

# John 14:9

Authorized King James Version (KJV)

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?

## Analysis

**Have I been so long time with you, and yet hast thou not known me, Philip?**

(Ἐγνώκας με, egnōkas me) uses the perfect tense of γινώσκω (ginōskō)—not mere intellectual awareness but experiential, relational knowledge. After three years of witnessing Jesus's miracles, teachings, and divine claims, Philip still failed to grasp the Incarnation's profound reality.

**He that hath seen me hath seen the Father** (ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα) is Christianity's most explicit statement of Christ's deity. Jesus doesn't say "I will show you the Father" or "I represent the Father"—He claims to be the perfect, visible revelation of the invisible God (Colossians 1:15, Hebrews 1:3). This is the doctrine of perichoresis—the mutual indwelling of Father and Son—making Christ the imago Dei perfectly realized.

## Historical Context

This exchange occurred in the Upper Room on Passover night (AD 33), hours before Jesus's crucifixion. Philip, one of Jesus's first disciples (John 1:43), had witnessed the feeding of the 5,000, the transfiguration, and countless divine works. Yet his request "Show us the Father" (v. 8) reveals the disciples' incomplete understanding of Jesus's identity before Pentecost. The Jewish expectation of

seeing God's glory (as Moses sought in Exodus 33:18) is fulfilled not through theophany but through Christophany.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does Jesus's claim to reveal the Father challenge modern attempts to separate Jesus the moral teacher from Jesus the divine Son?
2. What does Philip's confusion after three years with Jesus teach about the difference between observing Christ and truly knowing Him?

## Interlinear Text

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λέγεις	αὐτῷ	ὁ	Ἰησοῦς	τοσοῦτον	χρόνον	μεθ'	ὑμῶν	
saith	unto him	G3588	Jesus	so long	time	with	you	
G3004	G846		G2424	G5118	G5550	G3326	G5216	
εἰμι	καὶ	οὐκ	ἔγνωκός	με	Φίλιππε	ὁ	έώρακεν	
Have I been	and	not	hast thou	me	Philip	G3588	hath seen	
G1510	G2532	G3756	G1097	G3165	G5376		G3708	
ἐμὲ	έώρακεν	τὸν	πατέρα	καὶ	πῶς	σὺ	λέγεις	Δεῖξον
me	hath seen	G3588	the Father	and	how	thou	saith	then Shew
G1691	G3708		G3962	G2532	G4459	G4771	G3004	G1166
ἡμῖν	τὸν	πατέρα						
us	G3588	the Father						
G2254		G3962						

## Additional Cross-References

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**Colossians 1:15** (Parallel theme): Who is the image of the invisible God, the firstborn of every creature:

**John 12:45** (Parallel theme): And he that seeth me seeth him that sent me.

**Hebrews 1:3** (Parallel theme): 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 on the right hand of the Majesty on high;

**John 14:7** (Parallel theme): If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

**John 10:30** (Parallel theme): I and my Father are one.

**John 1:14** (Parallel theme): And the Word was made 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 14:20** (Parallel theme): At that day ye shall know that I am in my Father, and ye in me, and I in you.

**Philippians 2:6** (Parallel theme): Who, being in the form of God, thought it not robbery to be equal with God: