

# John 14:11

Authorized King James Version (KJV)

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

## Analysis

**Believe me that I am in the Father, and the Father in me** (πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί)—Jesus repeats His staggering claim from verse 10, demanding faith in mutual indwelling with the Father. This reciprocal in-ness expresses the perichoretic union of Father and Son—what later theology called coinherence or mutual interpenetration. The present tense verbs indicate ongoing, permanent reality, not temporary visitation.

The imperative πιστεύετε (pisteuete) calls for trust, reliance, commitment—not mere intellectual assent. Jesus isn't requesting agreement with a proposition but personal faith in His person and unity with the Father. This faith is the gateway to understanding His works and words as divine revelation.

**Or else believe me for the very works' sake** (εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε)—Jesus graciously provides secondary grounds for faith. If His claims seem too extraordinary, the erga (works) themselves testify. These aren't mere miracles to dazzle but semeia (signs) revealing divine identity. The phrase διὰ τὰ ἔργα αὐτὰ emphasizes 'the works themselves'—their intrinsic character as divine acts that only God can perform.

This establishes a hierarchy of faith: ideally, believe His word directly; if struggling, let the works lead you to faith in His person. Jesus accommodates weak faith without lowering His claims. The works aren't ends but means—pointers to His divine nature and unity with the Father.

## Historical Context

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This comes immediately after Philip's request 'Show us the Father' (v. 8), revealing the disciples' persistent confusion about Jesus's identity despite three years of ministry. In first-century Jewish theology, the concept of a human being 'in the Father' would sound blasphemous—the kind of claim that later led to Jesus's crucifixion (Mark 14:61-64).

Jesus's appeal to His works echoes John 10:37-38, where similar claims provoked attempted stoning. The 'works' include healing the blind (John 9), raising Lazarus (John 11), multiplying loaves (John 6), walking on water (John 6:16-21)—acts demonstrating divine power over nature, disease, and death. These weren't mere wonders but theological revelations: only the Creator can override creation's laws.

For the Upper Room audience, this two-fold apologetic—word and works—provided assurance before the devastating crucifixion. When Jesus hung on the cross, they would need to remember both His claims and His mighty acts as evidence of deity. The resurrection would vindicate both.

Early church apologists like Justin Martyr and Origen used this passage to defend Christ's deity against Jewish and pagan critics. The works weren't magic tricks but divine credentials—prophecy fulfillment, moral authority, and supernatural power converging in one person.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. How does Jesus's provision of 'works' as secondary evidence for His claims demonstrate both His deity (demanding faith in His word alone) and His compassion (accommodating weak faith)?
2. What is the relationship between believing Jesus's words about His unity with the Father and believing based on His miraculous works—and which provides the firmer foundation?
3. In what ways do Jesus's works continue to serve as evidence for His divine identity, even for those who haven't witnessed them firsthand?

## Interlinear Text

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πιστεύετε	μοι	ὅτι	ἐγὼ	ἐν	τῷ	πατὴρ	καὶ	ὁ	
Believe	me	that	I	am in	G3588	the Father	and	G3588	
G4100	G3427	G3754	G1473	G1722		G3962	G2532		
πατὴρ	ἐν	ἐμοί·	εἰ	δὲ	μή	διὰ	τὰ	ἔργα	αὐτὰ
the Father	am in	me	G1487	G1161	G3361	for	G3588	works	sake
G3962	G1722	G1698				G1223		G2041	G846
πιστεύετε	μοι								
Believe	me								
G4100	G3427								

## Additional Cross-References

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**John 5:36** (Parallel theme): But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

**John 10:38** (Faith): But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

**John 10:25** (Faith): Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

**John 14:10** (Faith): 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.

**Acts 2:22** (Parallel theme): Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

**Hebrews 2:4** (Parallel theme): God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

**John 10:32** (Parallel theme): Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

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