

Perfecting Discipleship: The Work of the Disciple



In The Name Of Jesus

The great test of a believer's prayer is whether it is in the name of Jesus, offered out of a life in Him giving glory to the Father. Can we be trusted with the name of Jesus as He was with the Father's name?

Introduction: Jesus expands upon the 'upper room' message theme that the Father will continue the work of His Son through His disciples. After His return in resurrection power the Son will manifest Himself through these who are united with Him in faith. Their works will glorify the Father in a continuing harvest.

King Saul: Our work and our anointing. *1 Samuel 13:1-14*
(See back of handout)

A. Clothed With Power :12

1. Enabled to do the work of Christ
Did Christ heal the sick, cleanse the leper, raise the dead, convince the sinner and draw multitudes to Him? So should the disciples. Though He would depart, the work should not cease!
2. Enabled for greater works
 - a. Christ healed with the hem of His garment, but Peter with his shadow (*Acts 5:15*).
 - b. Paul by the handkerchief that had touched him (*Acts 19:12*).
 - c. Through the baptism of the Spirit and the gift of tongues heard in known languages thousands were saved in one great cross-cultural event. (*Acts 2:6; 41*)
 - d. The greatest work is that of redemption. Signs, wonders and miracles are temporary (earth bound) while redemption (salvation) is eternal.

B. Source of the Power :12 "Because I go to my Father."

Because Jesus was going to His Father, the Father would send the Holy Spirit (the Comforter) from whom they would receive power! *John 14:16; Acts 1:8; Eph 4:8.* (See message 7)

C. Continuing Power :13-14 "In My name..."

1. Prayer is the 'agent' or 'vehicle' by which the disciple keeps in communion with Christ and derives continuing power.
2. Ask This is a specific type of prayer—it is at the heart of the 'prayer of faith.' It's not just believing—it's asking in belief. *James 1:5-6*
3. My name You are My representatives on earth, doing My work, living in My Spirit, doing My will for the glory of God.
 - a. To ask in Jesus' Name is not simply to insert His Name at the end of a prayer. It is to ask in accordance with His mind and will. *Rom 12:2*
4. I will do it This theme is repeated throughout the farewell discourse! *John 15:7, 16; 16:23-24, 26*

John 14:12-14

: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.

Acts 5:15 so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.

Acts 19:11-12 Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

Jas 1:5 If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

In order to ask in Christ's Name, we must live in close fellowship with Him. Otherwise we would not know His will. The closer we are to Him, the more our desires will be the same as His are. **The Father is glorified in the Son** because the Son only desires those things that are pleasing in God's sight. As prayers of this nature are presented and granted, it causes great glory to be brought to God.

Living in the Anointing

Here's what R.T. Kendall former pastor of Westminster Chapel in London, England says about the anointing, "The anointing functioning at its best is being at home with our gift. At ease. No pressure. Having nothing to prove. Next to the gift of salvation and the sure knowledge that we will go to heaven when we die, the anointing is our most precious possession."

In the Old Testament prophets, priests and kings were anointed with oil as a sign of divine call and authority. In the New Testament John says this, "But you have an anointing from the Holy One, and you know all things." (1 John 2:20)

Two words with similar meanings are 'anointed' and 'gifted.' They come from the same Greek word. To live in the anointing is to live within in my gifting. Anointing is the empowerment within the gifting! This is both natural gifting and 'spiritual gifts.' When I am living within what God has given me in both the natural and the supernatural—I am the most effective for the Kingdom of God.

The apostle Paul said, " We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you. For we are not overextending ourselves (as though *our authority* did not extend to you), for it was to you that we came with the gospel of Christ." (2 Cor 10:13-14)

Paul is saying that ***we all have a certain 'measure' to work with*** in our calling, anointing and gifting. And most importantly, God appoints us to a 'sphere' (specific ministry) where we are to use the anointing. We serve Him best within those limits. These limits (parameters) are freeing—not restrictive.

The power of God is unlimited—my gifts are limited to God's parameters for them—and my use of them to their full measure. Move outside of God's parameters and I can lose the anointing. *1 Samuel 13:1-4*

Why do I think this is so important? Because I believe that God is refining His people for effective and powerful ministry in these times we now live in. God does not want a burned-out Church. ***Rather than burned-out we need to be burned-in.*** We need to be burned-in with the gifts of the Holy Spirit.

If, as some teach—the gifts of the Spirit passed away with the apostles—how are we expected to be the "Body of Christ?" In *1 Cor 12:7* we find these words, "But the manifestation of the Spirit is given to each one for the profit of all." We need all of the gifts of the Spirit operating in the Church and we need each believer operating in the full 'measure' of their gift. In other words—we need each other!