

Main Idea: As we consider what Jesus said in John 14:8-14, we learn five important truths about God the Father.

- I. The Father is made known by the Son (8-9).
 - A. If you have seen the Son, you have seen the Father.
 - B. It’s possible to see, and not know what you are seeing.
- II. The Father is in the Son (10a).
- III. The Father gives words to His Son (10b).
- IV. The Father does His work through His Son (10c-14).
 - A. The proper response is believing (11).
 - B. The result of believing is doing (12).
 - C. The key to doing is asking (13).
 - D. The aim in asking is glory to the Father (13b).
- V. The Father works through those who believe in His Son (14).
 - A. We ask in Jesus’ name.
 - B. Jesus does what we ask.
 - C. The Father’s work is accomplished.
 - D. The Father is glorified in His Son through us.

Make It Personal: Ask yourself these questions...

1. Do I know the Father?
2. Am I cooperating with the Father?
3. Am I helping others know the Father?

Are you a Christian?

It’s interesting the response you get when you ask someone that question. “Well, sure, I’ve gone to church for years and read my Bible every day.” Or, “Absolutely, I teach a Sunday School class.”

We often cite what we *do* as evidence that we belong to Christ. And there is certainly biblical precedent for citing action as evidence. 1 John 2:3-6 says, “We know that we have come to know him if we *obey his commands*. The man who says, ‘I know him,’ but does not *do what he commands* is a liar, and the truth is not in him. But if anyone *obeys his word*, God’s love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must *walk as Jesus did*.”

But of course, *doing* can be imitated. A person can *do* what true Christians do and *not* be a true Christian. There’s something more fundamental than doing. In fact, it’s the basis for doing. It’s *knowing*.

This is what sets Christianity apart from all other religions. Christianity is not in its essence a religion. It’s a network of relationships, beginning with the all-important vertical, which leads to a host of horizontal. “This is eternal life,” says Jesus, “that they may know You, the only true God, and Jesus Christ whom you have sent (John 17:3).”

So the answer to the question, *are you a Christian?*, isn’t ultimately about doing, but *knowing*. Do you know God, and do you know Him personally, through the means He has provided?

And that raises another question. Just who is God? When the Bible speaks of “God,” it makes clear that the true God is Himself a relational Being, who exists eternally as three persons: the Father, the Son, and the Holy Spirit. They are equal, but they are not synonymous. They are persons with related, yet distinct characteristics and functions, and these three persons enjoy intimate relationships with each other, and have done so through all eternity.

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Yet that's not all. The persons of the Triune Godhead relate not only to each other, but also to us, the redeemed. And while they are one, they are not identical in how they function, in how they *relate*. So God the Father relates to us, and the Son relates to us, and the Holy Spirit relates to us, but in different ways.

I have parents, two parents, and they're both equally my parents. But they're not the same, not the same in how they function, nor in how they relate. And so as one of their children, I relate to them, but not in the same way. I don't talk about the same things with them, nor do I do the same things with them, for they're different persons who are interested in different things.

Granted, the illustration fails us, for the one-flesh connection my parents enjoy isn't the same as the One-Being relationship the Father, Son, and Holy Spirit enjoy. But it helps us understand this. Yes, God is one, but since He exists as *three* persons, if we are what the Bible calls "saved" people, we are in relationship with each person. In fact, we are intentionally to relate to each person, for each person intentionally relates to us in our salvation.

Let me show you an example. In Ephesians 1, the apostle Paul identifies God the Father, God the Son, and God the Holy Spirit, and in the first fourteen verses praises each person for His specific work in our redemption. Then Paul mentions a specific prayer request of his in Ephesians 1:17. This is what he was praying for the believers in Ephesus. "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better."

Notice Paul's prayer. He identifies all three persons of the Godhead. He says he kept asking *God*. Who is God? He is *the glorious Father*. He is also the *God of our Lord Jesus Christ*. So Paul talks to the Father, through His Son, Jesus. And what did Paul ask the Father? To give his Ephesian children *the Spirit of wisdom*, I think a reference to God the Holy Spirit. And the intended result of this request? "So that you may know Him better." Him? Yes, God, and specifically the three persons of the Godhead who each love us, contributed to our salvation, and deserve our praise.

Friends, in order to relate to a person, you must know the person. We know that in human experience. Which is why if you came to my house for lunch, and said as you left, "Thanks for cooking that delicious lunch!" I'd respond, "Thanks, but the thanks goes to Sherry. She fixed the meal. I just set the table."

The same is true in relating to God...

"Thank You, Father, for dying on the cross for our sins." But the Father didn't.

"We pray in Your name, Holy Spirit." But we don't, rather in Jesus' name.

"Thank You for designing our salvation, Lord Jesus." But He didn't, the Father did.

Brothers and sisters, we won't relate to the Father properly, or the Son, or the Holy Spirit, if we don't know them, and their unique characteristics, and functions.

You say, "Well, how can I know them better?" Back in 1657 the Puritan pastor, John Owen, wrote a 261 page book, probably the result of a sermon series, entitled, "*Of Communion With God the Father, Son, and Holy Ghost, Each Person Distinctly, In Love, Grace, and Consolation; Or, The Saints' Fellowship with the Father, Son, and Holy Ghost Unfolded.*" If you want to learn to experience communion with the three members of the Godhead, Owen can help you.

But the truth is, the Lord Jesus Himself opens our eyes to this wonderful reality in the text before us. We're in the upper room discourse, which goes from John 13-16. It's the night before Jesus' crucifixion, and He just announced that He's leaving, via betrayal by

one of His own. But He wants to encourage His disciples, so what subject does He address next? He talks to them, first, about His *Father*.¹

In My Father's house.

I want you to know something about My Father, says Jesus. What's true of His Father's house? Jesus says there are many rooms there, which speaks of His majesty and generosity. He also says He is preparing a place for His disciples there, and that He will come back from there, and then take us there, and that the best part about this place is that He is there.

But how do you get there, to this place in the Father's house? Through *Me*, says Jesus. *I am the way. No one comes to the Father except through Me.*

And then Jesus says in verse 7, "If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

So while the Father and the Son are distinct, they truly are one, too. If you know the Son, you also know the Father.

You say, "Now I'm confused. I know about the Son. I read about Him in the four gospel accounts. I want to know what the Father is like. Show me the Father!"

Sounds familiar. That's the very request that Philip raised next. In verse 8, "Philip said, 'Lord, show us the Father and that will be enough for us.'" Philip has heard Jesus talk about His Father many times, and now about His Father's house. *Show us the Father*, he now says.

What's Philip asking? Does he really want to see God Almighty, the Father of glory? Does he want a theophany: a visible manifestation of God? Maybe he wants another Mount of Transfiguration. Remember only Peter, James, and John were permitted to experience that glorious moment (Matt 17:1).

That will be enough for us, he says. That's an understatement. Enough for us? It would be the *undoing* of us. Remember when Moses asked for the same experience? And God told him, "You cannot see my face, for no one may see me and live (Ex 33:20)."

But the Lord Jesus is so patient. He works with His own. He wants His own to know Him, and His Father, too. As we listen to His response to Philip in John 14:8-14, we're going to learn five important truths about God the Father.

I. The Father is made known by the Son (8-9).

Notice verse 9, "Jesus answered: 'Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father?'"

In the upper room at least five of the disciples are recorded as speaking. Peter, more than once (13:6, 8, 9, 36, 37). John, the disciple whom Jesus loved, who asked, "Lord, who is it (13:25)?" Thomas, who said, "We don't know where you are going (14:5)." Judas, not Iscariot, who will later ask, "But Lord, why do you intend to show yourself to us and not to the world (14:22)?" And now, here, Philip, "Lord, show us the Father, and that will be enough for us (14:8)."

Jesus is so patient, isn't He? He's been training these men for three years, but they still have questions, and while this is His hour of greatest agony, He still tenderly addresses their concerns.

That's a curious request from Philip. *Show us the Father, and that will be enough for us*. Based on Philip's first appearance in John's gospel, we know he's a man who knows

¹ I say *first* because He will talk about the Holy Spirit in our next passage, verses 15-21.

the Old Testament. When he first met Jesus he immediately found his friend Nathanael and said, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph (John 1:45).”

That was three years ago. Based on his knowledge of the Law and the Prophets, Philip was sure that Jesus was the predicted Messiah. But he’s still searching, especially since he’s learned some things he didn’t anticipate, namely that the Messiah he loves is going to die, then conquer death, and then leave, and go, of all places, to prepare a place in His Father’s house.

That doesn’t make sense to him. So he brings this request. And notice he’s not speaking just for himself. *For us*, he says. *Do this, Jesus, and it will be enough, sufficient, for us.*

What would be enough for you? If you had the opportunity, what would you ask Jesus? Philip, and the other disciples too, want to see the Father.

Jesus’ response? There’s a touch of sadness in His reply. “Don’t you know me, Philip, even after I have been among you such a long time?” It’s one thing for the unbelieving crowds not to know. But you, Philip? After spending three years with Me? You still don’t know Me?

The Lord doesn’t hide His pain. He lets Philip know that he should have known. And the others too. They’ve heard enough teaching, seen enough miracles. They should already know what He’s going to say again, now in black and white, you can’t misunderstand what He means, language...

Anyone who has seen me has seen the Father. Notice the oneness. According to Jesus...

A. If you have seen the Son, you have seen the Father. They are not the same person, no, but they are the same in essence. And if you have seen the Son, which you have Philip, then you have seen the Father.

Then Jesus asks an interesting question. “How can you say, ‘Show us the Father?’” That’s a very revealing question, if you think about it. It shows that...

B. It’s possible to see, and not know what you are seeing. For three years Philip *saw*. But he didn’t know what he was seeing, not the fullness of it. Hence, his question. So Jesus has to shed more light, to say it again in a different way.

I’m encouraged by that. And challenged. I’m encouraged that He’s so patient *with me*. And challenged that I need to show the same patience *with others*.

Do you want to know the Father? Then know this. The Father is made known by the Son, Jesus the Christ.

If that’s true, and it is, then if you tried to see the Father apart from the Son, not only would your efforts fail, you would end up destroying yourself. Think back to Moses. If he had seen God Almighty, God says he would not have lived. *No one can see Me and live.*

People say there are many roads to heaven. Let’s just say, for conversation sake, there are. So you make it to heaven apart from knowing Jesus. Then what? Then you enter the pearly gates and *see God*. Can you imagine the paralyzing horror of seeing the brilliance of Almighty God?

It’s like the little boy who looks into the noon sky and says, “I want to go see the sun!” He doesn’t know what he’s asking. There’s more to that little yellow ball than he knows.

My friend, if you don’t know Jesus, you can’t see God. You wouldn’t *want* to see God. His holy brilliance would destroy you. Perhaps that helps us understand what hell is, an expression of God’s judgment, yes, *and* His mercy. Christ makes a person fit to

enter the presence of God, and enjoy that presence, but if you don't know Christ, you wouldn't enjoy that presence. So God sends you to the only place where you won't be annihilated by His presence, the place where He *isn't* present.

But there's more. Not only is the Father made known by the Son, according to Jesus...

II. The Father is in the Son (10a).

He says in verse 10, "Don't you believe that I am in the Father, and that the Father is in me?" Only a member of the Triune Godhead can use this language. I cannot. You cannot. If I say, "I am *in* my wife, and my wife is *in* me," you'd say, "That doesn't make sense," even though that's the closest of human relationships, the one-flesh, husband-wife relationship.

But it is true of the Father and the Son. Jesus says that the Father is *in* Him, and that He is *in* the Father. *In* speaks of more than merely being close. It speaks of an identification, a union, a mutual sharing of essence.

By the way, what makes this particularly staggering is that Jesus uses the same language to speak of His relationship with those who believe in Him. "I am the vine; you are the branches. If a man abides *in me*, and I *in him*, he will bear much fruit (John 15:5)." It's the wonderful doctrine of *union with Christ*. If we have been saved, it means we have died to our old identity in Adam, and been remade with a new identity in Christ.²

So the Father is in the Son, according to Jesus. That raises a question. If the Father is in the Son, why didn't men die when they beheld the Son during His incarnation? The Bible specifically says that no man can see God and live."

Good question. Here's a related question. Did God the Son give up His deity when He entered the world as a man? No. Did God the Son give up some of His attributes when He became a man? No. Colossians 2:9 insists that "all the fullness of the Deity lives in bodily form."

So how were people able to look at the incarnate Son and live, when just one look into the ark of God meant instant death for 70 men in 1 Samuel 6:13?

John 1:14 gives us the answer. "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

When the Word who is the Son came, He *became flesh*. He didn't just appear to be a man, but truly became a man. That's how people could see God and live. *Veiled in flesh the Godhead see, Hail the incarnate Deity*, says Wesley.³

Theologians put it this way. When the Son of God became a man, He gave up the "independent use of His divine attributes." He laid aside the full expression of His glory.

D.A. Carson offers us a needed word of caution, "We are dealing with holy things, things which despite our best efforts at analysis and formulation, still defy our finite capacities to understand—they prompt us to cover our mouths in silent worship."⁴

But there's more. What else is true of the Father? According to Jesus, the Father is made known by the Son, one, and is in the Son, two. Three...

² Listen to Romans 6:3-5, "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been *united with him* like this in his death, we will certainly also be *united with him* in his resurrection."

³ The Christmas hymn, *Hark! The Herald Angels Sing*

⁴ D. A. Carson, *The Farewell Discourse*, p. 36.

III. The Father gives words to His Son (10b).

Jesus continues in verse 10, “The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.”

Some of you have a red-letter Bible. Why are some of the letters red? The red is to indicate that the Son is speaking, right? The red-letter words are the Son’s words. But that’s sort of misleading, isn’t it? Whose words are the red-letter words according to the Son? They’re His, yes, but first, they were the Father’s.

The words are not just my own. Rather it is the Father.

Where is the Father? *Living in Me*, says Jesus, again emphasizing His intimate connection with His Father.

So they’re equal in essence, but they’re not equal in function. The Son, in perfect and joyful submission to His Father, doesn’t speak on His own. No doubt He gives His input, but Jesus says the Father tells Him what to say, and He says it. In fact, in verse 24 He says it again, “These words you hear are not my own; they belong to the Father who sent me.”

That means the Son is stifled and frustrated, right? There can be no joy in a relationship unless there’s equality of function, can there? Friends, let’s learn from Jesus. Embracing our God-intended roles *is* the path to maximum joy, and that’s true in marriage, and in the church, and on the job, as it is in the Triune Godhead.

But why would the Father give words to His Son? Jesus tells us. It’s because, fourthly...

IV. The Father does His work through His Son (10c-14).

Notice the connection between the Father’s *words* and the Father’s *work* at end of verse 10, “The *words* I say to you are not just my own. Rather, it is the Father, living in me, who is doing his *work*.”

Literally, His *works*, plural. So the Father has works to do, and He’s doing them. In fact, so is the Son. That’s why the Son left heaven and became a man, to do the Father’s works. And what are these works?

Miracles. Back in John 10:25, Jesus said, “The miracles [lit. ‘works,’ it’s the same word in 14:10, *erga*] I do in my Father’s name speak for me.” Earlier in John 5:36 Jesus said, “For the very work [lit. ‘works’ plural] that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.”

So the Father designed works for His Son to do, miracles, and His Son did them. He healed the paralytic in John 5, and fed the 5,000 with a sack lunch in John 6, and gave sight to the blind man in John 9.

But for what? When you do a work, it’s to produce a result. Maybe a paycheck, or a cleaner house, or a better running engine. You *work* because there’s something you’re desiring in return.

What does the Father’s intent for the works He’s given His Son to do? He’s after a response. What response? Jesus tells Philip (and us) in verse 11, “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles [lit. ‘works’] themselves.”

What’s the proper response?

A. The proper response is believing (11). Believe what? Not simply what, but *Whom*. Believe *Me*, says Jesus.

Don’t miss the connection. To know God the Father, you must believe in His Son, Jesus the Christ. The Father is made known by the Son, is in the Son, gives words to His

Son, and does His work through His Son. So knowing God the Father is linked to believing in God the Son. That's what Jesus said.

You may be thinking, "Now wait. Are you sure? I have a friend who says he gets to know God in his own private way out in the woods. What about that?"

G. Campbell Morgan said it well, "A man tells me he has given up going to Church, and worships in the country. He is deluded. He never gets near to God in that way, so as to meet humanity's dire need. A man may have an aesthetic titillation of his senses in the country, but for God's sake don't let him call that religion. Don't let him imagine that so he is dealing with God. 'No man cometh to the Father, but by Me.' There is no other way."⁵

Friends, you can't get to know God in nature. You can get to know ABOUT Him, about His power, and His wisdom, and greatness. But there's only one way to get to know Him personally, and that's through believing His Son, Jesus Christ.

You mean, "Just believing? That's it? Just give a mental assent to Jesus, and you know His Father?" Hold on. No. That's not what *believe* means, and John's been warning us about *unbelieving* believers throughout his gospel.⁶

Yes, the proper response is believing, but when faith is real...

B. The result of believing is doing (12). That's what Jesus says in the next verse, verse 12, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father."

What's true of the person who has genuine faith in Jesus? He will *do*, says Jesus. Do what? *What I have been doing*. What's that?

Let's start in the context. Where is Jesus? In the upper room. What's He been doing? He's been washing the feet of His self-absorbed followers, and treating the one who's going to betray Him like His best friend, offering the choicest bite of food on the table. Yes, let's start there. The one who has faith in Me will do *that*. When their selfish brothers step on them, they'll wash those feet; and when they're betrayed, they'll show love to that betrayer to the end.

But let's go back further. Jesus has done so many things in the past three years, proclaiming forgiveness to sinners, casting out demons, doing amazing miracles, more than could be recorded (John 21:25). The one who has faith in me will do that too, says Jesus. In fact, *he will do even greater things than these*.

Greater things? How are the men in this upper room going to do greater things than Jesus? They're already falling apart at the thought of Jesus leaving. Here's how.

The proper response is *believing*. The result of believing is *doing*.

C. The key to doing is asking (13). Verse 13, "And I will do whatever you ask in my name." There's how the doing happens. *He* does it. He may be out of sight, but He's not out of reach. *I will do whatever you ask in my name*.

Now let's not turn this into a Genie-in-a-bottle verse. *In my name*, says Jesus. We entered this world with another name stamped on our birth certificate. *Adam's name*. We were sons of Adam, condemned sons, alienated from God sons, without God and without hope sons.

But when a person exhibits saving faith, he receives a new name. *Jesus' name*. He's no longer alienated *from* God, but becomes a child *of* God, with all the rights and privileges that belong to the Elder Son.

⁵ G. Campbell Morgan, p. 247.

⁶ See John 2:23-25.

Ask in My name, says the Elder Son to the rest of God's children. *Whatever you ask, I will do.*

"I can't love that person. It's too hard!" *Ask in My name. I will do it.*

"That task is too hard. I can't do it!" *Ask in My name. I will do it.*

"That person is too far gone. I can't reach him!" *Ask in My name. I will do it.*

Read the book of Acts, and that's what we see. Once timid disciples now preaching boldly, doing miracles, loving in sacrificial ways.

But to what end is this asking? Is asking is a selfish pursuit? No.

D. The aim in asking is glory to the Father (13b). Don't miss the end of verse 13, "...so that the Son may bring glory to the Father."

That's what the Son desires more than anything. It's why He left heaven, came to earth as a man, said the words He said, and did the works He did, all the way to the cross, where He died the death that sinners deserve to die. He did it all to bring glory to the Father.

And the glorified Father glorified Him in return. How? By raising Him from the dead, and exalting Him once again on the throne of heaven. But now it's not just the angels that are praising Him. The people He died to rescue are praising Him too, praising Him for His amazing grace, to the glory of His Father!

Beloved, if you're one of those people, if you're a *believer*, this is your Father!

Perhaps the term *father* is a difficult term for you. Perhaps you didn't have a father in your life, or you did, and he was abusive, or betrayed you. So it's hard for you to think about God as your *father*. The truth is, none of us had a perfect father, or mother, for that matter. Yet God has chosen to use this family term to teach us about Himself.

So don't throw out the term. Learn to cherish the true, unblemished reality that stands behind it. Here is the perfect Father, and Jesus is helping us to know Him.

First, the Father is made known by the Son. Second, the Father is in the Son. Third, the Father gives words to His Son. Fourth, the Father does His work through His Son.

But Jesus doesn't stop there. There's a fifth work, and it's staggering, because it includes *us*.

V. The Father works through those who believe in His Son (14).

Verse 14 is an incredible verse. "You may ask me for anything in my name, and I will do it." We mustn't rip this promise out of its context. Jesus is summing up the essence of what He's been saying in the previous verses. In light of who He is and who His Father is, the proper response is *believing*, and the result of believing is *doing*, and the key to doing is *asking*, with the aim of asking being *glory to the Father*.

And here's the amazing part. He invites His followers, that's *us*, to partner with Him in this incredible work of bringing glory to the Father.

How? Here's the sequence. Jesus says four things happen.

A. We ask in Jesus' name. "You may ask me for anything in my name." Anything? Yes, anything that's consistent with His name.

By the way, note we are to pray, not in the *Father's* name, nor in the Spirit's name, nor generically in God's name, but according to Jesus, in *His* name. His name isn't to be a magical incantation. To pray in Jesus' name means to pray in light of all His name means and stands for. He is *Yeshua*, "the Lord saves." So we approach God in recognition that we are people who needed to be saved and who have been saved by the Lord.

So we ask in Jesus' name. What happens?

B. Jesus does what we ask. “And I will do it.” Overwhelming. The Son of God says He will do whatever we ask that’s consistent with His reputation and purposes. The result?

C. The Father’s work is accomplished. That’s why Jesus did His work, because it was the Father’s work, says verse 10. So with us. We’re going a work, the work of making Christ known to the world. But we lack the strength for this work. So we ask for help, in Jesus’ name. And the help comes, and as it comes the Father’s work is accomplished. The result of that?

D. The Father is glorified in His Son through us. Awesome!

Many years ago I was at the breakfast table pondering the amazing claims Jesus made in John 14. My daughter Julie, who was seven at the time, was there too and asked what I was doing. I thought I'd get a child's perspective on John 14, so I said, “Do you know what Jesus claimed? He said He's preparing heaven. He said He's the only way for a person to go to heaven. Those are pretty big claims, aren't they? Why can Jesus make those claims? What's the difference between Jesus saying that, and Me making those claims? Could I claim to be the only way to heaven?”

She said, “No.” “Why then could Jesus make such an amazing claim?” And as only a child can respond, she said matter-of-factly, “Because Jesus is the Son of God.”

Now, in light of who Jesus is and what Jesus has said, it’s time to get personal.

Make It Personal: Ask yourself these questions...

1. *Do I know the Father?* Perhaps you can identify with Philip this morning. “Lord, *show us* the Father.” That’s what you’ve been thinking, too. You’re struggling with this notion of believing. You think you need something else, something more than the simple, life-transforming words of Jesus.

Nothing else is needed. *Believe Me*, says Jesus to Philip. Not, *Believe ABOUT Me*, but, *Believe Me*. Put your faith in Jesus and you will come to know the Father.

Perhaps the rest of the story will encourage you. Tradition tells us that years later Philip died as a martyr. Do you know why? Because he wouldn't deny Christ. I don't know how reliable the tradition is, but it says that Philip was stripped naked, hung upside down by his feet, and pierced through his ankles and thighs so he would slowly bleed to death. He had only one request—that his body would not be wrapped in linen like the body of his Lord. He did not feel worthy of that. He died exhibiting great faith. What made the difference? By God’s grace, Philip *believed* Jesus, and Jesus transformed him.

Do you know the One that Philip requested to see? Do you know the Father?

2. *Am I cooperating with the Father?* The Father has designed a work that He has entrusted to His Son. His Son came and made a ransom payment to rescue a people, then returned to heaven. But the work continues. The Son is now working through His rescued people to rescue the rest. This is the Father’s work. Are you cooperating?

Let me be more specific. How can I know if I’m cooperating with the Father? Here’s a primary way...

3. *Am I helping others know the Father?* Are you talking to people about Jesus? Are you living in ways that make Jesus attractive? Are you giving your money generously to help others make Jesus known around the world? That’s our mission, for as we help people come to know the Son, we’re helping them come to know His Father.