

MONDAY EVENING BIBLE STUDY

May 1, 2023 – John 14:1-14

Summary of John 14:1-14

Having washed the disciples' feet and given them a new command to love, Jesus now prepares them for his departure and absence (his arrest, death, resurrection, and ascension) as part of his Farewell Discourse. Jesus gives them words of comfort and hope that they will be together again one day. In the meantime, they are to continue his ministry (to do God's work) with his help even as he remains at his Father's side. At some point, he will return for them and bring them to himself; to the place he has prepared.

Suggested Course of Study

- Read Hebrews 10:1-12:29 (How and why we can approach God)
- Read John 14:1-17:26 (The Farewell Discourse)

Immediate Context

John 12:12-19	Triumphal Entry into Jerusalem	John 14:1-14	Jesus the way to the Father
John 12:20-26	Some Greeks wish to see Jesus	John 14:15-31	The promise of the Holy Spirit
John 12:27-36	Jesus speaks about his death	John 15:1-17	Jesus the True Vine
John 12:37-43	The unbelief of the people	John 15:18-16:4	The World's Hatred
John 12:44-50	Summary of Jesus' teaching	John 16:5-15	The Work of the Spirit
John 13:1-20	Jesus washes the disciples' feet	John 16:16-24	Sorrow will turn into joy
John 13:21-30	Jesus foretells his betrayal	John 16:25-33	Peace for the disciples
John 13:31-35	The New Commandment	John 17:1-26	Jesus prays for his disciples
John 13:36-38	Jesus foretells Peter's denial	John 18:1-11	The betrayal and arrest of Jesus

The Text

JOHN 14:1-14 (NRSV)

14 "Do not let your hearts be troubled. Believe^a in God, believe also in me. ² In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?^b ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴ And you know the way to the place where I am going."^c ⁵ Thomas said to him, "Lord, we do not know where you are going. How can 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 except through me. ⁷ If you know me, you will know^d my Father also. From now on you do know him and have seen him."

⁸ Philip said to him, "Lord, show us the Father, and we will be satisfied." ⁹ Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever 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; but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹² Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³ I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴ If in my name you ask me^e for anything, I will do it.

^a Or *You believe*

^b Or *If it were not so, I would have told you; for I go to prepare a place for you*

^c Other ancient authorities read *Where I am going you know, and the way you know*

^d Other ancient authorities read *If you had known me, you would have known*

^e Other ancient authorities lack *me*

Key Words

DO NOT LET YOUR HEARTS BE TROUBLED – ταρασσοέσθω (passive) from ταρασσω meaning “to be troubled or to have acute emotional distress.” We find this word also in John 11:33 (Jesus is troubled at the death of Lazarus); 12:27 (where Jesus says his “soul is troubled”); and 13:21 (where Jesus was “troubled in spirit” at the last supper and announces that Judas will betray him)—all occasions where Jesus is emotionally troubled.

BELIEVE IN GOD, BELIEVE ALSO IN ME – πιστεύετε from πιστευω means “to believe, trust, have faith in”. The Greek can be translated either as an imperative which presents a request or command (as in “believe me” or “keep believing me”) or as an indicative which states a fact (as in “you believe” or “you do believe”). See below for other uses of the word “believe” in John.

IN MY FATHER’S HOUSE – ἐν τῇ οἰκίᾳ (house) τοῦ πατρὸς (father) μου Houses in the region of Galilee were typically made of basalt (a dark volcanic rock) shaped by “carpenters”. Sometimes the exterior of the house was covered with mud plaster. Shaped stones made the doorway which was covered by a wooden door.

People in Galilee often lived in family housing complexes known as an insula. Although not everyone lived this way, many people (particularly extended families) combined living units around an open courtyard. This allowed extended families to live, work, and interact with each other on a daily basis. As sons married, they build additional rooms on the family insula and brought their bride to live with the extended family. Jesus drew on the imagery of a bridegroom adding onto his father’s insula to give the disciples comfort that he would eventually bring them to himself; he was preparing a place for them.

THERE ARE MANY DWELLING PLACES – μοναὶ from μονή meaning “dwelling places; a place where one can remain, dwell, abide”. From the same root as the verb μένω which means “to stay” or “to remain” or “to dwell”. This noun form is used here and in verse 23. In verse 23, it is translated as “home” where Jesus responds “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home (μονήν) with them.” (See also John 5:38; 6:56; 15:1-10;

I GO TO PREPARE A PLACE FOR YOU – Where is Jesus going? In John 13:33-36 (the passage just before this one), Jesus has said to his disciples that where he is going, they cannot come or follow. But he still doesn’t give them the location. If we look back to John 7:33-34, we see that Jesus had said (probably to the chief priests and the Pharisees) “I will be with you a little while longer, and then I am going to him who sent me. You will search for me, but you will not find me; and where I am, you cannot come.” In John 16:5-11 Jesus will say *“But now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.”* Some people also claim that Deuteronomy 1:33 provides a precedent/background for this saying of Jesus, but the clearer imagery is of a marriage.

Marriage. In ancient Israel and the area surrounding the Sea of Galilee, when it was time for a man and woman to marry, the bridegroom (typically in his mid 20s) and his father would go to meet the father of the bride (the bride was typically around fourteen years old). Both fathers would negotiate the bride price (the amount that the groom would give to the father of the bride in exchange for giving up his daughter; to compensate the bride-to-be’s family).

Having settled on the price, the groom’s father would have then given his son a cup of wine and the groom would drink from it in a symbolic act that said to the bride “I am willing to give my life for you.” And then he would offer it to his bride-to-be, who would either accept or reject the offer. If she accepted, by drinking from the cup, a new covenant would be established and from that moment on she would be referred to in the

community as “one who was bought with a price”; which meant that she was betrothed. After exchanging a glass of wine to seal the agreement, the couple was formally engaged.

The Bridegroom. The young man then told his fiancé, in effect, "I'm going home to my father's house to prepare a place for you. When I'm finished, I'll return and take you to be my wife." The groom and his father would then return to the father's house, the family complex or insula, where the groom was expected to prepare a place for his bride. He would begin the work of building a house and bridal chamber for his bride by adding rooms onto the family complex. As the son worked on his new home, he eagerly awaited his father's final approval. It was up to the father to decide when the new house was finished.

When Jesus told his disciples, “I go to prepare a place for you”, the disciples surely would have been reminded of this marriage tradition and they would/could/should have been comforted knowing that one day Jesus would return.

I WILL COME AGAIN AND WILL TAKE YOU TO MYSELF – The Bride. As her fiancé prepared a new home, the bride-to-be would remain at her parents' home, preparing wedding clothes and learning homemaking skills. This was a time of anticipation and purification; a time for the bride to demonstrate her purity. She could wait up to a year for her fiancé to return for her. But she would prepare immediately. And every night she would prepare a lamp with oil, just in case the bridegroom planned to surprise her by coming in the middle of the night. Only the groom's father could decide when the groom would return and that only after the building was inspected and the father determined that the house was complete. And so no one knew the day or the hour, except the groom's father.

When the father gave his okay, the bridegroom would then travel to his bride's village and a shout would announce his arrival and someone would blow the shofar (a ram's horn). The bride would hear it and she would know that her bridegroom was coming to take her away.

One of the most important and symbolic acts of the wedding ceremony, would be the procession from the home of the bride's parents to the couple's new home. As the bridegroom escorts his bride to their new home, their pathway would be lit by the wedding guests. That's why it's important that the bridesmaids have their lamps with them. To run out of oil during this procession would be disastrous. It would be the ultimate shame, both for the person who ran out of oil and to the bride and groom.

When Jesus says “I will come again and will take you to myself”, we are naturally led to think about the second coming at the end of time (Judgment Day) when God will make all things new. It leads us to think about the promise of the resurrection; which makes this a good text for the Easter season.

THOMAS – We have seen Thomas state boldly “Let us also go, that we may die with him” (see John 11:16). Here, we see Thomas ask “Lord, we do not know where you are going. How can we know the way?” (vs. 5). This is very similar to Peter's response to Jesus in John 13:36; just a few verses earlier. Thomas will appear again in John 20 with the story of the resurrection appearances where he says “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” Jesus then appears and Thomas responds “My Lord and my God!” Finally we will see Thomas fishing with Peter and others when Jesus appears to them on the beach (see John 21). When all is said and done, we must appreciate Thomas boldness and honesty.

I AM THE WAY, AND THE TRUTH, AND THE LIFE – λέγει αὐτοῖς [ὁ] Ἰησοῦς (Jesus said to them) ἐγὼ εἰμι (I AM) ἡ ὁδὸς (the way, path, road) καὶ ἡ ἀλήθεια (and the truth) καὶ ἡ ζωὴ (and the life). In Hebrew, these words would be דֶּרֶךְ (way) אֱמֶת (truth) חַיִּי (life).

See Deuteronomy 30:15-20 for the “way” the Israelites had to choose (the way of God) or (their own way): ¹⁵ See, I have set before you today life and prosperity, death and adversity. ¹⁶ If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the

LORD your God will bless you in the land that you are entering to possess. ¹⁷ But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, ¹⁸ I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. ¹⁹ I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, ²⁰ loving the LORD your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

This is another of the I AM sayings in the gospel of John where Jesus invokes God's name from Exodus 3:14 in describing himself (see also John 4:26; 6:35, 48, 51; 8:12; 9:5, 9; 10:7, 9, 11, 14; 11:25; 15:1; 18:5).

By Jesus day, the Way of Torah (the Law, the Way), was understood to be and was often referred to as "the way, the truth, and the life". This is reflected in Psalm 119 is a psalm about the Law of God which depicts the law as the way, the truth and the life.

The Way. See John 1:23. Psalm 119:1-3 "Happy are those whose way is blameless, who walk in the law of the LORD. Happy are those who keep his decrees, who seek him with their whole heart, who also do no wrong, but walk in his ways". Christians eventually became known as people of "The Way"; considered to be a Jewish sect (see Acts 9:2; 22:4; 24:14; 24:22). There is the "way of God" and the "way of the world"; the "way of good" and the "way of evil". God is the source of truth and life. In Jesus, we see the truth of God (and God's true nature) most clearly revealed.

Interesting to note: In Acts 11:26 we learn when the disciples were called "Christians" for the first time in Antioch by those outside the faith. Jews would not have used that title so as not to validate Jesus' claim of being the Messiah, the Christ. Instead they would have referred to them as "the sect of the Nazarenes" (see Acts 24:5). The term Christian only appears three times in the New Testament: Acts 11:26; 26:28; and 1 Peter 4:16.

The Truth. Psalm 119:43 "Do not take the word of truth utterly out of my mouth, for my hope is in your ordinances." Psalm 119:142 "Your righteousness is an everlasting righteousness, and your law is the truth." Psalm 119:160 "The sum of your word is truth; and every one of your righteous ordinances endures forever." Jesus says that he will give us the Spirit of Truth (see John 14:17; 15:26; 16:13). See also John 1:16 ("full of grace and truth").

The Life. Psalm 119:37 "Turn my eyes from looking at vanities; give me life in your ways." Psalm 119:40 "See, I have longed for your precepts; in your righteousness give me life." Psalm 119:93 "I will never forget your precepts, for by them you have given me life." See John 1:3-4 ("All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people"). See also John 17:3 for how Jesus defines eternal life ("And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent"). And see John 20:30 ("and that through believing you may have life in his name").

NO ONE COMES TO THE FATHER EXCEPT THROUGH ME – οὐδείς (no one) ἔρχεται (comes) πρὸς τὸν πατέρα (to the father) εἰ μὴ (except) δι' (through) ἐμοῦ (me).

In John chapter 10, where Jesus is rebuking the influential group of religious leaders who oppose him, Jesus says "I am the gate/door" (I am the one who gives the sheep access to the sheep and the sheepfold). The same visual imagery is used here. Jesus says that he is the one through whom we have access to the Father (again we picture Jesus as the gate/door). The incarnation, the Word who is God and was God, the Word that has been made flesh and has dwelt among us, Jesus, the Messiah, his coming into the world has decisively altered the relationship between God and humanity. As the tangible presence of God in the world, Jesus helps us to know God the Father and to live according to God's ways. See John 1:18 .

The question in the minds of most Christians is: “Is Christianity the ‘only’ way to God and salvation?” To this I would say “No!” Wrong question! The better question is “Is Jesus the ‘only’ way to God and salvation?” To this I would say “Yes!” But having said yes, we can never assume that God only “works” or “saves” people through the Christian church. Salvation is God’s prerogative; not ours. Religious arrogance is distasteful and offensive. We are called to humble obedience.

As the book of Hebrews declares, Jesus has opened up our “access” to God through his death on the cross. It is through him, and him alone, that we have eternal life. Jesus said, “I came that they may have life, and may have it abundantly” (John 10:10). “This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ” (John 17:3).

Raymond Brown helps us understand the background to the gospel of John that provides insight into what is happening here. Shortly after the destruction of the Temple in Jerusalem in 70CE (at around 85CE), during a time of Jewish persecution by Rome, a substantial Jewish community lived in a city called Jamnia. There the rabbinical council had just issued an edict that Christians, known as Nazarenes, were no longer welcome in the synagogue, the center of Jewish life. This proclamation was made for a variety of political and religious reasons. At the same time, the growing numbers of Gentile (or non-Jewish) Christians were separating themselves from the Judaizers (Gentile believers in the Jewish faith). The Johannine community, a group of Jewish Christians, found themselves to be a synagogue people without a synagogue. And so, they recorded a unique gospel account that reflected their separation and isolation as well as their faith in the Risen Christ. Thus, John’s gospel has many more references to Jewish customs, traditions, holidays, and symbols, as well as references to “the Jews” who did not believe.

In short, what we see in the making of John’s gospel is a polemic response to this religious feud. “If you don’t want us, we don’t want you. Moreover, we don’t need you, and furthermore, you’re wrong!” The language and theology of John’s gospel is a reflection of an in-house fight (or the reaction of those who have been hurt, rejected or excluded).

John says in no uncertain terms, that if you’ve been thrown out of the synagogue (like the man born blind), or if you’ve found yourself excluded from the family table because of your faith in Jesus, you’ve made the right choice.” “I am the way, the truth, and the life, nobody comes to the Father except by me” is written in the context of rejecting and rejected Judaism. For these rejected Jewish Christians, Jesus had actually replaced the Torah as the way, the truth and the life. Over and against Jewish tradition, Jesus had become for these outcasts and exiled Jewish Christians, the only way to God. Believers are called to choose one way or another.

FATHER – Talk of God as “Father” has appeared throughout John’s gospel (see John 1:14, 18; 2:16; 3:35; 4:21-23; 5:18-45; 6:27-65; 8:16-28, 38, 44, 53; 10:15-17, 25-41; 12:26, 49, 50; 13:1-3; 14:1-17:25; 18:11; 20:17-21).

IF YOU KNOW ME, YOU WILL KNOW MY FATHER ALSO – εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. ἐγνώκατέ second person plural perfect active indicative of γινώσκω meaning “to know”. The perfect tense is used to describe a completed action that occurred in the past but which produced a state of being or a result that exists in the present. The emphasis is not what happened in the past, but rather the present “state of affairs” resulting from the past action. What does this mean for this verse? It means that Jesus is not making a conditional statement here. The assumption behind this statement in the Greek is that the disciples already do know him. We can therefore translate this phrase with that assumption, saying “If y’all know me (and you do), y’all will know my father also.” He is saying that because they already know him, there is the assurance that they will know God the Father also.

The footnote for this verse says that other ancient authorities have this verb in a different tense; which would require us to translate the verse as “If you really knew me, you would also know my father.” See John 1:18 (No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known); John 8:28 (“the one who has sent me is with me; he has not left me alone”); John 10:37-38 (“even

though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father”).

PHILIP – See John 1:43-48 (Jesus calls Philip and Nathanael); 6:5-7 (asks Philip where to buy bread for the crowds); 12:21-22 (Some Greeks want to see Jesus so they go to Philip); 14:8-9 (this passage where he says “show us the father, and we will be satisfied”).

SHOW US THE FATHER – (See Exodus 33:18-20 (Moses asks God to show him His glory); Job 9:11 (“he passes by me, and I do not see him; he moves on, but I do not perceive him”); 23:8-9 (I cannot perceive him... I cannot behold him... I cannot see him); Psalm 18:11 (He made darkness his covering around him; his canopy thick clouds dark with water); Psalm 97:2 (Clouds of thick darkness are all around him)).

I AM IN THE FATHER AND THE FATHER IS IN ME – There is perhaps no clearer or significant statement of Jesus’ relationship to the Father than this one (at least a claim made by Jesus himself); this parallels nicely with the claim of the author of John’s gospel which is found in John 1:1, 16 “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.”

THE FATHER WHO DWELLS IN ME DOES HIS WORKS – The word “dwells” is the same word as “abides” which is also the same root as the word for “dwelling places”.

For “works”, see the seven “signs” in the Gospel of John found in John 2:1-11 (changing water into wine); 4:46-54 (Healing an official’s son in Capernaum); 5:1-18 (Healing an invalid at the Pool of Bethesda); 6:5-14 (feeding the 5,000); 6:16-21 (walking on water); 9:1-7 (healing the blind man); 11:1-45 (raising of Lazarus from the dead).

BELIEVE ME – For all the places where the word “believe” appears in this gospel, see John 1:7, 12, 15; 2:11, 22, 23; 3:12, 15, 16, 18, 36; 4:21, 39, 41, 42, 48, 50, 53; 5:24, 38, 44, 46, 47; 6:29, 30, 35, 36, 40, 47, 64, 69; 7:5, 31, 38, 39, 48; 8:24, 30, 31, 45, 46; 9:18; 35, 36, 38; 10:25, 26, 37, 38, 42; 11:15, 25, 26, 27, 40, 42, 45, 48; 12:11, 36, 37, 38, 39, 42, 44, 46; 13:19; 14:1, 10, 11, 12, 29; 16:9, 27, 30, 31; 17:8, 20, 21; 19:35; 20:8, 25, 27, 29, 31.

BELIEVE ME BECAUSE OF THE WORKS THEMSELVES – See above regarding “works”. Also see 20:30 (“Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.”

VERY TRULY, I TELL YOU – Jesus uses this phrase frequently in John’s gospel. “Amen, Amen, I tell you”. The word “Amen” essentially means “so be it” or “Yes, I agree”. It is most often used at the end of psalms, curses, blessing, prayers, and prophecies to allow the hearers/readers to say “I agree”. See Deuteronomy 27:15-26; 1 Kings 1:36; 1 Chronicles 16:36; Nehemiah 16:36; Psalm 106:48; Jeremiah 28:6). In the New Testament, the word Amen is used 28 times at the end of doxologies, blessings, and other prayers. (See Romans 1:25; 9:5; 11:36; 15:33; 16:27; 1 Corinthians 14:16; 2 Corinthians 1:20; Galatians 1:5; 6:18; Ephesians 3:21; Philippians 4:20; 1 Thessalonians 3:13; 1 Timothy 1:17, 6:16; 2 Timothy 4:18; Hebrews 13:21; 1 Peter 4:11; 5:11; 2 Peter 3:18; Jude 1:25; Revelations 1:6, 7; 3:14; 5:14; 7:12; 19:4; 22:20). It is also used 101 times in the four gospel, but with some major differences. The only person to say “amen” in the gospels is Jesus himself (with the exception of the “shorter ending” of Mark usually added just after 16:8). See John 1:51; 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20, 23; and 21:18.

WILL ALSO DO THE WORKS THAT I DO, AND IN FACT, WILL DO GREATER WORKS THAN THESE – This is one of those statements that is hard for Christians to understand or believe. “Greater works than these!” What does Jesus mean here? Is it the work of being a good shepherd (seeking and saving the lost, nurturing and caring for God’s people)? Or is it “miracles” (walking on water, healing people, raising the dead to life)? If the latter, why does it appear that we aren’t doing the works that Jesus did or works greater than his?

I AM GOING TO THE FATHER – Jesus has said that he is going to the Father (“the one who sent me”) several times in John’s gospel. See John 7:33; 8:14, 21; 12:35; 13:1, 3, 33, 36; 14:2-5, 12, 28; 16:5, 7, 10, 17, 28.

WILL DO WHATEVER YOU ASK IN MY NAME – see below

SO THAT THE FATHER MAY BE GLORIFIED IN THE SON – For glory, see John 1:14, 2:11; 5:44; 7:18; 8:50, 54; 11:4, 40; 12:41, 43; 17:5, 22, 24. For glorify, see John 7:39; 8:54; 11:4; 12:16, 23, 28; 13:31, 32; 14:13; 15:8; 16:14; 17:1, 4, 5, 10; 21:19.

IF IN MY NAME YOU ASK ME FOR ANYTHING, I WILL DO IT – See John 11:22 (Martha’s confidence in Jesus’ relationship with God). See John 15:7, 16; John 16:5, 23, 24, 26; John 17:9, 15, 20; John 20:31. See also 1 John 5:14-15.

“In my name” What does it mean to ask “In his name”. When we think of an ambassador speaking or making a request on behalf of a head of state, we understand what it mean to ask “in my name”. The ambassador had better know the mind, will, desires of the person on behalf of whom they are serving. You just don’t speak or act on behalf of the President unless you know the mind and will of the President. And when you do speak, act, or ask, you do so with the authority of the one you represent.

Many people think that the words “In Jesus’ name” have some sort of magical power to make things happen. If we just add them to the end of our prayers, God is forced to comply (like a magic genie in a bottle). But these words are not magic. They are words of authority that are meant to be used appropriately.

In John, we find the phrase “in my name” in John 14:13, 14, 26; 15:16; 16:23, 24, 26. Jesus himself uses the phrase “in your name” in his prayer in John 17:11, 12. We also have John 1:12 which says “But to all who received him, who believed in his name, he gave power to become children of God”.

In the other gospels, see the use of “in your name”. See Matthew 7:22 (“On that day, many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’”); Mark 9:38 and Luke 9:49 (“John said to him, ‘Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us’”); Luke 10:17 (“The seventy returned with joy, saying, ‘Lord, in your name even the demons submit to us!’”).

For the use of “in my name”, see Matthew 18:5 (“Whoever welcomes one such child in my name welcomes me”), Matthew 18:20 (“For where two or three are gathered in my name, I am there among them”); Matthew 24:5 (For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray”); Mark 9:37 (“Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me”), Mark 9:39 (“But Jesus said, ‘Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me’”); Mark 13:6 (“Many will come in my name and say, ‘I am he!’ and they will lead many astray”); Luke 9:48 (“Whoever welcomes this child in my name welcomes me”); Luke 21:8 (Beware that you are not led astray; for many will come in my name and say, “I am he!” and ‘The time is near!’ Do not go after them”).

Jesus himself prayed “Father, if you are willing, remove this cup from me; yet not my will but yours be done” (Luke 22:42).

There is also the story of the seven sons of Sceva (a Jewish high priest) in Acts 19:11-20 who tried to use the name of Jesus over those who had evil spirits; but failed.