

Show Us the Father

(John 14:7-14)

Expository Lessons from the Gospel of John

I. Background for the Farewell Discourse

- a. As we resume in the text, it is the Thursday night, the night before Jesus is to be crucified.
 - i. Jesus has had his Last Supper with the disciples, at which (we know from **Matthew**, **Mark** and **Luke**) He instituted the Lord's Supper with the bread and the cup.
- b. After dinner has ended and Judas has departed, but before Jesus and his disciples cross over to the Garden of Gethsemane (where Jesus will be taken prisoner), Jesus gives a lengthy and very significant talk to the apostles.
 - i. The passages we will cover in this lesson are part of that "Farewell Discourse", which we find in **John 13:31-17:26**.
 - ii. Jesus has just said that He is about to depart; however, He is going to prepare a place for them. He told them that they knew where He was going, and they also knew "the way" to that place.
 - iii. Thomas protested that they did not know where He was going, so how could they possibly know the way? Jesus responded, "*I am the way, the truth and the life. No one comes to the Father except through Me.*" (**John 14:6**). From the previous lesson we learned:
 1. The place where He was going is heaven.
 2. He is preparing a place for the apostles there; and will come back for them.
 3. Jesus is the *only way* to heaven; to get there we must following His commands.

II. I am in the Father, and the Father is in Me

- a. Read **John 14:8-14**
- b. The storyline from this passage:
 - i. Jesus had just said, "No one comes to the Father except through Me." (**John 14:6**)

- ii. Philip asks Jesus to show them the Father; that will be sufficient for them.
 1. Recall that Moses had asked to see God (the Father); but was told that no one may see the face of God (the Father) and live. (**Exodus 33:18-20**)
 2. Recall also from the first chapter of John, "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." (**John 1:18**, NKJV)
 3. Paul later writes of God, the Father, "who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see..." (**1 Timothy 6:16**, NKJV)
 4. Philip clearly is asking for something that is *impossible*: to see God, the Father with his own eyes (and live to tell about it).
- iii. It seems to me that Philip is saying Jesus really does not need to go away, does not need to prepare a place for them, nor does He need to come back and bring them there. Philip tells Jesus, "(just) show us the Father, and it is sufficient for us." (**John 14:8**)
- iv. Jesus responds that anyone who has seen Him (Jesus) *has seen the Father*, because He is in the Father and the Father is in Him (**John 14:11**).
 1. Jesus then says that those who believe in Him will do greater works than those that Jesus did.
- v. Jesus also says that if they ask anything in His name, He will do it.
 1. Later in the lesson, we will also consider what this means, as many of us have prayed and asked for things that we did not receive.
- c. **Question:** What does Jesus mean when He says that anyone who has seen Him has seen the Father?
 - i. The relationship between God and Jesus has caused much confusion for many. It is important for us to understand what the Bible teaches on this so that we can have a proper understanding ourselves, and to be equipped to teach both believers and unbelievers.
 1. Over 1.8 billion people of the Muslim faith struggle with the relationship of Father and the Son. Two questions that Muslims commonly challenge Christians with:
 - a. Can you explain the trinity?

- i. Muslims emphasize belief in only one God. To them, it sounds as if Christians worship *three* Gods.
 - b. How can God have a *Son*?
 - i. Muslims often misunderstand what Christians mean when we refer to Jesus Christ as being the *Son of God*.
2. Jehovah's Witnesses, who deny the divinity of the Son of God and see the Son as a *created being*, are confused on this point as well.
3. Many have tried to explain the relationship between God and Jesus, but often these explanations fall short of what the Bible actually teaches. Improper analogies I have heard in the past (which I would no longer use) include:
 - a. God is like a farmer who wanted to communicate with ants on his farm (us/humans), so the farmer *became an ant* in order to be able to communicate to the ants; OR
 - b. Liquid water, ice, and steam are all simply different forms of the same thing: water (H₂O). God, Jesus, and the Holy Spirit are like the three different forms of the same thing (implying that they can change forms back-and-forth, one turning into another).
4. Analogies like these are commonly used today to explain passages like **John 14:11** (anyone who has seen the Son has seen the Father) or **John 10:30** (where Jesus says, "I and the Father are *one*."). Unfortunately, analogies like these can leave someone with the misunderstanding that Jesus and the Father are *the same person*.
 - a. This is a heretical (incorrect) view of the relationship between the Father and Son is sometimes called *modalism*. Modalism is the view that the Father and the Son are *the same person*, just changing form from one to the other (like liquid water/ice/steam, or like the farmer *becoming* an ant).
 - b. However, the Father *DID NOT become* (nor was He *transformed into*) the Son!
5. Early Christian writer Hippolytus (c. 170-236 AD), an elder in the church in Rome, wrote a work to refute a modalistic-type

heresy that had been promoted by an unorthodox Christian teacher named *Noetus*.

- a. Hippolytus began, “Some others are secretly introducing another doctrine, who have become disciples of one Noetus, who was a native of Smyrna, (and) lived not very long ago. This person was greatly puffed up and inflated with pride, being inspired by the conceit of a strange spirit. He alleged that Christ was the Father Himself, and that the Father Himself was born, and suffered, and died. You see what pride of heart and what a strange inflated spirit had insinuated themselves into him.”
 - i. (Source: Hippolytus, *Against the Heresy of One Noetus*; found in Ante-Nicene Fathers vol. 5, p. 223.)
 - b. Hippolytus later argues, “If, again, he (*Noetus*) allege His own word when He said, ‘I and the Father are one,’ (**John 10:30**) let him attend to the fact, and understand that He *did not* say, ‘I and the Father am one’, but ‘are one’. For the word ‘are’ is not said of one person, but it refers to two persons, and one power.”
 - i. (Source: Hippolytus, *Against the Heresy of One Noetus*; found in Ante-Nicene Fathers vol. 5, p. 226.)
 - c. Hippolytus continues by pointing out that this heretical view relied on taking passages from **John 14** out of context. Then he explains what Jesus meant in **John 14:8-9**, using reason and comparing with other statements by Jesus in the same gospel.
- ii. Passages that indicate the Father and Son are two distinct persons (thereby disproving the heretical view of modalism) include:
 1. Jesus said, “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.” (**John 6:38**, NKJV)
 2. Jesus said, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.” (**John 14:23-24**, NKJV)
 3. “But that the world may know that I love the Father, and as the Father gave Me commandment, so I do...” (**John 14:31**, NKJV)

4. "I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." (**John 16:28**, NKJV)
 5. "...I am not alone, because the Father is with Me." (**John 16:32**, NKJV)
 6. Jesus said, regarding when the Last Day would occur: "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father." (**Mark 13:32**, NKJV)
- iii. Clearly, we can see that the Father and Son are *distinct persons with different personal attributes*. Some of those differences include:
1. The Father cannot be seen (He dwells in unapproachable light), while the Son can.
 2. The Son was begotten of the Father, while the Father is unbegotten.
 3. Jesus said that the Father knew when the Last Day will be; but the Son did not.
 4. The Son was able to take on human form and nature, and to suffer and dies on the cross. It is not possible for that to happen to the Father.
 5. The Father is greater than the Son. The Father is head of the Son. The Son does the will of the Father.
 - a. Jesus said, "My Father is greater than I." (**John 14:28**, NKJV)
 - b. Jesus said, "I do not seek My own will but the will of the Father who sent Me." (**John 5:30**, NKJV)
 - c. In the passage on head covering and uncovering, Paul writes, "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God." (**1 Corinthians 11:3**, NKJV)
 - i. Here when Paul uses the term "God", he is referring to the Father. Paul is pointing out that the Father is "head of" (over, in terms of order) the Son.
- iv. Yet while the Father and Son have different attributes, they share the same nature or essence of substance. Some examples of their shared nature:

1. Both are equally *divine*.
 2. Both are *eternal*.
 3. *Neither* (unlike us, the angels and the rest of creation) *was a created being*, who was created from nothing.
- v. An example that may help us to understand the difference between *nature* and *attributes*: the account of Adam and Eve, from **Genesis 2**.
1. Adam and Eve had the *same nature*.
 - a. Both were equally human.
 2. Yet Adam and Eve had *different personal attributes*.
 - a. Adam was older (made first).
 - b. Eve was made from the rib or side of Adam.
 - c. Adam was male. Eve was female, able to bear children and nurse them.
- vi. How the early Christians reconciled all these things (only one God; however three distinct persons; yet Jesus says "I am in the Father and the Father is in Me").
1. They used some analogies to explain the relationship between the Father and the Son (the first being the source of the second, both having the same nature, distinct attributes, and unity):
 - a. An original *fire or torch* which is used to light another fire.
 - i. First and subsequent fire has the same substance or nature.
 - ii. The first one is the source from which the second one came.
 - iii. You could extinguish the second flame while the first would remain.
 - b. A *spring of water*, which is the source of a *river or stream* that flows from it.
 - c. A *root*, from which a *plant* emerges and grows.
 - d. A *flower*, from which a *fragrant perfume scent* emanates.

- e. *The sun* in the sky, which is the source of rays of light which come from it.
2. Two quotes from early Christian writer Tertullian (c. 160-230, from North Africa) illustrate this.
 - a. “We have been taught that He (*the Word*) proceeds forth from God, and in that procession, He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun - there is no division of substance, but merely an extension. Thus, Christ is Spirit of Spirit, and God of God, as light of light is kindled.”
 - i. (Source: Tertullian, *The Apology*, book 1, chapter 21; found in Ante-Nicene Fathers vol. 3, p. 34.)
 - b. “With us, however, the Son alone knows the Father, and has Himself unfolded ‘the Father’s bosom.’ (**John 1:18**) He has also heard and seen all things with the Father; and what He has been commanded by the Father, that also does He speak. (**John 8:26**) And it is not His own will, but the Father’s, which He has accomplished, (**John 6:38**) which He had known most intimately, even from the beginning.
 - c. “‘For what man knows the things which be in God, but the Spirit which is in Him?’ (**1 Corinthians 2:11**) But the Word was formed by the Spirit, and (if I may so express myself) the Spirit is the body of the Word. The Word, therefore, is both always in the Father, as He says, ‘I am in the Father’ (**John 14:11**) and is always with God, according to what is written, ‘And the Word was with God’ (**John 1:1**) and never separate from the Father, or other than the Father, since ‘I and the Father are one.’ (**John 10:30**)
 - d. “This will be the prolation, (= *that which is sent out*) taught by the truth, the guardian of the Unity, wherein we declare that the Son is a prolation from the Father, without being separated from Him. For God sent forth the Word, as the Paraclete (= *Holy Spirit*) also declares, just as the root puts forth the tree, and the fountain the river, and the sun the ray. For these are emanations, of the substances from which they proceed.

- e. "I should not hesitate, indeed, to call the tree the son or offspring of the root, and the river of the fountain, and the ray of the sun; because every original source is a parent, and everything which issues from the origin is an offspring. Much more is (this true of) the Word of God, who has actually received as His own peculiar designation the name of Son.
 - f. "But still the tree is not severed from the root, nor the river from the fountain, nor the ray from the sun; nor, indeed, is the Word separated from God. Following, therefore, the form of these analogies, I confess that I call God and His Word—the Father and His Son—two.
 - g. "For the root and the tree are distinctly two things, but correlatively joined; the fountain and the river are also two forms, but indivisible; so likewise the sun and the ray are two forms, but coherent ones. Everything which proceeds from something else must be second to that from which it proceeds, without being on that account separated: Where, however, there is a second, there must be two; and where there is a third, there must be three.
 - h. "Now the Spirit indeed is third from God and the Son; just as the fruit of the tree is third from the root, or as the stream out of the river is third from the fountain, or as the apex of the ray is third from the sun. Nothing, however, is alien from that original source whence it derives its own properties. In like manner the Trinity, flowing down from the Father through intertwined and connected steps, does not at all disturb the Monarchy (= *single rule*), while it at the same time guards the state of the Economy (= *management or arrangement*)."
 - i. (Source: Tertullian, *Against Praxeas*, chapter 8; in Ante-Nicene Fathers vol. 3, p. 603.)
3. From these two quotes from Tertullian and the analogies he used, we can see:
- a. The Father as the source or origin of the Son; the Son proceeds from the Father.
 - i. As the spring is origin of the stream
 - ii. As the sun is origin of the ray

- iii. As the root is origin of the plant
- b. The Father and Son are of the same nature, as in these three examples.
- c. The Father and Son are distinct, yet indivisible, as in these examples.
- d. The “Father/Son” designations reflect that one is the source of the other (as the root could be considered the “parent” of the tree, or the ray of light could be considered the “offspring” of the sun in the sky.
 - i. The fact that Jesus is called “the Son of God” is a stumbling block to Muslims. They are taught that God, who is Spirit, could not have sex with a woman and thereby produce a half-breed “Son”.
 - ii. Two of the most frequently asked questions from those from Muslim backgrounds are:
 - 1. What is this about the Trinity? Do you believe in one God, or three?
 - 2. How can God have a Son?
 - iii. Of course, they do not understand what is meant by referring to the Word of God as “the *Son* of God”. The Son of God was before all ages; and is referred to by David in **Psalm 2:7**, about 1,000 years before the birth of Jesus in Bethlehem.
 - iv. It explains in Hebrews chapter 1 that God created the universe, in the beginning through his Son, who is worshiped by the angels, and who also is referred to as “God”
 - 1. “has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;” (**Hebrews 1:2**, NKJV).
 - 2. “But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him.’” (**Hebrews 1:6**, NKJV; quoting **Deuteronomy 32:43** from the LXX)

3. “But to the Son He says: ‘Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.’” (**Hebrews 1:8-9**, NKJV; quoting **Psalm 45:6-7**, designated **Psalm 44:7-8** in the LXX)
- v. By “Son of God” we mean that the Word of God was *begotten of* the Father, and He *proceeded from* the Father. *Only in that sense* are we to understand the term “Son” when we or the Scriptures refer to “Son of God”.
 1. Many people (including Muslims, and even some Christians) misunderstand the term “Son of God” and (incorrectly) think the term “Son of God” refers to God the Father coming together with Mary the mother to produce a son.
 2. The Son of God existed before all ages. He was with the Father from the beginning, and through Him all things were made (**John 1:1-10**). He is referred to as the Son of God *because He proceeded from the Father*, from eternity. Only later, He took on human form through the conception and birth of Jesus.
- vi. There are approximately 1.8 billion Muslims in the world, roughly 24% of the world’s population. (About 3.5 million Muslims live in the US.) We need to be equipped to answer their questions and to refute their misunderstandings regarding the nature of Christ. In my opinion, the early Christians provide *the best available explanations and analogies* to present what the Scriptures teach regarding the divinity of the Son of God in a way that the average person can grasp.

4. These insights and examples, showing how all the Scriptures regarding the relationship between the Father and the Son are all true, are not limited to Tertullian. He came up with the term “trinity”, but the concept clearly was there before him. For more information, I refer you to extended articles on “Christ, the Divinity of” and “Trinity” in the *Dictionary of Early Christian Beliefs*, edited by David Bercot.
 - a. Similar analogies can be found in the writings of other early Christians, including Justin Martyr, Lactantius, Tatian, Athenagoras and Origen.
5. Analogies used by early Christian writers also are better than the popular modern one, of a triangle consisting of three sides of equal-length, to demonstrate a 3-in-1 unity. In such diagrams, typically each corner of the triangle is claimed to represent one person of the Trinity.
 - a. Main problem with the modern triangle analogy: there is no headship; the Father is in no sense the “Father” of the Son, nor source of the other two.
 - b. In a desire to emphasize the divinity of Christ (to refute Jehovah’s Witnesses and others who hold to an “Arian” heretical understanding), most modern explanations tend to make the Father and Son as fully equal in order. Consequently, with *most modern explanations* there is virtually no “headship” of the Father; the Son does not submit to the Father any more than the Father submits to the Son; as they explain it, all three persons of the trinity submit equally to one another.
- vii. In the year 325 AD, bishops from all over the world came together in Nicaea, in modern-day Turkey, to resolve a doctrinal dispute regarding the nature of Christ. The result was the Nicene Creed, which they stated *reflected what the church had always taught* on these matters. The original Nicene Creed (325 AD), which summarizes what the Bible teaches and what Christians believed in the beginning regarding the nature of Christ, is:
 1. “We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
 2. “And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and

for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.

3. “And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.”
- d. Now let us re-read **John 14:7-11**, considering how early Christians understood everything Jesus said in **John 14** and elsewhere as fitting together.
- i. Jesus came from the Father; and was returning to the Father.
 1. Just as a stream that came from a spring could be pumped back to where it originated.
 2. Just as a ray of light from the sun in the sky could be reflected by a mirror and return toward its source.
 - ii. If they knew and saw Jesus, they also would know and “see” the Father.
 1. The ray of light is one with the sun from which it came; if we see the ray of light, we see the sun in the sky.
 2. If we see the stream or river, we have in some sense seen the spring, since the stream is of the same nature as its source (water) and is from that origin.
 3. John Chrysostom (bishop of Constantinople, 347-407 AD) in his *Homily No. 74 on the Gospel of John*, says that Jesus is stating that He is *of the same essence* as the Father. Just as someone looking at silver could never understand the nature of gold until he finally saw gold, one who beheld Christ, who was of the same *divine nature* as the Father could finally “see” and grasp the nature or essence of God.
 - iii. The Son is “in the Father” and the Father is “in the Son”.
 1. As we could say that the stream is in the spring, and the spring is in the stream.
 2. As we could say that the tree is in the root and the root is in the tree.
 - iv. The Son is the (only) way to the Father.

1. As the stream is the way to the spring from which it came.
2. As the plant is the way back to the root from which it emanated.

III. We Will Do Greater Works *than Jesus?*

- a. Re-read **John 14:12-14**.
- b. It seems to me that this promise was intended to apply to *all believers* (rather than just to the apostles) since Jesus says, "He who believes in me..."
- c. Let's review some of the great things Jesus did.
 - i. Turning water to wine. (**John 2**)
 - ii. Healing sick, lame, etc. (**John 4 & 5**)
 - iii. Feeding thousands with bread miraculously. (**John 6**)
 - iv. Walking on water. (**John 6**)
 - v. Giving sight to a man who was born blind. (**John 9**)
 - vi. Raising Lazarus from the dead after four days in the tomb. (**John 11**)
- d. **Question:** How can we possibly expect to do *greater things* than He did? The two options I can think of are:
 - i. Followers of Jesus would perform even greater (or more) miraculous signs; OR
 - ii. Perhaps He has *another type of greatness* in mind: for example, liberating many sinners from their captivity to Satan; and bringing them into the kingdom of God and to eternal salvation.
 1. Jesus pointed to Solomon as the wisest man prior to Himself. Similarly, Jesus held up *Jonah* as the greatest preacher of repentance (before Himself), in **Matthew 12:41-42**.
 2. While Jonah performed no miraculous signs (unlike Elijah or Moses), he single-handedly brought *an entire pagan city* to repentance.
 3. Jesus' own ministry was limited to a small geographic area, and to the Jews (plus a few good-hearted Samaritans and Gentiles who were there). However, he unleashed the apostles and their spiritual descendants upon the entire world.

4. Perhaps in this way we can do even greater things than Jesus did: bringing the message of repentance and salvation *to the whole world!*
- e. Jesus said that those who believe in him will do greater things than He did, *because He is going to His Father. (John 14:12).*
- f. **Question:** Where is Jesus now, and what is He doing?
 - i. Jesus is now seated at the right hand of God, and interceding for us, on our behalf.
 1. “The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.” (**Psalm 110:1**, NKJV; designated **Psalm 109:1** in the LXX, and quoted in **Hebrews 1:13** and **Acts 2:30-36**)
 2. When Jesus was brought before the Sanhedrin, He said, “Hereafter the Son of Man will sit on the right hand of the power of God.” (**Luke 22:69**, NKJV)
 3. Paul says of Christ, “...when He raised Him from the dead and seated Him at His right hand in the heavenly places,” (**Ephesians 1:20**, NKJV)
 4. Paul also says, “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.” (**Colossians 3:1**, NKJV)
 5. Also, from **Hebrews**:
 - a. “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,” (**Hebrews 8:1**, NKJV; consider also **Hebrews 10:12** and **12:2**)
 - b. “But He, because He continues forever, has an unchangeable priesthood. Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.” (**Hebrews 7:24-25**, NKJV)
 6. John writes in his first letter, “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.” (**1 John 2:1**, NKJV)

- ii. From all these passages, we see that Jesus is now seated at the right hand of the Father. He is our brother, the One who understands our human weaknesses and relates to our temptations (**Hebrews 2:14-18** and **4:14-16**), and he is advocating on our behalf to His Father.

IV. Will Jesus Do *Whatever We Ask*?

- a. Jesus said, “And whatever you ask for in my name, that I will do...If you ask anything in My name, I will do it.” (**John 14:13-14**).
- b. **Question:** Did He really mean that? *Anything* we ask for?
 - i. What about all the unanswered prayers Christians bring to God: for marriage, health, others to become Christians, etc.? Many Christians have struggled and even fallen away from God due to disappointment from unanswered prayers.
 - ii. However, we can’t just take one verse in isolation to draw a conclusion we want.
 - 1. We have seen the dangers of taking one verse in isolation when it comes to the subject of salvation. Many have taken verses like **John 3:16** or **Romans 10:9** in isolation to suggest that only belief is necessary, disregarding the other Scriptures that speak of the necessity of obedience to Christ’s teachings, repentance, baptism, etc.
 - 2. Let us not make a similar mistake here.
- c. **Question:** What else do the Scriptures teach regarding prayer?
 - i. Read **Luke 11:5-13**. After teaching the disciples how to pray, He points to the persistence of the man who bangs on his neighbor’s door.
 - ii. James tells us, “...The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.” (**James 5:16-17**, NKJV)
 - iii. John adds, “Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.” (**1 John 5:14-15**, NKJV)
 - 1. Jesus told us *what to say* when we pray (**Luke 11:1-4**) We are told to pray, “your will be done”.

2. Jesus himself prayed to be spared from going to the cross; yet prayed that the Father's will be done. He was fully submissive to the Father.
 - a. "He went a little farther and fell on His face, and prayed, saying, 'O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.'"
(**Matthew 26:39**, NKJV)
 - d. Sometimes when we pray, and ask for God's will to be done, the answer will be "not yet", or even "no", for reasons we do not yet understand. Nevertheless, we are called to pray fervently, in righteousness, persistently...and in the end for God's will to be done. And we know that Jesus is at the right hand of the Father, interceding on our behalf!