

Why Ask “In Christ’s Name” When We Pray?

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Jesus Christ instructed his disciples to pray “in his name” so that God, the Father, is honored.

*And **whatever you ask in my name, that I will do, that the Father may be glorified** (SGD 1392; magnified, celebrated, **held in honor**, rendered as excellent) *in the Son* (Jn. 14:13; 16:26; NKJV used throughout unless otherwise noted; emphasis added).*

Jesus Christ emphasized that prayer is to be directed to his Father in heaven who would respond, one way or another, through Jesus Christ.

*And in that day (following Christ’s resurrection) you will ask me nothing. Most assuredly, I say to you, **whatever you ask the Father in my name He will give you** (Jn. 16:23; cf. Mt. 6:9; Ed. note in parenthesis; emphasis added).*

In addition to this instruction, Christ revealed the meaning of his Father’s name to his disciples.

I have manifested (revealed) Your name to the men whom You have given me out of the world. They were Yours, You gave them to me, and they have kept Your word (Jn. 17:6; cf. Heb. 2:11-12; Ed. note in parenthesis).

*While I was with them, **I kept them in Your name which You gave me.** And I guarded them; and none of them is lost except the son of perdition (Judas Iscariot), that the Scripture might be fulfilled (Jn. 17:12; Ed. note in parenthesis; emphasis added).*

And I have declared to them Your name, and will declare it, that the love with which You loved me may be in them, and I in them (Jn. 17:26).

In John 17:12, Christ explained that he kept the disciples in his Father’s name, and this was the same name his Father had given him. Therefore God, the Father, has a name that He shares with Jesus Christ, and this same name is associated with faithful and obedient servants of God. Hence, it is important to understand the meaning of that name.

*And she (Mary, Maria, Miriam) will bring forth a son, and you shall **call his name Jesus, for he will save his people from their sins** (Mt. 1:21; Ed. note in parenthesis; emphasis added).*

The original Greek word that is translated into the English word “Jesus” (SGD 2424), means “*Jehovah is salvation*”. The Hebrew equivalent is “Joshua” (SHD 3091), which has the same meaning. As Jesus Christ is the Son of God, he carries his Father’s name “Jehovah.” Therefore, Jehovah is a family name. In a similar manner, the word “gods” can be applied to all of God the Father’s children. This was explained to the Jewish religious leaders during the time of Christ’s ministry, but they still wanted to kill him for it.

The Jews answered him, saying, “For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God.”³⁴ Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”?’³⁵ If He called them gods, to whom the word of God came; and the Scripture cannot be broken;³⁶ do you say of him whom the Father sanctified (set apart) and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?” (Jn. 10:33-36; Ed. note in parenthesis)

So the name "Jesus" reveals a family name as well as being descriptive of the commission that was given to him. This commission was to provide the means through which "salvation" ("being saved from one's sins") could be provided to all sinners who repent.

Then he said to them, "Thus it is written that the Christ should suffer and rise from the dead the third day, ⁴⁷and that repentance and forgiveness of sins should be preached in his name to all nations, beginning at Jerusalem." (Lk. 24:46-47; cf. Ac. 2:38)

As Luke 24:46 states, the name "Christ" was added to confirm that Jesus was "the anointed one" (SGD 5547). In other words, Jesus was anointed by God the Father to fulfill the task of providing salvation for all repentant sinners. This act of anointing represents a transfer of authority, from one entity to another, for a specific purpose or commission.

*And he (Christ) was handed the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written: ¹⁸"The Spirit of the Lord is upon me, because **He has anointed me** to preach the gospel to the poor. He has sent me to preach deliverance to the captives and recovery of sight to the blind, to set at liberty **those who are oppressed.**" (Lk. 4:17-18; Ed. note in parenthesis; emphasis added).*

*...**God** (the Father) **anointed Jesus of Nazareth** with the Holy Spirit and with power, who went about doing good and healing **all who were oppressed** by the devil, for God was with him (Ac. 10:38b; Ed. note in parenthesis; emphasis added).*

But to the Son He (God the Father) says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of your kingdom. ⁹You have loved righteousness and

*hated lawlessness; Therefore God (the Father), **your God, has anointed you** with the oil of gladness more than your companions." (Heb. 1:8-9; Ed. notes in parentheses; emphasis added).*

Those who repent of their sins are also anointed with God's Holy Spirit following baptism and the laying on of hands (Ac. 2:38; 8:18; Heb. 6:2).

*Now He who establishes us with you in Christ **and has anointed us** is God (the Father) (2Cor. 1:21; cf. Jn. 6:44, 65; Ed. note in parenthesis; emphasis added).*

Every repentant sinner is anointed to serve God the Father from the time of their baptism. For this reason, Jesus Christ is not ashamed to call them his brothers and sisters.

*For both he (Christ) who sanctifies (sets apart) and those who are being sanctified **are all of one, for which reason he is not ashamed to call them brethren,** ¹²saying: "I will declare Your name to my brethren; in the midst of the congregation I will sing praise to You." (Heb. 2:11-12; Ed. notes in parentheses; emphasis added).*

Therefore, every repentant individual becomes "one" with the family of God and, as Christ took his Father's name, adopts this family name as well. Part of this name includes the word "salvation", which is to remind everyone in God's family to serve and help others, per Christ's example, in the hope that every sinner will repent and avoid everlasting death (Isa. 30:20-21; 2Cor. 1:24; Rom. 6:23a).

*Then **saviors** shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the Lord's (Oba. 1:21; emphasis added).*

*And though the Lord gives you the bread of adversity and the water of affliction, yet **your teachers will not be moved into a corner anymore**, (instead) your eyes shall see your teachers. ²¹Your ears shall hear a word behind you, saying, "This is the way, walk in it," whenever you turn to the right hand or whenever you turn to the left (Isa. 30:20-21; Ed. note in parenthesis; emphasis added).*

Because the word "savior" has the same meaning as "salvation", both words refer to action on the part of "saviors" as they help sinners avoid everlasting death. The greatest example is when God, the Father, had to watch as His sinless Son, Jesus Christ, suffered and endured a horrendous death in order to provide the means through which repentant sinners can be forgiven.

And according to the law almost all things are cleansed with blood, and without shedding of blood there is no forgiveness (Heb. 9:22).

Genesis 22:1-12 prefigured what God, the Father, would endure emotionally in order to confirm the love He has for all His sinful children. It also confirms that He "ordained" the means through which salvation could be provided. Therefore, in the ultimate sense of the world, He is our Savior. However, Jesus Christ became the "active means" through which salvation would be provided. Hence, he is the Savior by delegation from his Father.

Therefore my Father loves me, because I lay down my life that I may take it again. ¹⁸No one takes it from me, but I lay it down, and I have power to take it again. This command I have received from my Father (Jn. 10:17-18).

With this in mind, scriptures dealing with the word Savior should be examined in their context to better understand who is being described. The

following examples refer to Almighty God, the Father, as "Savior".

*You are My witnesses, says the Lord (Almighty), and My servant (Jesus Christ) whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. ¹¹I, even I, am the Lord, and **besides Me there is no savior** (Isa. 43:10-11; Ed. notes in parentheses; emphasis added).*

*Truly You are God, who hide Yourself (**Jn. 1:18, 5:37; 6:46**), O God of Israel, the Savior! (Isa. 45:15; Ed. note in parenthesis; emphasis added).*

*Tell and bring forth your case; yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the Lord (Almighty)? And there is no other God besides Me, a just God **and Savior**; there is none besides Me (Isa. 45:21; **cf. 46:9-11**; Ed. note in parenthesis; emphasis added).*

Paul, an apostle of Jesus Christ, by the commandment of God (Almighty) our Savior, and the Lord Jesus Christ our hope (1Tim. 1:1; Ed. note in parenthesis).

*For to this end we labor and strive, because we trust in the living God (the Father), who is the Savior of all men (1Tim. 4:10; **cf. Mt. 16:16; Jn. 6:69**; Ed. note in parenthesis; emphasis added).*

To the only God our Savior (cf. Jn. 17:3), through Jesus Christ our Lord, be glory and majesty, dominion and power, both now and forever. Amen (Jude 25; Ed. note in parenthesis).

As stated previously, Jesus Christ was the means through which salvation could be provided to

repentant sinners because God the Father cannot die, but Christ could. Why? Because Christ was created by his heavenly Father as confirmed a number of times in scripture (Prov. 8:22-36). Therefore, Jesus Christ did not co-exist eternally with Almighty God, the Father, nor was he part of a trinity of gods.

*Now to the King eternal, **immortal, invisible, the only God** who alone is wise, honor and glory forever and ever. Amen (1Tim. 2:17; cf. 6:16; cf. Jn. 17:3; emphasis added).*

With this in mind, some of the scriptures explaining this decision, and action by Jesus Christ, follow.

*Therefore do not be ashamed of the testimony of our Lord (Jesus Christ), nor of me (Timothy) his prisoner, but share with me in the sufferings for the gospel according to the power of God (the Father), ⁹who has saved us and called us (Jn. 6:44; 65) with a holy calling, not according to our works, but according to His own purpose and grace (forgiveness) which was given to us in Christ Jesus before time began, ¹⁰but has now been revealed by the appearing of **our Savior Jesus Christ**, who has abolished death and brought life and immortality to light through the gospel (1Tim. 1:8-10; Ed. notes in parentheses; emphasis added).*

*To Titus, my true son in our common faith: Grace, mercy, and peace from God the Father, and **Christ Jesus our Savior** (Titus 1:4; emphasis added).*

*But grow in the grace and knowledge of **our Lord and Savior Jesus Christ**... (2Pet. 3:18a; emphasis added).*

Acknowledgment that authority was transferred by God the Father to Jesus Christ is confirmed when a faithful and obedient servant prays to the

Father in the name of Jesus Christ. As mentioned previously, this transfer of authority took place when Christ was anointed by his heavenly Father. Hence, the meaning of the word "Christ", which means "anointed one". Following Christ's anointing, he became the "Jehovah of salvation", which is the meaning of the word "Jesus". This is why all those who repent of their sins are baptized in the name of Jesus Christ and, any Bible translation that states people are to be baptized in the name of the Father, Son, and Holy Spirit is erroneous due to manipulation by its translators.

*Then Peter said to them, "Repent, and let every one of you **be baptized in the name of Jesus Christ** for the forgiveness of sins; and you shall receive the gift of the Holy Spirit." (Ac. 2:28; emphasis added).*

*For as yet it (God's Holy Spirit) had fallen upon none of them. They had only been **baptized in the name of the Lord Jesus**. ¹⁷Then they (Peter and John) laid hands on them, and they received the Holy Spirit (Ac. 8:16-17; Ed. notes in parenthesis; emphasis added).*

*And he (Peter) commanded them to be **baptized in the name of the Lord** (Jesus Christ). Then they asked him to stay a few days (Ac. 10:48; Ed. note in parenthesis; emphasis added).*

*When they heard this, they were **baptized in the name of the Lord Jesus** (Christ) (Ac. 19:5; Ed. note in parenthesis; emphasis added).*

Any other injunction is against the will of God the Father because He endowed Jesus Christ with His authority.

*Then Jesus came and spoke to them (his eleven disciples), saying, "**All authority has been given to me in heaven and on earth***

(Mt. 28:18; Ed. note in parenthesis; emphasis added).

*For as **the Father** has life in Himself, so He has granted the Son to have life in himself,²⁷ and **has given him** (Jesus Christ) **authority to execute judgment also...** (Jn. 5:26-27a; Ed. note in parenthesis; emphasis added).*

*As **You** (God, the Father) **have given him** (Jesus Christ) **authority over all flesh**, that he (Jesus Christ) shall give eternal life to as many as You (God, the Father) have given him (Jn. 17:2; Ed. notes in parentheses; emphasis added).*

In turn, Jesus Christ delegates his authority to God's true church, which is not a physical building or a religious organization established by people (Mt. 16:18; Eph. 2:19-22).

Then he (Jesus Christ) called his twelve disciples together and gave them power and authority over all demons, and to cure diseases (Lk. 9:1; cf. 10:19; Ed. note in parenthesis).

In the event someone in God's true church persists in committing sin, Christ gave authority to the collective members to deal with this situation. This was never meant to be interpreted as Christ giving power to various human leaders, which is sadly commonplace today.

Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.¹⁶ But if he will not hear you, take with you one or more, that 'by the mouth of two or three witnesses every word may be established.'¹⁷ And if he refuses to hear them, tell it to the church (collective group of members). But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.¹⁸ Assuredly, I say to you

(collective church members), *whatever you bind on earth will be bound in heaven, and whatever you loose (forgive, following genuine repentance) on earth will be loosed in heaven (Mt. 18:15-18; Ed. notes in parentheses; cf. 1Cor. 5:1-13).*

With any authority being transferred, there is always responsibility. Therefore, how God's true church members conduct themselves is monitored by the head of the church, Jesus Christ.

But he who did not know, yet committed things worthy of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more (Lk. 12:48).

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? (1Pet. 4:17).

So praying in the name of Jesus Christ is a prerequisite to having one's prayers answered. God the Father initiated this command to teach His faithful and obedient servants to remember that His authority as Savior was transferred to Jesus Christ, who then fulfilled what the animal sacrifices were foreshadowing, but could never completely achieve.

It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience (Heb. 9:9).

(But) how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God (the Father), purge your conscience from dead works to serve the living God? (Heb. 9:14; Ed. notes in parentheses).

Therefore, every time the name of Jesus Christ is invoked, it is a reminder that God the Father gave authority to him because he was a faithful and obedient servant unto death, and we are meant to follow that same outstanding example, as hard as it might be at times (Php. 2:5).

Also, by praying in the name of Jesus Christ, repentant individuals are reminded that his authority has been granted to those who actively seek to do God's will on earth (Mt. 5:14-16; 6:10; 10:19-20; Jn. 14:12).

Finally everyone, who is a faithful and obedient servant of God the Father, will share His family name, which is "Jehovah is salvation". This name will always be a reminder that God the Father created a plan that allows every repentant sinner to be forgiven, restored in their relationship with Him, and then inherit everlasting life in either the first or second resurrection (Rev. 20:4-6).

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