

Day 29 Monday

**Jesus is the way to the Father The promise of the
Holy Spirit Jesus is the True vine
The prayers of Jesus
The Way, the Truth, and the Life
John 14:1-6**

1 “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.

Comforting a Troubled Heart

Let's recap. In the last few moments, Jesus has indicated one of the disciples is a deceiver and predicted Peter will deny knowing Him at all. This also comes in the context of frequent references to His impending death.

This is why Jesus takes the time to reassure the disciples directly, telling them not to be "troubled." This comes from the same Greek root word describing Jesus' spirit in verses like John 11:33 and John 12:27. Some scholars suggest a difference between being troubled in one's spirit, as opposed to being troubled in the heart.

This would suggest that Jesus is not commanding anyone to "be happy," but to "be brave." It is possible that much of what Jesus is about to say involves enduring hardship without losing trust. In practice, at least, this is a call for courage more than an upbeat mood.

I Am the Way, the Truth, and the Life

In John 14:5, Thomas asked a reasonable question: if we don't know where we're going, how can you say we know the way there? Christ's answer reinforces a doctrine of salvation by grace through faith, as well as denying there are "many paths" to God.

In Acts 11:26 Followers of Christ Were Labeled "Christians".

Acts 11:26

“And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.”

The Way

But Prior to Acts 11:26, those who had faith in Jesus were often referred to as "the Way".

Acts 24:14

“But this I confess to you, that according to *the Way* which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.”

Acts 9:2

“And asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.”

Acts 19:9

“But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus.”

Thomas' question assumes the normal pattern of human accomplishment: we determine an end goal and work accordingly. But salvation cannot be accomplished by good works (Titus 3:5).

Our sinful natures make it impossible to behave in a way that reconciles us to God (Romans 3:20). Jesus did not tell the disciples they knew the destination—in fact, He said He would come to get them (John 14:3)—but they know "the way" meaning the vehicle to get there. This is true because the means of salvation is not a process, it is a person. It is through—and only through—the person of Christ. We cannot strive to earn heaven, we can only seek to follow Christ. That is how we are meant to know God (John 14:7).

The Way of Salvation

Paul memorably restates that salvation comes through a person in 2 Corinthians 4:6. Rescue from sin comes through Jesus, not rituals, or accomplishments, or personal virtue. The disciples know how to arrive where Jesus is going because they know Him—they know "the Way" because that Way is Jesus. Eventually, men like Thomas will connect this declaration to Jesus' other teachings, and fully realize the meaning of salvation by grace through faith (John 3:16; 10:10; 11:25–26; 12:44–46; Matthew 16:15–17).

Jesus' way would be the cross; He would be convicted by blatant liars; His body would soon lie lifeless in a tomb. Because He took that way, He is the way to God; because He did not contest the lies we can believe He is the truth; because He was willing to die He becomes the channel of resurrection - the life to us.

The Father Revealed

John 14:7-11

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.

“Have I Been with You So Long, and Yet You Have Not Known Me?”

After Jesus promised to come and bring the disciples to be with Him, Thomas had asked how it was possible to know "the way" there when they didn't know where "there" was. Christ responded by claiming to be that way: that the means to salvation was through Him, not through human effort (John 14:6). He also mentioned seeing God (John 14:7), something which Philip was eager to do (John 14:8). Philip's question might have been a request to see something like Isaiah's vision (Isaiah 6:1) or the transfiguration (Matthew 17:1–2).

Jesus scolded His inner circle a few times (Matthew 16:9; Mark 8:21). Jesus is not actually implying that Thomas does not know Him— He's saying that Thomas does know Jesus, and for that reason he should understand what's being said. Philip is looking for some miraculous sign, but Jesus indicates His purpose is to be the revelation of God to mankind (2 Corinthians 4:6).

The Answered Prayer John 114:12-14

12 “Most assuredly, 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 My Father.

13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

14 If you ask anything in My name, I will do it.

Greater Works

The word "works" in Greek most literally means "actions," or "deeds." His instruction to do good in the name of God implied everyday behaviors (Matthew 5:16), as did His criticism of religious hypocrites (Matthew 23:3). In the last few verses, Jesus seems to have meant both in His explanation for why the disciples ought to embrace the truth that He is God (John 14:9–11).

Full biblical context is incredibly important when attempting to interpret this verse. Some of Jesus' "works" were displays of unspeakable power, such as resurrecting the dead (John 11:43–44). Other miracles demonstrated His sovereignty over nature, including weather (Mark 4:38–40), matter (John 2:7–9), and the body (John 9:6–7). In other cases, His "works" were accurate teaching (Matthew 4:23), and righteous intervention (John 2:14–16).

“Asking” and “In My Name”

Jesus' promise here is not that all who claim to be believers will be endowed with the power to raise the dead or transmute matter. Nor does Jesus mean to imply that future Christians would have widespread supernatural powers.

The following verses include two crucial qualifiers: "asking" and "in My name," clearly indicating that God does not sign a blank check for miraculous power to anyone. In part, this prediction of "works" refers to the early days of the apostles, who were granted miraculous signs (Acts 3:1–6).

The idea that anyone could do "greater" works than Jesus also helps explain the context. Scripture not only associates Jesus with miracles in the Gospels, it credits Him with creation itself (John 1:1–3). In terms of power, it's logically impossible to suggest anyone could do something beyond what Jesus accomplished. The meaning, therefore, ought to be taken in the proper context.

The Quantity of Greater Works

The area where Christians can exceed what Jesus did is not "quality," but "quantity." His earthly ministry lasted only about three years— as He says here, He is soon to end this phase of God's plan. Jesus preached without modern communications, or modern travel technology. In contrast, modern evangelists can spend decades preaching to hundreds of thousands of people. Missionaries can serve the furthest reaches of the globe. In a year, some bible- related websites speak to more people than populated the Roman Empire in the first century.

“If You Ask Anything In My Name, I Will Do It”

Despite being widely misinterpreted, Jesus does not give a blanket promise to do whatever we want, whenever we want it. The context is reassurance to the disciples (John 14:1–11), and encouragement to hold fast in the face of hardship. It's also tied to Christ's promise that those who follow Him have opportunity to do "greater" works (John 14:12).

A key condition here is asking "in [His] name." To act "in the name of" someone means to invoke their authority and their will, rather than your own. An ambassador who offers an agreement "in the name of the king" is enacting the decision of that king. A police officer who says, "stop, in the name of the law!" is—or should be—acting out the will of the government, not their own opinions.

"In the Name of Jesus"

To pray "in Jesus' name" is not evoking a magical spell, as if the words themselves have power. It is possible to use that phrase and not, in fact, be praying "in the name" of Christ. This is just the same as a police officer who demands a bribe can't do so "in the name of the law." Those who refuse to offer a bribe can't be legitimately arrested. Anything we ask for in prayer must be according to the character of God, and in the will of God, if it is to be granted.