιππε ο εωρακως εμε εωρακεν τον πατερα και πως συ λεγεις Δειξον ημιν τον πατερα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:9). Bellingham, WA: Logos Bible Software.

The Lord’s reply, **“Have I been so long with you, and yet you have not come to know Me, Philip?”** was a rebuke both to Philip for his faithless request and, by extension, the rest of the disciples for their wavering faith. (The first occurrence of **you** in the English translation reflects a plural pronoun in the Greek text.) Reiterating the truth of His deity and oneness with the Father (v. 7), Jesus told Philip and the others plainly, **“He who has seen Me has seen**

the Father; how can you say, ‘Show us the Father?’” (cf. v. 20; 1:18; 10:38; 12:45; 15:24; 17:11, 21–23).

Christ’s words are tinged with sadness. Such ignorance on the part of unbelievers (cf. John 1:10; 8:19; 16:3) was deplorable, but expected. But the Lord had poured His life into these men. They had lived day in and day out with the “image of the invisible God” (Col. 1:15; cf. 2 Cor. 4:4); the one in whom “all the fullness of Deity dwells in bodily form” (Col. 2:9); the “radiance of [God’s] glory and the exact representation of His nature” (Heb. 1:3). Yet despite being with Him for so long, the disciples still did not fully comprehend the truth about Jesus and His union with the Father. This confusion seems to be related to Jesus’ failure to live up to their messianic expectations. They were still wondering after the resurrection (Acts 1:6). That was both inexcusable for them and disappointing to Jesus.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 105). Chicago, IL: Moody Publishers.

Jesus is saying that he is Equal with the Father. You see Christ, You see the Father. Jesus is not less than or just some of but is absolutely equal to God.

He who has seen Me has seen the Father; Perfect Participle “the one who has seen” horaó: to see, perceive, attend to

Original Word: ὁράω

Part of Speech: Verb

Transliteration: horaó

Phonetic Spelling: (hor-ah'-o)

Definition: to see, perceive, attend to

Usage: I see, look upon, experience, perceive, discern, beware.

3708 horaó – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

John 12:45 (NKJV)

⁴⁵ **And he who sees Me sees Him who sent Me.**

Colossians 1:15 (NKJV)

¹⁵ He is the **image** of the invisible God, the firstborn over all creation.

image

n. — a visual representation (of an object or scene or person or abstraction) produced on a surface.

Hebrews 1:1–3 (NKJV)

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, **2** has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds; **3** who being the

brightness of *His* glory and the **express image** of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

express image facsimile ⇔ **stamp** n. — an exact

copy or reproduction; understood as the exact expression that is the result of printing or engraving with a stamp.

1.The Equality of the Father and Son

2.The Essence of the Father and Son

Definition of Essence

—-the intrinsic nature or indispensable quality of something, that determines its character.

John 14:10–11 (NKJV)

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, or else believe Me for the sake of the works themselves.

These statements speak of the essence of the Father and the Son. They are one in the same.

ὅτι ἐγὼ ἐν τῷ πατρὶ κτλ. Here is the mystery of that oneness with the Father which is always prominent in Jn.

Bernard, J. H. (1929). *A critical and exegetical commentary on the Gospel according to St. John*. (A. H. McNeile, Ed.) (p. 541). New York: C. Scribner' Sons.

John 10:28–30 (NKJV)

28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. 30 I and My Father are one."

John 17:21 (NKJV)

21 that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

John 1:1 (NKJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

All the references to the nature and character of God in OT and NT can be found in the nature and Character of Christ.

Philippians 2:6 (NKJV)

⁶ who, **being in the form** of God, did not consider it robbery to be equal with God,

form **morphe (essence)** n. — the expression of something (such as a visual, spatial, or preternatural expression) that reflects or manifests fully and truly (and permanently) the essence of what something is.

Philippians 2:7 (NKJV)

⁷ but made Himself of no reputation, taking the **form** of a slave, *and* coming in the likeness of men.

So Jesus explains how seeing him is seeing the Father and that they are one.

And there reasons he gives are astonishing

Because of:

- 1.The Equality of the Father and Son
- 2.The Essence of the Father and Son

3.The Expression of the Father in the Son

John 14:10–11 (NKJV)

¹⁰ **Do you not believe (Indicative)** 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** (Imperative) that I *am* in the Father and the Father in Me, or else believe Me for the sake of **the works** themselves.

These statements of his equality and essence with the Father are supported and affirmed by the Words and Works of Christ.,

Words Rhema

But the Christian faith is neither a blind, irrational, “leap in the dark” nor a vague, mystical faith in faith

itself. It rests on the solid ground of overwhelming evidence. Jesus shored up the disciples' sagging faith by reminding them first of His **words**, which He did **not speak on His own initiative**, but through the abiding power of the **Father**.

John the Baptist testified of Christ, "For He whom God has sent speaks the words of God" (John 3:34).

Jesus declared in John 7:16, "My teaching is not Mine, but His who sent Me." In 12:49 He added, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak."

So powerful were the Lord's words that at the conclusion of the Sermon on the Mount, "when Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes" (Matt. 7:28–29).

Explaining to their superiors why they failed to seize Him, those sent to arrest Jesus said in awe, "Never has a man spoken the way this man speaks" (John 7:46).

The powerful, divine words of Jesus Christ, which penetrate the heart and mind, are the answer to the cry of the redeemed, "Increase our faith!" (Luke 17:5; cf. 2 Cor. 10:15).

Works

Not only is faith based on the words of Christ, but also on the unprecedented (John 15:24; cf. 9:32; Matt. 9:33; Mark 2:12), undeniable (John 3:2; 7:31; 11:47) miraculous works He performed.

Therefore, He challenged the disciples, **“Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”** In John 5:36 Jesus declared, “The works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me,” while in 10:25 He added, “The works that I do in My Father’s name, these testify of Me” (cf. vv. 32, 37–38; Matt. 11:2–5; Acts 5:22–23). His claim to be equal with God (cf. John 5:18) was not only established by His own self-testimony (and the testimony of John the Baptist [5:31–34] and of the Old Testament Scriptures [5:39–46]), but confirmed by the mighty and extensive supernatural works that the Spirit enabled Him to accomplish in the will of the Father (John 5:36–37)

MacArthur, J. F., Jr. (2008). *John 12-21* (pp. 105–106). Chicago, IL: Moody Publishers.

John 14:10–11 (NKJV)

¹⁰ **Do you not believe (Indicative)** 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** (Imperative) that I *am* in the Father and the Father in Me, or else believe Me for the sake of **the works** themselves.

It is this definition that I am going to assume in the discussion that follows. Succinctly, then, the doctrine of the Trinity may be defined thusly: Within the one being or essence that is God, there exists three co-equal and co-divine distinct persons — namely the Father, Son and Holy Spirit — who share that essence fully and completely. This concept is not to be confused with polytheism, which maintains that there are multiple gods. While orthodox Christianity emphatically holds there to be only one God, we nonetheless understand God to be complex in his unity. The concept is also not to be confused with the ancient heresy of modalism, which maintains that God exists in three different modes. The Son has never been the Father and the Holy Spirit has never been the Son or the Father.

Modalism is refuted by the picture given to us in all four gospels (Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34) in which the Holy Spirit descends on Jesus in the form of a dove and a voice is heard from Heaven “This is my beloved Son. With him I am well pleased.” Similarly, it should be noted that the Father, Son and Spirit do not each make up merely a third of the Godhead. Rather, each of the three persons is God in the full and complete sense of the word.

Having shown that Scripture emphatically rejects the notion that the Father, Son and Spirit are synonymous persons, only five propositions remain to be demonstrated in order to provide Biblical substantiation for the concept of the Trinity. Those propositions are:

- There is only one eternal God.
- The Father is the eternal God.
- The Son is the eternal God.
- The Holy Spirit is the eternal God.
- Although the Father, Son and Holy Spirit are non-synonymous persons, the concept of the Trinity does not violate the law of non-contradiction.

Let’s take a look at each of these in turn.

The Bible Teaches Monotheism

The Biblical support for monotheism is extremely strong, and supporting references are far too numerous to list here. Nonetheless, let us content ourselves with a few examples.

Deuteronomy 6:4:

Hear, O Israel: The Lord our God, the Lord is one.

Isaiah 43:10-11:

10 “You are my witnesses,” declares the LORD,
“and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.

Before me no god was formed,
nor will there be one after me.

11 I, even I, am the LORD,
and apart from me there is no savior.

Isaiah 44:6-8:

6 “This is what the LORD says—
Israel’s King and Redeemer, the LORD Almighty:
I am the first and I am the last;
apart from me there is no God.

7 Who then is like me? Let him proclaim it.
Let him declare and lay out before me
what has happened since I established my ancient
people,

and what is yet to come—
yes, let them foretell what will come.

8 Do not tremble, do not be afraid.

Did I not proclaim this and foretell it long ago?
You are my witnesses. Is there any God besides
me?

No, there is no other Rock; I know not one.”

1 Corinthians 8:6

Yet for us there is one God, the Father, from whom
are all things and for whom we exist, and one Lord,
Jesus Christ, through whom are all things and
through whom we exist.

Isaiah 45:5

I am the Lord, and there is no other, besides me
there is no God; I equip you, though you do not
know me.

The Deity of the Father

This is the least controversial of the five points, and
many of the verses cited above would suffice to
demonstrate it. Indeed, in the high priestly prayer of
the Lord Jesus, recorded in John 17, Jesus says to
the Father (verse 5), “Now this is eternal life: that
they know you, the only true God, and Jesus Christ,
whom you have sent.” The Father is similarly
referred to as God in John 3:16, in which we read,
“For God so loved the world that he gave his one
and only Son, that whoever believes in him shall not
perish but have eternal life.”

One could continue in this vein for some time. But
since nobody is denying this contention, let us

move on to consider the Biblical support for the perfect and complete deity of Christ.

The Deity of the Son

The Biblical support for the perfect and complete deity of Christ is similarly very strong. For example, Phillipians 2:5-11 states,

5 In your relationships with one another, have the same mindset as Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow,

in heaven and on earth and under the earth,

11 and every tongue acknowledge that Jesus Christ is Lord,

to the glory of God the Father.

According to Jude 1:4,

For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord. Titus 2:13 similarly states that we...

...wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ. The apostle Peter similarly addresses his second epistle (2 Peter 1:1) to...

...those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours.

Colossians 1:15-20 speaks of Jesus thusly:

15 The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things,

whether things on earth or things in heaven, by making peace through his blood, shed on the cross. The passage uses the word “firstborn” in this context in the sense that Christ is the heir and all things are His rightful inheritance, not in the sense that he is himself a created being.

Colossians 2:9 similarly asserts that “in Christ all the fullness of the Deity lives in bodily form.”

Even in the Old Testament, in Isaiah 9:6-7, we read,
6 For to us a child is born,
to us a son is given,
and the government will be on his shoulders.

And he will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

7 Of the greatness of his government and peace
there will be no end.

He will reign on David’s throne
and over his kingdom,
establishing and upholding it
with justice and righteousness
from that time on and forever.

The zeal of the LORD Almighty
will accomplish this.

Citation of this passage is sometimes countered by claiming that the passage distinguishes between the “Mighty God” and the “LORD Almighty.” Such an

objection is easily refuted, however, when one looks at Isaiah 10:21 and finds the title “Mighty God” being ascribed to Yahweh.

There are many more such references as well. When cultists come to your door, however, they will often attempt to find some wiggle room by crafty manipulations of the Greek. If (like me) you are not well acquainted with Greek, and are thus not competent in demonstrating their abuse of it, this can be quite daunting. There is, however, a means by which you can circumvent such discussions and still persuasively defend the deity of Christ. It is to this that I now turn.

There are numerous occasions in Scripture where titles that are ascribed to Yahweh are also attributed to Christ. One example of this is the title of “the alpha and the omega” or “the first and the last.” This title is ascribed to Yahweh in Isaiah 44:6 and 48:12, as well as in Revelation 1:8. It is attributed to Jesus, however, in Revelation 1:17-18. It is very clear from the context that it is Jesus who is speaking because he subsequently says, “I am the Living One; I was dead and behold I am alive for ever and ever! And I hold the keys of death and Hades.” Similarly, Revelation 2:8, in the letter to the Church in Smyrna, says “These are the words of him who is the First and the Last, who died and

came to life again.” This title is also attributed to Jesus in Revelation 21:6, as well as in 22:13. Verse 16 of Revelation 22 makes it very clear that it is Jesus speaking, for he says, “I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”

A further example is the “I AM” title which Jesus ascribes to Himself in John 8:58 (“before Abraham was born, I am!”). The Greek (ego eimi) uses the very same phraseology used in the Septuagint in reference to Yahweh (e.g. Exodus 3:14; Isaiah 43:10). Indeed, the soldiers who come to arrest Jesus in John 18 draw back and fall to the ground upon the very utterance of the words “I AM” from Jesus’ lips. This highlights the theological significance of this phrase. The Jews in John 8 certainly understood what He meant, for they picked up stones to stone Him.

Another self-designation of Jesus in the New Testament is the famous “Son of Man” title, a clear reference to Daniel 7:13-14, in which we read the following:

13 “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was

given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Here, Daniel describes a divine-human figure who would be given authority, glory and sovereign power, and would be worshipped by people of all nations and people of every language. When Jesus claimed to be the Son of Man before the high priest Caiaphas (Matthew 26:64-66), Caiaphas tore his clothes, charged him with blasphemy, and condemned him as “worthy of death.” The reason? Caiaphas knew exactly what that title meant — it was a direct claim to deity, a crime punishable by death. What’s particularly telling about this claim is that the Son of Man is worshipped by all people. Yet worship is to be given only to Yahweh, as we learn in Deuteronomy 6:13. This verse is quoted by Jesus during his temptation in the desert. In Luke 4:8, Jesus rebukes Satan, saying, “It is written: ‘Worship the Lord your God and serve him only.’” Furthermore, Isaiah 42:8 says,
I am the LORD; that is my name!
I will not yield my glory to another
or my praise to idols.

This leads us to consider yet another of Jesus' sayings. In John 17:5, Jesus says, "And now, Father, glorify me in your presence with the glory I had with you before the world began." In addition to his claim to pre-exist creation, Jesus here is also claiming to share the glory of the Father.

John 20:28 reports an incident where, following Jesus' resurrection, Thomas — upon seeing the nailprints in His hands and feet — worships him calling Him "My Lord and my God!" Jesus nowhere rebukes this act of worship. This stands in contrast to when John fell at the feet of an angel and tried to worship him (Revelation 22:8-9) and was strongly rebuked: "Don't do that! I am a fellow servant with you and with your fellow prophets and with all who keep the words of this scroll. Worship God!" See Daniel Rodgers' article [here](#) for a rebuttal to some of the common objections to this verse.

We also read in Hebrews 1:6, "And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

Hebrews 1 contrasts the relationship between the Father and the angels with the relationship between the Father and the Son. In verses 7-12, we read the following:

7 In speaking of the angels he says,
"He makes his angels spirits,

and his servants flames of fire.”

8 But about the Son he says,

“Your throne, O God, will last for ever and ever;
a scepter of justice will be the scepter of your
kingdom.

9 You have loved righteousness and hated
wickedness;

therefore God, your God, has set you above your
companions

by anointing you with the oil of joy.”

10 He also says,

“In the beginning, Lord, you laid the foundations of
the earth,

and the heavens are the work of your hands.

11 They will perish, but you remain;
they will all wear out like a garment.

12 You will roll them up like a robe;
like a garment they will be changed.

But you remain the same,
and your years will never end.”

The writer of Hebrews here quotes two Old
Testament passages (Psalm 45:6-7 and Psalm
102:25-27 respectively), both of which clearly refer
to Yahweh, and applies them to Jesus.

One final example I will consider is found in John
12:37-41:

37 Even after Jesus had performed so many signs in their presence, they still would not believe in him. 38 This was to fulfill the word of Isaiah the prophet: “Lord, who has believed our message and to whom has the arm of the Lord been revealed?”

39 For this reason they could not believe, because, as Isaiah says elsewhere:

40 “He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.”

41 Isaiah said this because he saw Jesus’ glory and spoke about him.

Here, John quotes two passages from the Old Testament and asserts that Isaiah said these things when he saw the glory of Jesus. The first of these passages is from the famous [suffering servant passage](#) of Isaiah 53. The second of those refers to Isaiah 6, in which Isaiah beheld the glory of Yahweh seated on his throne in the temple.

Again, in this vein one might continue for a long time. But let us now turn our attention to the status of the Holy Spirit.

The Deity of the Spirit

The Holy Spirit is another doctrine which has come under attack, with some groups (e.g. the Jehovah's witnesses) denying the personhood of the Holy Spirit and asserting instead that it is merely an impersonal active force. In this section, I aim to demonstrate that this view is untenable and contrary to the clear teaching of Scripture.

One very clear reference to the deity and personhood of the Holy Spirit occurs in Acts 5:1-10, in which Ananias and Sapphira are charged with lying to the Holy Spirit and struck down dead as a consequence. Peter rebukes Ananias, saying, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit...You have not lied just to human beings but to God." Here, not only does the personhood of the Holy Spirit become apparent (one cannot lie to an impersonal entity), but the Holy Spirit is also equated with God Himself. Another example lies in Acts 13:1-2, in which the Holy Spirit speaks and calls out Paul and Barnabas, sending them out for the work ordained for them. In this passage, the Holy Spirit clearly assumes divine authority. We read,

1 Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2 While they

were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 So after they had fasted and prayed, they placed their hands on them and sent them off.

A further passage we might look to is Ephesians 4:30, in which we are instructed “do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.” Here, the Holy Spirit displays attributes of personhood — one cannot grieve an impersonal force.

The Holy Spirit is endowed with a will in 1 Corinthians 12:11: “All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.” 1 Corinthians 2:10-11 also ascribes knowledge to the Holy Spirit: The Spirit searches all things, even the deep things of God. 11 For who knows a person’s thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God.

Mark 3:29 indicates that it is even possible to blaspheme against the Holy Spirit! Only God is able to be blasphemed.

Psalms 139:7-10 also indicates that the Spirit of God is omnipresent:

7 Where can I go from your Spirit?

Where can I flee from your presence?

8 If I go up to the heavens, you are there;
if I make my bed in the depths, you are there.

9 If I rise on the wings of the dawn,
if I settle on the far side of the sea,

10 even there your hand will guide me,
your right hand will hold me fast.

We also learn in Hebrews 9:14 that the Holy Spirit is eternal (“Christ, who through the eternal Spirit offered himself unblemished to God”).

Does the doctrine of the Trinity violate the law of non-contradiction?

Some attempt to argue against the Trinity by asserting that the concept is in violation of the law of non-contradiction. How can God, they ask, be both one and three at the same time? The law of non-contradiction asserts that something cannot be ‘a’ and ‘non-a’ at the same time and in the same sense. I do not think the Trinity violates this principle, however, since the doctrine maintains that God is one in a sense and three in a different sense. He is one in substance or essence but not one in person. Indeed, many would argue that, in fact, a multiplicity within the Godhead is the only way in which God’s love can be an eternal attribute (within a monadic concept of God, to whom did God show affection before creation?).

Handling Objections

Most of the objections to the concept of the Trinity stem from a misunderstanding thereof. Some point to instances where the Son is described as subordinate to the Father (e.g. John 14:28; 1 Corinthians 15:28). It is, however, both correct and consistent with the Trinity that there exists a subordination within the Godhead. Just as a wife submits to her husband (Ephesians 5:22; Colossians 3:18; 1 Peter 3:1), so the Son submits to the Father.

Another objection maintains that the Trinity is never alluded to in the Old Testament. However, this is incorrect. For one thing, God often speaks with reference to Himself using pronouns such as “we” and “us”. There are also numerous preincarnation appearances of Christ (Christophanies), and the coming Messiah is predicted on numerous occasions. The Son of God receives mention in several places, such as in Proverbs 30:4, in which we read:

Who has gone up to heaven and come down?
Whose hands have gathered up the wind?
Who has wrapped up the waters in a cloak?
Who has established all the ends of the earth?
What is his name, and what is the name of his son?
Surely you know!

The Spirit also features in the Old Testament. For example, Genesis 1:2 says that “the Spirit of God was hovering over the waters.”

Conclusion

To conclude, the concept of the Trinity — the proposition that God, though being one in essence, is comprised of three divine persons — is thoroughly grounded in Scripture. The Bible attests to the complete and perfect deity of the Father, Son and Holy Spirit. Though the Father, Son and Spirit are distinct and non-synonymous, the doctrine does not violate the law of non-contradiction since theology concerning the Trinity maintains that God is one in a sense and three in a different sense. Christians can thus confidently assert and defend the Triune nature of God, a doctrine extremely unlikely to have arisen as a human invention in the context of monotheistic Judaism.

