

John 75 – Another Helper¹

01/18/2026

Scripture 1: (Jn. 14:13-31 ESV)

Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

"I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."

Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

Jesus answered him, "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. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

"These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

¹ WCF 2.3 In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost: the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Sermon:

Jesus's declaration, *“Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.”* is a very important promise from Jesus to us regarding our prayers. However, it is also a frequently misunderstood and grossly misapplied verse. Some will use it to justify the false “Name it and Claim it”, “Health and Wealth”, Prosperity Gospel while others will use it to deny the power and effectiveness of prayer, of faith in Jesus Christ, or even belief in God.

- The one side claims that by simply having “enough faith” and by just praying, by “asking” God in Jesus's Name, that God will give us whatever we want from Him or, that God will do whatever we are wanting Him to do. They transform “Jesus' Name” into a something akin to a “magic word”. This attitude helps popularize the lampooning of Christian's by causing some to claim that we worship a Grandfather-like, “Sky-Daddy” who caters to our every whim and desire, whatever they may be, like a “super-Santa Claus”. This flippant and selfish attitude is dishonorable towards who we know the LORD truly is, as God, and it is a very false characterization of what Christians actually believe. This view denigrates the earnest faith of Christian believers, who pray and ask God for things, even when they receive “No” as His answer.
 - This view encourages people to doubt the quality of their faith, being told that their quantity of faith is severely lacking. They are told that they need to believe more strongly and to trust Christ more fervently. They are told that God said “No” because their faith was not enough.
 - Believers who are told this may begin to doubt the truth of their faith. They may doubt the truth of Jesus Christ and God's promises and they may begin to doubt whether they even believe in Jesus or God, at all.
- The other side argues by using the supposed evidence of innumerable “unanswered prayers”, failing to understand that “No” is a valid answer. They will say that, “Jesus said, 'If you ask me anything in my name, I will do it.' and if He does not do what you ask then, Jesus is a liar and His promises are false.”
 - They claim that if we did not get what we want then God did not answer our prayer (at least not the way we wanted Him to).
 - They claim that if God does not answer our prayers with “Yes”, all the time and every time, then “god” (if he exists) must be an uncaring liar, or he is either unwilling or incapable of giving us what we want.
 - They claim that if god is a liar, if god is uncaring, if god is unwilling or unable to do what we want “like he promised”, then he is not a very good god.
 - However, they are right. If God is a liar and if God is powerless or unable to do what He promises, then He is not Sovereign; then He is not Righteous and Just; then He is not Omnipotent, Omniscient, and Omnipresent; then He can not be Holy and Perfect, nor can He be Good. If God “can not do it”, then He can not be God.
- Yet there is a third way to understand and apply this verse; the correct way. The way that Jesus meant it and the way that John has recorded it. The qualifier and key to understanding it is Jesus' expression *“in my name”*. But, that does not mean that the name of “Jesus”, as a word, is the key.
 - Simply saying “Jesus” when we pray is not a case of saying the “magic word”; that word is still “Please”.

- Nor does this expression suggest that we are telling God, “But Jesus said we could...”; the divine Persons of the Trinity do not play the game of, “Go ask your mother.” and “What did your father say?”.
- But rather, the expression “*in my name*” concerns the matter of representation. It concerns our understanding of “image”, of “likeness”, and the “image of God” and how we apply it.

We know that in the ancient world, especially in the near-East, a king's messenger, their ambassador, was recognized as the king's “image”. Thus however he was received and treated, was considered to be the treatment of the king. Welcoming a king's ambassador was a welcome of the king. Presenting gifts to an ambassador and his receipt them was the king's receipt. Whereas if the ambassador was insulted, rejected, attacked or assassinated, it was the same as attacking the king, himself. Similarly, when the king's ambassador spoke, his words were considered to be the king's words because he spoke “in the name of the king”. Ambassadors were empowered to negotiate treaties on the king's behalf because, whatever they agreed to, their king was bound to uphold; whether it was their surrender or a covenant of vassal-hood.

So, as being the king's “image”:

- The ambassador spoke for the king, as the king would speak.
- The ambassador said what the king would say, as if the king were there, himself.

Therefore, such ambassadorial “images” needed to know the king they represented exceptionally well. They needed to know them intimately and personally. They needed to share much of the same knowledge and understanding. Most importantly, they had to know their king so well, that they would understand what the king's will would be, so that they might respond correctly; so that their king's will would be done rightly, as he would will it.

Likewise, whenever we pray “*in [Jesus'] name*”, being united to Christ as His image, we are expected to pray in accord with His will; a will that we may only rightly know or understand through knowing and understanding sacred Scripture: God's self-revelation of Himself and His revealed will for us. Whenever we pray “*in [Jesus'] name*”, we are not simply praying to the LORD similar to how Jesus prayed. Instead, we are praying as Jesus, and we are praying along with Jesus. So, when we pray rightly, we should only pray for what Jesus would pray for; for things that are in accord with His holy will because that is what brings God, our heavenly Father, the most glory, honor, and praise.

- If our prayers are truly in accord with His holy and perfect will, then God's answer will always be “Yes, and Amen.”.
- If our prayers are not in perfect accord with His will, then God's answer will be somewhere on a spectrum between “Yes and No”; usually along the lines of “Not Exactly, “Not Now”, or “Not That Way”. Even if our prayers are not in perfect accord, we hope and pray that the Holy Spirit, dwelling within us, is correcting, improving, and perfecting these prayers so that they still will be received and be made acceptable in God's sight (Psalm 19:14).
- But, if our prayers are contrary to God's will: if they are sinful, selfish, or wicked; then God's answer will be an emphatic “No” and such prayers will not be accepted.

That is the core of what the Third Commandment prohibits, “*You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.*” (Exod. 20:7 ESV). It is not about using “swear words”, its about abusing our privilege of prayer (interpreting WLC #113). As images of Christ, made in the image of God, we are prohibited from vainly invoking the LORD's Name; prohibited from purposefully praying against His revealed will, as Balaam did (Numbers 22-24). This is why it is blasphemous

to call upon the LORD to witness an oath that you intend on breaking; whether swearing an oath in court or when taking marriage vows. This is why it is especially blasphemous for a Christian to ask the LORD to bless a relationship or an activity, that God has plainly declared to be abominations: like homosexual relationships (Leviticus 20:13) or abortion (Leviticus 18:21; 2 Kings 23:10; Ezekiel 23:39).

This is why Christians are commanded to pray, because prayer changes us and brings us into closer conformity with God. Our prayers do not change God. That is why Christian prayer is so very different from the prayers of pagans. Pagans try to bargain with or influence their god, hoping to gain whatever it is that they desire. Whereas Christians, when we pray “in [Jesus’] name”, praying in accord with His will, purpose, and plan, we have the confident expectation that He is going to answer us with “Yes, and Amen.” because Jesus has promised us, “*If you ask me anything in my name, I will do it.*”.

Again, as I said at the beginning, this verse is important (even critical) for our understanding of prayer. It is also the key for understanding the things which Jesus next tells His disciples.

Jesus told them, “*If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*”. Now this is the start of a familiar pericope. This is a popular passage for pastors to use whenever we want to talk about the Holy Spirit because it best explains the character of the Holy Spirit (explaining Who He Is), and the best passage for explaining His continuing work in the life of a Christian.

Jesus told them that He was going to ask the Father to give them (to give us) “*another Helper*” to be with us, forever. But, there is a tiny and very important detail in this promise that is often missed or glossed over; the fact that this “*Helper*” is “*another Helper*”.

- “Another” implies that this “*Helper*” is not the first or only helper.
- “Another” implies that this “*Helper*” will be defined through comparison with the earlier one.

Yet before we can understanding anything about this “*another Helper*”, we first must know who the original “*Helper*” is. The Greek term translated by the ESV as “*Helper*” (translated as Comforter in the KJV) is *parakletos* (*parakaleo*), a compound term uniting the prefix *para*, which generally means “along side”, with the verb *kaleo* meaning “to call”, which means to speak, command, or inform. Together, they broadly describe some form of “side speaker”, an expression commonly interpreted as: helper, comforter, counselor, defender, intercessor, or encourager; each of which also describes Jesus.

- If Jesus was going to ask the Father to give us “*another Helper*” and if the Father has already given and sent the Son (His Son, Jesus) to us, then logically, Jesus must be our original *paraklete*.
- If the Father is God, and if the Son, Jesus our *paraklete*, is God, and if God is going to ask God to give us “*another paraklete*” then it is reasonable for us to expect that, unless stated otherwise, this third Person and “second *paraklete*” must also be God.

Then, Jesus gives us a name for the second *paraklete*, “*And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*”.

- Jesus calls Him, the “*Spirit of truth*”.
- Jesus called the second *paraklete* the “*Spirit of truth*”, immediately after declaring Himself, “*...the way, the truth, and the life.*”; thereby sharing this same quality, title, and name with Him.

- Therefore, we may understand that the “*Spirit of truth*” is also the “*Spirit of Jesus Christ*” (Philippians 1:19), making this a claim about the Spirit's divinity, union to, and equality with Jesus Christ, God the Son, who is also united to and equal with God the Father.

Jesus describes this Spirit as someone “...whom the world cannot receive, because it neither sees him nor knows him.”, a description which Jesus has repeatedly used in reference to Himself (John 7:28, 8:19, 10:14-16). Then He explains that the disciples already “...know him, for he dwells with [them] and will be in [them/us].” because, even at that moment, the Holy Spirit was already dwelling with them, in the Person of Jesus (John 1:33) although He had not yet begun to dwell within them, since the Holy Spirit's descent on Pentecost had not yet occurred.

Then Jesus comforted them, by saying “*I will not leave you as orphans; I will come to you.*”, reminding them that although He would be going to His Father's house to prepare a place for them, He would also return, Himself (John 14:1-4). Jesus distinguishes Himself from the Person of the Holy Spirit, so that we may look beyond Pentecost with hope, looking forward to the *parousia*: to Christ's return in glory, at the end.

The other *paraklete* is not Jesus, but He is someone (a Person) as like unto Jesus, as Jesus is like unto the Father. However, their distinctiveness is not defined by their role, function, or appearance because, “That's Modalism, Patrick.”² but instead, they are defined as individual persons, united in purpose, will, and mind; three Persons bound together in the unity of their shared nature and in the relational bonds of a covenant community. This is a divine mystery because each Person is the same one God, yet also a distinctly separate Person.

Here, we observe the Trinity beginning to be plainly described in Scripture, although it is not expressly defined or named, through the virtues of their respective relationships, describing: Three Persons (being in relationship as a community) who are One God (possessing one and the same divine substance/essence); a unique, Trinitarian Godhead. The evangelist describes what the Church confesses in the Nicene Creed:

- “We believe in one God, the Father, the almighty...
 - “*The LORD our God, the LORD is one.*” (Deut. 6:4 ESV)
 - “*I am God Almighty; walk before me, and be blameless...*” (Gen. 17:1 ESV)
- “We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father...
 - “*For God so loved the world, that he gave his only begotten Son...*” (Jn. 3:16 KJV)
- “We believe in the Holy Spirit...who proceeds from the Father and the Son ...
 - “*And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth...*” (Jn. 14:16-17 ESV)

Therefore logically, the Father is not the Son and not the Spirit. The Son is neither the Father nor the Spirit. The Spirit is not the Father nor the Son. Instead, the Father begets yet is not begotten. The Son is begotten, not made, but not the begetter. The Spirit proceeds from the Father and the Son, together, but does not Himself emanate (WCF 2.3). But even still, the Father, the Son, and the Holy Spirit are one God; perfectly united.

After this, Jesus explains what Christians should be longing for, what we are hoping for, “*Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.*”.

- We long for His return and we long to see Him in the heavenly realm.
- We hope for eternal life; for a resurrection like His, because Jesus lives!

² <https://youtu.be/KQLfgaUoQCw?si=yLGjMccEWSImzyr>

He also encourages us with the promise of our union with Him, promising us that we will “know” that we really and truly are, saying “*In that day you will know that I am in my Father, and you in me, and I in you.*”. But, when is “*that day*”?

- For the disciples, “*that day*” was the day that they saw, knew, and believed that Jesus had risen from the grave.
- For us, “*that day*” is the day when we believe in and trust in Jesus; when we believe that He is alive and that Jesus has promised us eternal life with Him; when we are “born again”, regenerated by the Holy Spirit and we gladly accept the free gift of His grace and mercy. That is when we know and believe that Christ is in us and we are in Christ, as Jesus is in the Father and the Father is in Him.

Next, Jesus says something that is “challenging” for many present-day, English speakers and hearers to properly understand. It is something that, if misinterpreted, will lead someone into the semi-Pelagian and Arminian heresies or into a re-affirmation of “works-based righteousness” for their justification before the LORD, even if the only work they assume is a work of “faith”. The reason this is so challenging, is because most of us quickly forget the finer points of English grammar, if we even truly learned them.

Consider the “coordinating conjunction”. A “coordinating conjunction” is a conjunction that is placed between words, phrases, clauses, or sentences of equal rank, conjunctions like: and, but, or.³ They are often used to help establish lists, rather than causal sequences as (X and Y), not (X and then Y). This is the kind of conjunction that Jesus is about to use and this function is important for us to remember because, forgetting it leads us to misread the translation as being sequential and then, thereby misinterpret it.

Jesus said, “*Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.*”. Jesus explains that:

- Whoever has and keeps Jesus's commandments, God's Law, demonstrates themselves as being someone who loves Jesus. Faithful obedience is the sign of our love for Christ.
 - Whoever loves Jesus, whoever proves themselves to love Jesus, will be loved by God the Father. However, they are not loved because of their obedience, but because they truly love Him.
 - Someone who truly loves Jesus, will also be loved by Jesus.
 - Meanwhile, as evidence of His love for them, Jesus will “manifest” Himself to those who love Him.
 - But, what is meant by “manifest”? The Greek term means to “make known” or, more specifically, “to reveal”.
 - Jesus promised to reveal Himself to them; to reveal Himself as who He is, God the Son, the *Logos* who is *Theos* and *Andros*.

Then “*Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"*”, this Judas is understood to be the disciple called Thaddaeus in the lists of Apostles found in the Synoptic Gospels (Matthew 10:3; Luke 6:16; Acts 1:13), and also, the probable son of James, known as the son of Alphaeus. {This is not a possible contradiction. It is merely information given from a different perspective, using a different list of names to represent the same group of people. Remember many 1st Century Jews were known by multiple names; their Hebrew name and a Greek (or Roman) name, like: Saul, Paul; Levi, Matthew; or John, Mark; especially those who regularly engaged with Gentile society.}

3 <https://www.dictionary.com/browse/coordinating-conjunction?misspelling=coordination%20conjunction&noredirect=true#hdr-headword-dcom-1>

Jesus answered him, "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. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me."

To answer him, Jesus repeats Himself, saying again:

- If someone loves Jesus, then they will keep His word and obey His commandments.
- If someone loves Jesus, God the Father (and Jesus) will also love them.

then Jesus expanded on what He meant by “manifest”, telling them that:

- If someone loves Jesus, then God the Father and God the Son (and reasonably, the other *paraklete*, God the “*Spirit of truth*”) will {come make their home with them}.
- God would come to live with people because of their mutual, covenantal bond of love.

But then, Jesus also shared with them the bad news, describing and defining those who do not love Him; those people who do not *agape* Christ:

- If someone does not love Him, then they will not keep His word; they will not keep His commandments; and they will not obey the Law of God.
- Therefore, if someone does not love Jesus:
 - Then, the Father will not love them;
 - Then, the Son will not love them.
 - Then, Jesus will not manifest Himself to them; He will not reveal Himself to them and their understanding as God.
 - Then, God will not come and They (the Father, Son, and Spirit) will not dwell with or within those who do not love Them.

But, what does this have to do with our life of prayer and our ability to ask God for things in Jesus' Name?

Jesus has been describing relationships that are characterized by love, by *agape*: by our love for God and God's love for us; loving relationships that first, must be predicated upon the loving relationships among the three Persons of the Trinity (the Covenant of Redemption). Therefore, the union between the Persons of the Godhead and our Union with Christ establishes and determines what we should be praying for and how we should pray.

Since God the Father loves God the Son and the Son loves the Father; since the Son is in union with the Father, equal in will, knowledge, and power; when the Son asks the Father to do something, the Father will do it because of His love for the Son and, because the Son will only ask Him to do something that is already within His will.

This means that God's will: His purpose and plan; always comes first and takes logical priority. God's will, purpose, plan, and sovereign decree is always the first, originating cause.

So, just from the example of this evening meal, we can already see that since Jesus loved His disciples, first, “*A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.*” (Jn. 13:34 ESV) then, God's love for His Elect must logically precede our love for Him. Likewise, since Jesus reminded Nicodemus, “*Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.*” (Jn. 3:3 ESV) and “*You must be born again.*” (Jn. 3:7 ESV), expecting the Pharisee to already understand this, “*Are you the teacher of Israel and yet you do not understand these things?*” (Jn. 3:10 ESV)

then, God, loving us first, must be the one to change our hearts so that we shall love Him, in turn. Meaning that we, loving God second, get to abide in God's love and receive the greater gift of fellowship and communion with Him; we can expect to enjoy the presence of His "*Spirit of truth*" dwelling with us and dwelling within us. Meaning that we, being united into Christ, get to love God the Father and be loved by Him, in the same way that Jesus is loved by the Father.

So, if Jesus would only ever ask God the Father to do something that is in accord with His will, then when we pray and ask for anything "in Jesus' Name" (expecting that He will answer our request with a "Yes"), then we must/can/should only ask Him for things that we know or believe are in line with His will.

- This means that we should/can/must only pray for things that align with Scripture.
- This means that we should/can/must only pray for things that will bring God glory, honor, and praise.
- This means that we should/can/must only pray for things that Jesus would pray for, and pray for them how Jesus would pray for them.

Fortunately for us, Scripture records many right, good, and proper examples of prayer.

- The most famous example is "The Lord's Prayer", found in Matthew chapter 6 and Luke chapter 11, although it would be better called "The Disciple's Prayer", since it was the template Jesus gave us to use when they asked Him, "*Lord, teach us to pray, as John taught his disciples.*" (Lk. 11:1 ESV).
 - This is an excellent example of how to pray in accord with God's will because through it we pray to the LORD, "...*your will be done, on earth as it is in heaven.*" (Matt. 6:10 ESV).
- The priests would pray a benedictory prayer of blessing over the people, praying "*The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace.*" (Num. 6:24-26 ESV).
- The deacon, Stephen, prayed "*Lord, do not hold this sin against them.*" (Acts 7:60 ESV) as he was being martyred; forgiving and praying for the forgiveness of those who considered him an enemy; praying for those who were most assuredly "persecuting" him (Matthew 5:44; Romans 12:14).
- Jonah prayed asking for the LORD for deliverance, "*I called out to the LORD, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. For you cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. Then I said, 'I am driven away from your sight; yet I shall again look upon your holy temple.' The waters closed in over me to take my life; the deep surrounded me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O LORD my God. When my life was fainting away, I remembered the LORD, and my prayer came to you, into your holy temple. Those who pay regard to vain idols forsake their hope of steadfast love. But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Salvation belongs to the LORD!"* (Jon. 2:2-9 ESV).
- Those of us who have been keeping up with the M'Cheyne daily Bible reading will remember Ezra's corporate prayer confessing the nation's guilt of disobeying God's Law by marrying and inter-mixing with foreigners and unbelievers (Ezra 9:5-15); a prohibition that has not been superseded under the Gospel Administration (2 Corinthians 6:14). Similarly, Nehemiah and Daniel also confess and pray, interceding on behalf of the people.
- Then, there is also the entirety of the Book of Psalms; the historical songbook and prayer book of God's Chosen people, the Church.

- There we find prayers for individuals to pray to confess their sin and beg the LORD for forgiveness, “I confess my iniquity; I am sorry for my sin. But my foes are vigorous, they are mighty, and many are those who hate me wrongfully. Those who render me evil for good accuse me because I follow after good. Do not forsake me, O LORD! O my God, be not far from me! Make haste to help me, O Lord, my salvation! (Ps. 38:18-22 ESV)
- There we find prayers offering the LORD praise and thanksgiving, “*Praise the LORD, for the LORD is good; sing to his name, for it is pleasant!*” (Ps. 135:3 ESV) or “*Give thanks to the LORD, for he is good, for his steadfast love endures forever.*” (Ps. 136:1 ESV).
- There we also find imprecatory psalms, psalms that are prayed against others; praying for the LORD to see justice done and to engage His wrath, “*Why do you boast of evil, O mighty man? The steadfast love of God endures all the day. Your tongue plots destruction, like a sharp razor, you worker of deceit. You love evil more than good, and lying more than speaking what is right. Selah You love all words that devour, O deceitful tongue. But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living. Selah*” (Ps. 52:1-5 ESV). Sadly however, we often forget, because we live in an era we consider to be “more civilized” and “more enlightened”, that those psalms are also God's Word, that they are inspired by His Holy Spirit. We forget that they are prayers that Jesus even prayed against the enemies of God.

Therefore, when we pray for anything “in Jesus' Name” we must be careful to not be taking His Name in vain, to not be praying contrary to His divine will. We must also be very careful to mean whatever we pray because, when we pray to the LORD, although we may not necessarily say “in Jesus' Name” or “thy will be done”, if we are praying rightly, with the right attitude and if we are praying in the love of Christ, then we will always be asking God, in Jesus' Name, and we may be certain that He will do what we ask because we are praying in accord with His will. He will do as we ask because He loves us and because we asked Him out of our love for Him. We may be certain and sure of this because Jesus has promised it.

AMEN