

## Introduction

We are in John 14, covering verses seven through fifteen. This is a continuation from last week, where Jesus exhorted the apostles to not let their hearts be troubled. Jesus was spending His last few hours with them before He would be arrested, condemned, and crucified. His disciples would naturally be troubled about their leader being arrested and put to death, so Jesus told them not to let their hearts be troubled. Jesus cared about their souls, and He did not want them troubled. He told them to believe in God and to also believe in Him. No matter what kind of trouble we may be facing, our faith in God should be our first step. When we believe in God, we must also believe in His word. We need to find out what God has said to do about the trouble we are facing. The second thing the Lord told the disciples is that there are many dwelling places in His Father's house, and that He was going there to prepare a place for them. Then, He said He would come back again and receive them, so that they could be there also. Finally, Jesus told them that He was the Way, and the Truth, and the Life, and that no man goes to the Father, but through Him. That was all in the first section of His exhortation to them about not allowing their hearts to be troubled.

Next week, we will cover the third section of this exhortation to not let their hearts be troubled, which I have titled, The Departure Game Plan. Jesus reviewed with the disciples what they were supposed to do. Then, He told them what He was going to do. He told them that He was not leaving them as orphans, but the Father would be sending them a Helper, the Spirit of Truth. The Holy Spirit will be with them, and will abide in them. The Holy Spirit will teach them all things, and bring to their remembrance things that Jesus has taught them.

In this second section, Jesus tells them that He and the Father are one, and that if they have seen Him, they have seen the Father. Philip responds by asking Jesus to show them the Father. Jesus responded by asking, "How can you say, 'Show us the Father'?" Then, Jesus gave them three evidences that He and the Father are one: His words, His works, and the prayers offered up by the disciples in His name.

For many years God put in me a desire to move to New Mexico. It was not because of their dry climate or to be near the mountains; it was to be near my parents to take care of them as they grew older. When the opportunity afforded itself in 2005, we moved there. It was not initially to plant a church, but to help my parents with their training company. I had been a pastor for nineteen years at that time, and had planted a church. However, at that time, I was not in the role of a senior pastor, but was busy helping other churches. I knew in time God would direct me to plant another church. In the church we were members, I trained all of their small group leaders, led their elders' retreat, and preached on Sundays when needed. I was a valuable point of counsel for the pastor and elders. Since nobody in New Mexico knew me, I asked our pastor, Dave Meadows, to write a letter of introduction about me and my ministry that I could give to the leadership at whatever church the Lord led us to join. The words he wrote about me vouched for my ministry.

After I had been there a couple of years, Gary, one of the elders at that church came to my office and said to me, "You're the real deal." What he meant by that is he had seen me start and lead the men's ministry, and equip the church in evangelism, prayer, and teaching, at their church. He had seen my character and conduct, and he was vouching and confirming my work as a pastor. My ministry was not just verified by the words that my friend, Dave Meadows, had written; it was also verified by the works that I had done.

In our passage today, Jesus gave the disciples three ways to know that the Father and Son are one. The first way that Jesus gave them was the words that He spoke to them. The second way was by His works. He said, “Otherwise, believe because of the works themselves.” Then, He told the disciples that they would do greater works than these through those who believe. He would do whatever they asked in His name so that the Father would be glorified in the Son. The works that we do in Jesus’ name are the third way that we can know that the Father and the Son are one.

### **Three Ways to Know the Father and Son are One**

1. By the words of Jesus
2. By the works of Jesus
3. By the works we do in Jesus’ Name

(Jn 14:7–14) “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” {8} Philip said to Him, “Lord, show us the Father, and it is enough for us.” {9} Jesus said to him, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, ‘Show us the Father’? {10} Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. {11} Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. {12} Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father. {13} Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. {14} If you ask Me anything in My name, I will do *it*.”

#### **1. By the words of Jesus (Jn 14:7-10)**

This overall passage began by Jesus telling the disciples to believe in God, and to also believe in Him. Even though He spoke to them about the ample number of dwelling places, that He was preparing a place for them, and that He would return to receive them so that they could be with Him, He began with an exhortation to believe in God and also in Him. He was establishing a connection between the Father and Himself, that they are one.

(Jn 14:1) “Do not let your heart be troubled; believe in God, believe also in Me.”

After telling the disciples that they know the way where He was going, Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” Jesus responded by saying, “I am the way, and the truth, and the life; no one comes to the Father but through Me.” This is the second connection that Jesus is making between Himself and the Father.

(Jn 14:4–6) “And you know the way where I am going.” {5} Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” {6} Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

Jesus continued, “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” Jesus was telling all the disciples, not just Thomas, that He and the Father are one. Jesus is the exact representation of the Father. Notice what the author of Hebrews wrote, “He is the radiance of His glory and the exact representation of His nature...” In other words, if you have seen Jesus, who is the exact representation of His nature, you have seen the Father. Jesus is telling the disciples that He and the Father are one.

(Jn 14:7) “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

(Heb 1:3) “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,”

In Isaiah 7:14, the prophet wrote, “Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” Immanuel means “God with us.” In Matthew 1:22-23, when Jesus was born, we see the fulfillment of that prophecy, and Matthew translates the name for us, “God with us.” When the disciples saw Jesus, they were seeing God in the flesh. That is why Jesus told His disciples that if that know Him, they have also seen the Father; they are one.

(Is 7:14) “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

(Mt 1:22–23) “Now all this took place to fulfill what was spoken by the Lord through the prophet: {23} “Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel,” which translated means, “God with us.”

The next disciple to chime in is Philip. He said to Jesus, “Lord, show us the Father, and it is enough for us.” It is as though He did not hear what Jesus said, “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

(Jn 14:8) “Philip said to Him, “Lord, show us the Father, and it is enough for us.”

Jesus answered Philip, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’” It is as though Jesus is in disbelief that Philip asked the question.

In John 8, at the Feast of Booths, Jesus was having a discussion with the Pharisees. They told Jesus that His testimony about Himself was not true. Jesus told them that His testimony is true, and that He knew where He came from and where He was going. The Pharisees asked Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.” It is now about six months later, and it is the Feast of the Passover, and Jesus is saying the same message, this time to His disciples. Jesus has been preaching this message for quite some time. He wanted His disciples to know that He and the Father are one. If they know Jesus, they know the Father. If they have seen Jesus, they have seen the Father.

(Jn 8:13–19) “So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not true.” {14} Jesus answered and said to them, “Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. {15} You judge according to the flesh; I am not judging anyone. {16} But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me. {17} Even in your law it has been written that the testimony of two men is true. {18} I am He who testifies about Myself, and the Father who sent Me testifies about Me.” {19} So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.”

Then Jesus asked Philip a deeper question, “Do you not believe that I am in the Father, and the Father is in Me?” In Barna’s November 11, 2025 report, he wrote that 35%, or more than a third of those claiming to be “born again” do not believe that the Father and Jesus are one. The deity of Christ and the trinity are essential doctrines, and Jesus takes time to ask Philip this very important question.

(Jn 14:9-10) “Jesus said to him, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, ‘Show us the Father?’ {10} Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.”

Then Jesus said, “The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.” He was telling them that if they were not going to believe His words and His testimony that the Father and Him were one, they should believe because of the works themselves, which is the second proof.

(Jn 14:11) “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

Before we go to the works, let’s take a look at some of Jesus’ words that He spoke. Jesus spoke with wisdom. When the religious leaders tried to trap Him numerous times, He always answered in a way that they were not able to refute. He spoke with knowledge and wisdom.

Jesus spoke with authority. He commanded the winds to stop and the sea to calm down. He commanded the fig tree to wither and it withered. His teaching was with authority, and not as the scribes. Jesus also commanded the demons to leave and they left. In Mark 1, we have an example of Jesus teaching and ministering to the people in Capernaum. In verse twenty-two, they were amazed at His teaching, for He was teaching them as one having authority, and not as the scribes.” There was a man at the synagogue with an unclean spirit and Jesus rebuked the spirit and told it to come out. The people were again amazed and said, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

(Mk 1:22) “They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes.”

(Mk 1:27) “They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

In John 7, Jesus told the Jews, i.e., the religious leaders, that His teaching was not His own, but “His who sent Me.” His teachings came from the Father, and this why they were full of knowledge, wisdom, and authority.

(Jn 7:15–16) “The Jews then were astonished, saying, “How has this man become learned, having never been educated?” {16} So Jesus answered them and said, “My teaching is not Mine, but His who sent Me.”

Later in John 7, the officers that had been sent to arrest Jesus came back and reported to the chief priests and Pharisees that they had not arrested Jesus. They said to the officers, “Why did not bring Him?” The officers answered, “Never has a man spoken the way this man speaks.” He spoke the way He did because His words came from the Father. He spoke that way because He was God in the flesh. He spoke that way because He was the exact representation of God. He spoke that way because He and the Father were one.

(Jn 7:46) “The officers answered, “Never has a man spoken the way this man speaks.”

Jesus spoke prophetically. When He was gathering His disciples He told Nathanael that He saw him under the fig tree. If Jesus were not God, He would not have been able to see Nathanael, and He would not have been able to say that to Him.

(Jn 1:47–50) “Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” {48} Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” {49} Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.” {50} Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.”

When Jesus was speaking with the woman at the well, He told her that she has had five husbands and the one she has now is not her husband. Jesus knew all about her, and the Samaritan woman went and told the people in town that she had found the Messiah because He had told her all things about her. Jesus’ words to her provided the proof she needed to believe.

(Jn 4:17–29) “The woman answered and said, “I have no husband.” Jesus said to her, “You have correctly said, ‘I have no husband’; {18} for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.... {28} So the woman left her waterpot, and went into the city and said to the men, {29} “Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?”

## 2. By the works of Jesus (Jn 4:10-11)

The second verification of Jesus’ oneness with the Father was the works that He did. After Philip had asked Jesus to show them the Father, Jesus said, “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.” The works that Jesus did were evidence that He and the Father were one.

(Jn 14:10-11) “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. {11} Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

In John 4, when the disciples returned from the Samaritan city with food, they urged Jesus to eat. Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.” Jesus was keenly aware of the work that the Father had sent Him to do.

(Jn 4:34) “Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.”

In John 5, we are given a number of witnesses that Jesus is the Messiah (Jn 5:17-32). First, we have the witness of Jesus. Second, we have the witness of John the Baptist (Jn 5:33-34). Third, we have the testimony of the works that Jesus did. Jesus said, “the testimony which I have is greater than the testimony of John; for 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.” The Father gave these works to Jesus to accomplish, and these works were a testimony that He had been sent by the Father.

(Jn 5:36) “But the testimony which I have is greater than *the testimony of John*; for 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.”

In John 10, at the Feast of Dedication, Jesus was in Jerusalem speaking to the Jews, and they picked up stones to stone Him because He told that them, “I and the Father are one.” Jesus asked them for which of the good works were they stoning Him, and they answered, “for a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.” Jesus answered them, “If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.” Therefore, the Jews sought to seize Jesus again, but He eluded their grasp. Throughout Jesus’ ministry, He pointed to His works as evidence that He was the Messiah, the Son of God, and that He and the Father were one.

(Jn 10:30-33) “I and the Father are one.” {31} The Jews picked up stones again to stone Him. {32} Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” {33} The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be God*.”

(Jn 10:37-39) “If I do not do the works of My Father, do not believe Me; {38} but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.” {39} Therefore they were seeking again to seize Him, and He eluded their grasp.”

In John 20, John wrote that these signs were written so that we would believe that Jesus is the Christ, the Son of God; and that believing we may have life in His name. The purpose of these works, these miracles that Jesus did, were to convince people that Jesus is the Messiah, and to become Christians.

(Jn 20:30-31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {31} but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

What were some of the signs that were recorded in the Gospel of John? In John 2, Jesus turned the water into wine at the wedding in Cana. Months later, Jesus went back to Cana, and he healed the son of a royal official. In John 5, Jesus healed the man by the pool of Bethesda. He had been ill for thirty-eight years. Then, in John 6, Jesus fed

Jesus’ Signs in Gospel of John	
Turning water to wine	Jn 2:1-12
Healing of royal official’s son	Jn 4:46-54
Healing of man by pool of Bethesda.	Jn 5:2-9
Feeding of multitudes	Jn 6:1-14
Walking on water	Jn 6:15-25
Healing of man born blind	Jn 9:1-7
Raising Lazarus from the dead	Jn 11:1-45
Feeding breakfast to disciples	Jn 21:1-14

the multitudes, which may have been His largest miracle in terms of participants. There were five thousand men, so there may have been as many as twenty-five thousand people that He fed that day. In John 6, after feeding the multitudes, He sent His disciples out in the boat to cross over. In the early morning watch, He came walking to them on water.

In John 9, Jesus healed the man who had been born blind. Then, in John 11, right before the Feast of Passover, Jesus raised Lazarus from the dead. Lazarus had been dead for four days when Jesus arrived in Bethany. Because of that sign, all the people coming to the Feast wanted to see Jesus and Lazarus. The religious leaders wanted to put both of them to death because people were believing in Jesus. In John 21, after Jesus had been raised from the dead, He met the apostles at the Sea of Galilee. They had fished all night and caught nothing, and Jesus told them to cast on the right side of the boat. When they did, they hauled in one hundred and fifty-three large fish. Jesus called them to Himself, and when they got there He already had fish on the fire for them to eat.

These were just the miracles that John recorded. He also wrote that the world could not contain all the books that could be written on the miracles that Jesus did if they were written in detail. These works that Jesus did were given to verify that Jesus is the Son of God, the Messiah, and that people would believe in Jesus. These works that the Father gave the Son to do were accomplished by Jesus to show that He and the Father were one.

(Jn 21:25) “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.”

### 3. By the works we do in Jesus' Name (Jn 14:12-14)

We can know that the Father and the Son are one because of what Jesus spoke and testified. Second, we can know that the Father and Son are one because of the works that Jesus did. Third, we can know that the Father and Son are one by the works that we do in Jesus' name. After telling His disciples that they could believe on account of the works He did, He said, “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.”

(Jn 14:12-14) “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father. {13} Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. {14} If you ask Me anything in My name, I will do it.”

Jesus not only said that His disciples would do the works that He did, but that they would do greater works than these. As we look through the book of Acts, we certainly see that the early church did many of the works that Jesus did. There were many people healed, and some raised from the dead. Here are some of the miracles that were Luke recorded in Acts.

In Acts 3, Peter healed the lame beggar at the gate of the temple. The man had been lame from his mother's womb, and was always being carried along. Peter said to him, “I do not possess silver and gold, but what I do have I give to you; in the name of Jesus Christ the Nazarene – walk!” Peter seized him by the right hand, raised him up, and immediately his feet and ankles were strengthened, and the man began to walk, and entered the temple leaping and praising God.

(Ac 3:1–8) “Now Peter and John were going up to the temple at the ninth *hour*, the hour of prayer. {2} And a man who had been lame from his mother’s womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. {3} When he saw Peter and John about to go into the temple, he *began* asking to receive alms. {4} But Peter, along with John, fixed his gaze on him and said, “Look at us!” {5} And he *began* to give them his attention, expecting to receive something from them. {6} But Peter said, “I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk!” {7} And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened. {8} With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

When asked how the miracle to the man was done, Peter said that it was done in the name of Jesus. Jesus said that in His name we would do the same works, and that is exactly what we see happening in Acts.

(Ac 4:7–10) “When they had placed them in the center, they *began* to inquire, “By what power, or in what name, have you done this?” {8} Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people, {9} if we are on trial today for a benefit done to a sick man, as to how this man has been made well, {10} let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this *name* this man stands here before you in good health.”

It was not just Peter. In Acts 5 we find that at the hands of the apostles many signs and wonders were taking place.

(Ac 5:12) “At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon’s portico.”

It was not just through the apostles; in Acts 6 Stephen was performing great wonders and signs among the people. Stephen was one of the six men raised up as a deacon in the church in Jerusalem to serve widow.

(Ac 6:8) “And Stephen, full of grace and power, was performing great wonders and signs among the people.”

In Acts 8, the crowds were giving attention to what was said by Philip, as they heard and saw the signs he was performing. A little later Luke records that a magician named Simon believed because he observed the signs and great miracles taking place.

(Ac 8:6–13) “The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing.... {13} Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.”

In Acts 9, Peter went to Lydda and raised Dorcas from the dead. It became known all over Joppa and many believed in the Lord.

(Ac 9:42) “It became known all over Joppa, and many believed in the Lord.”

In Acts 14, Paul was in Lystra, and a man who had been lame from his mother's womb was there, and he had never walked. Paul saw that he had faith to be healed, and said, "Stand upright on your feet." The man leaped up and began to walk. The crowds thought that the gods had become men and they tried to worship Paul and Barnabas.

(Ac 14:8–11) "At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked. {9} This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, {10} said with a loud voice, "Stand upright on your feet." And he leaped up and *began* to walk. {11} When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us."

In Acts 19, Paul was in Ephesus, and God was performing extraordinary miracles by the hands of Paul. Even handkerchiefs and aprons were carried from his body to the sick, and they were healed. We see lots of signs and wonders happening in the New Testament, and not all of them were done by the apostles.

(Ac 19:11–12) "God was performing extraordinary miracles by the hands of Paul, {12} so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out."

In Acts 20, Paul was on his way to Jerusalem, and stopped over in Troas. He met with the disciples there, and was preaching through the night. At midnight a young man named Eutychus was overcome by sleep and fell out the window from the third floor, where they were meeting, and was picked up dead. Paul went down and fell upon him, and brought him back from the dead. They went back upstairs, ate, and Paul spoke with the disciples there until daybreak, and then left.

(Ac 20:9–12) "And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead. {10} But Paul went down and fell upon him, and after embracing him, he said, "Do not be troubled, for his life is in him." {11} When he had gone *back* up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left. {12} They took away the boy alive, and were greatly comforted."

Many scholars point out that the greater miracles that we would do pertain to the number of people being saved. They say that there could not be much greater miracles than raising Lazarus from the dead, after he had been in the tomb for four days. The greater had more to do with the number of people being saved. For example, after Peter healed the lame man, he preached the gospel to those in the temple and the number of men that believed was about five thousand. There may have been as many as twenty-five thousand saved that day. There are no records of that many being saved in Jesus' earthly ministry.

The greater miracles could also mean the quantity of miracles. After Pentecost, when the church received the Holy Spirit, all the believers went out in the power of the Holy Spirit. When there are millions of believers praying ministering in the world, the number of miracles being done in the name of Jesus could certainly be greater than what Jesus did in His three years of earthly ministry.

Jesus answered two questions about the works that His disciples would do. The first question is why they would be done. These works would be done so that the Father would be glorified in the Son. Everything that Jesus did glorified the Father. Everything that believers do should be done so that God is glorified through Jesus. God does not do miracles through us so that we can be glorified; He does miracles through us so that God is glorified through Jesus. Our motivation and desire needs to be pure.

(Jn 14:12–14) “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. {13} Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. {14} If you ask Me anything in My name, I will do it.”

The second question that Jesus answered is how these works would be done. He said that they will be done in His name. Whatever we ask in His name, He will go to the Father, and it would be done. If we ask anything in His name, He will do it. What does it mean to do things in His name?

When I was the CEO of Murchison Drilling Schools (MDS), I had a company credit card. I had a forty-thousand-dollar credit limit on the card. It was to be used to conduct company business; it was not to be used for personal things. If I traveled on business, I could use it for hotels, airfares, car rentals, restaurants, and legitimate expenses. Anything that I did in the name of MDS was a legitimate use of the card. Even though I had freedom to use it the card, it was understood that it was a business card.

We had an administrator in Houston that decided to use her MDS card for other things. She had it so that she could order office supplies, binders, and other supplies for the training center. Unfortunately, she decided that she could use it for her own personal things. She used it to purchase plane tickets for her mother and her to go vacation in Mexico. She used it to order cosmetics on-line and had them delivered to her home address. She was not using her card for business purposes, and was making unauthorized purchases. Our accountant quickly discovered her illegitimate use of the card, and her employment was terminated. When she filed for unemployment, we cited the reason for her dismissal to the Texas Department of Labor, and they dismissed her case. Because of the amount of money that she had used for personal items, it qualified as a felony violation, and she could have gone to jail.

It is not just in the secular world that people do not understand this principle. In the church there are many people who think that this promise means that we can literally ask for anything and it will be done for us. I have heard people claiming expensive cars and other material items. I have heard people claiming healing without hearing from the Lord. I had a man in our church a number of years ago who had colon cancer. This man loved the Lord, and was a man of faith. When I was praying in my own time with the Lord, I prayed for this man. The Lord said it was a sickness unto death, and He gave me a passage in Hebrews 11 to preach at his funeral. The man died a few days later, and I preached the message that the Lord gave.

A few years later I had another man in our church who had colon cancer. He was stage four, which meant that the cancer had spread throughout his body and all eighteen lymph nodes that they removed were cancerous. The doctors gave him a few months at most to live. As I prayed for him, the Lord said that He was going to heal the man. He told me that I was His representative and He told me exactly how He wanted me to pray. The next day at our Sunday service, I told the man that I wanted to pray for him, and so I prayed for him. I told my wife and

others that they were not going to find any more cancer in this man. On Monday, he went in for a pet scan and they could not find a trace of cancer anywhere in his body. God had healed him. We need to know God's will in all matters and pray accordingly.

When Jesus said that we could ask for anything in His name and He would do it, it is understood that asking in His name does not mean just adding a Jesus extension to our request. It means that we are doing kingdom business on His behalf. It means that we have sought His will in the matter, and are then carrying out His will. In John 5:14-15, God gives us some understanding about this principle. He said, "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."

(1 Jn 5:14–15) "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. {15} And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."

One Sunday morning we had a couple visit our church. After the service, I made my way over to him to meet him, and thank him for coming. He got right to the point, and asked, "Do you believe in 'Name it and claim it.'?" I told him that I believe that when we pray in Jesus' name, we are praying according to His will, doing kingdom business on His behalf; and when we pray on His behalf, He hears us, and we have the request that we have asked for. He did not like my answer, and he said that he believes that we can have whatever we ask for. Then he told me that they would not be coming back to our church. About six months later my wife and I were walking in our neighborhood and a man yelled out to us. We stopped and he came over to talk to us. It so happened that it was the same man. He was heartbroken and his faith was shaken up. His wife had died, and he had claimed her healing, but she had not been healed. We comforted him and prayed for him. Unfortunately, when your beliefs are not solidly grounded in God's word, when the storms of life come, the house on the sand falls flat.

### **Conclusion and Applications**

In our passage today, Jesus gave three ways that we might know that the Father and the Son are one. He said that if the disciples had seen Him, they had seen the Father; and if they had known Him, they have known the Father. The Father and Son are one. Jesus is the exact representation of the Father.

Since the disciples were struggling to grasp that He and the Father were one, Jesus said that the words He spoke were not on His own initiative. His words came from the Father. Jesus had testified many times that the Father had sent Him, and that He only did what the Father showed Him. Jesus proclaimed to the Jews that He and the Father were one.

If the disciples did not believe His words, He said, "otherwise, believe because of the works themselves." Jesus had done numerous works while with the disciples. John just mentioned a few of the works, and they were given so that people would believe. Jesus said that He did the works that His Father had given Him to do. The signs and miracles that He did were only possible by God, and they testified of Him.

Finally, Jesus told the disciples that they would also do works, and even greater works than He did. He told them that they could do that because He would go to the Father, and the works would then get done. He also said that the reason for these works being done was so that the

Father would be glorified through Jesus. Jesus also said how these works would be done; they would be done in the name of Jesus. When we pray or do anything in the name of Jesus, it is on behalf of Jesus. Doing something in the name of Jesus means that it is being done to further God's kingdom. It is not a blank check to accomplish our wants, and build our own kingdom; it is a blank check to accomplish God's will and build the kingdom of God.

When ministering, know God's will for the situation. When we know God's will in a situation, we can pray with confidence and boldness and authority, knowing that God hears us and that He will do what we ask. God wants to use you and I to glorify Him through Jesus. He wants to use you and I, and He wants to answer our prayers. Let me encourage you to first seek God's will in all situations. Second, pray in the name of Jesus with boldness, confidence, and authority. Third, give God the glory for each and every thing that God does through you.

Perhaps you have never understood that Jesus and the Father are one. Perhaps you believed that Jesus was a man who did lots of great things, but you did not believe that Jesus was God in the flesh. If you now believe that Jesus and the Father are one, I encourage you to receive Jesus into your life. Pray something like this: Jesus, I believe You are the Son of God, and that You came as Immanuel, God in the flesh. I believe that You died for our sins, and were raised from the dead. I want to receive You as my Savior and Lord today. I ask You to forgive me of my sins, and to come into my life as my Lord and Savior. I pray this in Jesus' name. Amen.

### **Discussion Questions**

- Why did the disciples have a difficult time grasping what Jesus was telling them, that He and the Father are one?
- How do we get to know the Father?
- According to recent surveys, many people say they worship Jesus but do not worship God. Why do people struggle with the deity of Christ today?
- What did Jesus say the works that He did should do for us?
- Were the works that Jesus promised to those who believe in Him limited to the eleven apostles? Were those greater works limited to the early church?
- What did Jesus mean when He said that we would do greater works than these?
- What should be the end result of any works that God accomplishes through us?
- What is the key to doing the works that Jesus said that we would do?

**Introduction (Jn 14:7–14)**

1. **By the words of Jesus** (Jn 14:1-11, Heb 1:3, Is 7:14, Mt 1:22–23, Jn 8:13–19, Mk 1:22, 1:27, Jn 7:15-16, 7:46, Jn 1:47–50, 4:17-29)

2. **By the works of Jesus** (Jn 4:10-11, Jn 4:34, 5:36, 10:30-39, 20:30-31, 21:25)
  - Water to wine (Jn 2:1-12)
  - Royal official's son (Jn 4:46-54)
  - Man by the pool of Bethesda (Jn 5:2-9)
  - Feeding the multitudes (Jn 6:1-14)
  - Walking on water (Jn 6:15-25)
  - Man born blind (Jn 9:1-7)
  - Lazarus (Jn 11:1-45)
  - Breakfast for the disciples (Jn 21:1-14)

3. **By the works we do in Jesus' Name** (Jn 14:12-14, Ac 3:1–8, 4:7-10, 5:12, 6:8, 8:6-13, 9:42, 14:8–11, 19:11-12, 20:9-12, 1 Jn 5:14-15)

- Why?
- How?

**Conclusion and Applications**