



Believing in Jesus & Praying in His Name

1. Do you believe in Jesus?

- For us who believe, we will also do the works that Jesus did
- We will do *greater works than these, because Jesus went to the Father (*regarding the revelation, power & global reach of the gospel)

2. Are we praying in Jesus' Name?

- Know Christ as Lord: & pray by faith in conformity to His character & will
- Pray with confidence that Jesus will do anything we ask in His name: that the Father may be glorified in the Son

3. Some Biblical & Practical Examples (of praying in Jesus' Name)

- to abide in Christ & bear much fruit (as we die to self & overcome sin)
- for our daily bread & the welfare of the Babylonian world we live in

- for wisdom, protection, healing & favor upon us & our children
- to bear faithful witness as we love one another in Christ-centered unity unto the Father's glory

Excursus: Regarding "greater works" & Praying in Jesus' Name (John 12:12-14)

The Gospel According to John, by D.A. Carson, © 1991, PNTC (pp. 496-97)

In short, the works that the disciples perform after the resurrection are greater than those done by Jesus before his death insofar as the former belong to an age of clarity and power introduced by Jesus' sacrifice and exaltation. Both Jesus' words and his deeds were somewhat veiled during the days of his flesh; even his closet followers, as the foregoing verses make clear, grasped only part of what he was saying. But Jesus is about to return to his Father, he is about to be glorified, and in the wake of his glorification his followers will know and make known all that Jesus is and does, and their every deed and word will belong to the new eschatological age that will then have dawned. The 'signs' and 'works' Jesus performed during his ministry *could not* fully accomplish their true end until *after* Jesus had risen from the dead and been exalted. Only at that point could they be seen for what they were. By contrast, the works believers are given to do through the power of the eschatological Spirit, *after* Jesus' glorification, will be set in the framework of Jesus' death and triumph, and will therefore more immediately and truly reveal the Son. The *greater things* is constrained by salvation-historical realities. In consequence many more converts will be gathered into the messianic community, the nascent [emerging] church, than were drawn in during Jesus' ministry ... The contrast itself, however, turns not on raw numbers but on the power and clarity that mushroom after the eschatological hinge has swung and the new day has dawned. The contrast between the greatness of John the Baptist and the greatness of the least in the kingdom is not entirely dissimilar (... on Mt. 11:7-15).

The reason why the 'greater things' are done consequent upon Jesus' going to the Father (v. 12) is now clarified further: the disciples' fruitful conduct is the product of their prayers, prayers offered in Jesus' name ... This demonstrates that the contrast in v. 12 is not finally between Jesus' works and his disciples works but between the works of Jesus that he himself performed during the days of his flesh, and the works that he performs through his disciples after his death and exaltation. Glorified with the glory he had with the Father before the world began (17:5), the Son is no longer limited by the pre-death humanness that characterized his ministry. At that point redemption is won, the kingdom of God is triumphantly invading the nations with saving and transforming power, the locus of the covenant community stretches outward from its Jewish confines to embrace the world, and the disciples themselves are empowered and equipped to engage in far-reaching ministry. The latter turns on the gift of the Holy Spirit, which gift is about to be introduced into the discussion (vv. 15ff). In the post-Easter situation, the Son's mediatorial role extends even to the prayers of his followers. Prayers in his name are prayers that are offering in thorough accord with all that his name stands for ... Such prayer is never abstracted from the Father; for the Son's purpose, even as he answers the prayers of his followers, is to bring glory to the Father (v. 13) ... Now in the splendour of his exaltation, the Son's purpose does not change: he enables his own to do 'greater things' in order that he may bring glory to the Father.