

**General Topics :: "In Jesus' name, Amen."**

**"In Jesus' name, Amen." - posted by RoseM (), on: 2010/8/11 22:24**

I'm wondering if anybody here knows the history of the tradition of tacking this phrase onto the end of prayers comes from. Jesus says a few times that whatever we ask for in his name he will do for us but I'm not convinced that means adding a little phrase onto the end of prayer. My understanding of Jesus' words mean that if we ask for anything in keeping with his will then he will grant it to us or maybe that if the Father knows that Jesus sent us with our request that He will grant it to us. What do you all think? Specifically, I'm really interested in trying to discover when this phrase popped up in history. Is it a part of traditional Catholic prayers? Is it an early church tradition?

**Re: "In Jesus' name, Amen." - posted by White\_Stone (), on: 2010/8/11 22:49**

Hello Rose,

Don't have a clue but wanted to say 'ditto.' I would also like to know more about this addition. At odd times I feel like I am babbling when I add that phrase, especially if it is added to a conversation I direct directly to my Lord. It is added almost as a reflex reaction and this bothers me some.

Still, I trust that the intent of my words and what is in my heart is taken into consideration. I do not think we are graded on how we structure our prayers. Again, I think it is important to choose your words and not say things just to sound a certain way.

white stone

**Re: - posted by knitefall, on: 2010/8/11 23:46**

Been thinking about the many many much used traditional sayings and phrases lately myself. Seems God is weeding out "religious" effects and trying to get HIS people looking to Him as a power source.

The phrase of itself has nothing wrong with it. The best I can meditate and ponder on is that it serves as a reminder to the people/ speaker that the things a Christian asks are always with the power/ authority of Jesus. "Whatever you ask in my name..." doesn't necessarily mean a force of the usage of the phrase, "...in Jesus name."

I've stopped using that most of the time due to recognizing that it is just a habit. However, at the same time, I clearly know in reality that what I ask, is indeed in the wonderful loving name (authority legally) of Jesus my Lord.

hope this helps! your friend, Shawn.

**Re: - posted by Miccah (), on: 2010/8/11 23:56**

Just did a quick Biblegateway search of "name of Jesus". A bunch of verses came up. One that caught my attention was...

Acts 16:18 (KJV)

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

It seems that historically, this starts in the Bible. Also, when wanting to petition the Lord with power, calling "In the name of Jesus" has power.

Don't know if I helped or confused more. Blessings!

**Re: "In Jesus' name, Amen." - posted by Lightbringer (), on: 2010/8/12 1:07**

It is NOT wrong to use if it really is a cry of the heart...

What WOULD BE WRONG is if you do not end your prayer with "In Jesus name, Amen." and (you yourself or) someone looks at you, or thinks it was a strange thing you didn't say it. As if it's required to "end" the prayer correctly or make certain the prayer was heard. That kind of thinking of prayer is simply unbiblical and unhealthy.

If by faith we accept and perceive in our heart that we enter the presence of God only because of the risen Jesus Christ, then this alone is what we must come to grips with when praying. If we desire in our heart to say "In Jesus name, Amen" then great but if our heart leads us into a simple phrase as "All glory to Your name, Amen" or even a simple "amen" then so be it...

If you end your prayers with "In Jesus' name," but inside you actually question yourself why you're even praying it then you should consider your motives.

If you pray it only because others do it, then what kind of motivation is that?

If you truly pray it with a sincere heart and a good motive then by ALL MEANS PRAY END WITH IT!

"And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words." (Matt 6:7)

We should make sure what we pray is not vain repetitions for us. Before Jesus ever taught his disciples how to pray he taught them how NOT TO PRAY! : )

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Also...

One thing that God showed me concerning when Jesus says whatever you ask in my name he will do is that He is speaking more about one's character. Names back then were directly linked to the character of the person. Really what Jesus means when he says to pray in his name is to pray with a humility like his, and with a faith-filled heart like his. With the kind of reverence for our Father God that Jesus showed...that I believe is really what Jesus means when he tells us to pray in his name.

Grace and peace in God our Father to everyone!

\*\*\*I hope someone can find out the history of this phrase, if I have more time I'll try but I've always wondered this too!\*\*\*

**Re: , on: 2010/8/12 1:31**

When we believe in things God has not revealed to us to do, more often than not, it's just ritualistic.

In Jesus name...  
for Jesus sake...  
and other signifiers have been heard prayed.

Between John 14-16 Jesus says 7 times, "ask anything in my name and it's done."

Yet, if one reads what comes before and after these statements, we see that it is not the actual saying of this name that is significant, for if it were, we should all pray in the name of YahShuVaH, as this is the actual name.

People can get downright legalistic about this, and it's really funny to watch if you just aren't that way.

We do not have to use the name of Jesus, so long as we are obeying (walking faithfully in) His doings and teachings in what we do. This is what in His name, Jesus, is all about. We are in accord with the person, Jesus Christ when we obey His commandments. (see particularly Jn. 14)

It is not faith in a name that gets us anywhere but the source behind it, Jesus Christ. "in his name" is another way of saying: walking according to His purpose in Him, we receive the grace of pre-ordained access in His power and authority on earth.

The scriptures state that there is no other name under heaven by which one can be saved.

Personally, when dealing with others, whether saved or unsaved, Jesus' name is emphasised right along with what He does and says. In prayer with others His name is used.

In prayer alone, this is not always the case here. Old word patterned habits here are sometimes just a result of vain repetitions that need be broken, even though talking with God for me, is conversant and not Elizabethian.

Alone with God, (God knows those who are His, and) in Him we have advocacy with our Heavenly Father. It is friendship in covenant, as His bond-slave we commune together, and in this, very seldom are the requests, and much more so is the listening.

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"...You be benevolent towards one another, compassionate, forgiving one another, even as likewise God in Christ favored to freely forgive you. For this cause, you be imitators of God, like children (who are) lovingly favored.  
Eph. 4.32 - 5.1

Here is the exemplary of praying in the name of Jesus:

In the sermon on the mount, there is what some call the disciples prayer but is more commonly known as the Lord's prayer.

Now the word for prayer in the Greek in almost all instances is the word "worship" = bowing down (our body, our thoughts, and our activities, in servitude towards His purposes alone, faithfully honoring He who is Holy, delighted in exercising loving-kindness, justice, and righteousness in all the earth.

Yet in the Lord's prayer, the word here means 'to bind'. This prayer is not of service, but of binding ourselves to God's ways. It is this binding ourselves to what God says in thought, word, and deed that Jesus calls prayer.

Note that this prayer is nothing of our own design but is stated in terms of God and what is relative to His perfect will and ways.

Herein lies the effectiveness of praying the Word of God from the scriptures. We BIND OURSELVES to what God says. When this constitutes a prayer of faith(fulness) towards God's testimony: our thinking aligns to His thoughts alone, and so ignoring whatever is contrary to what He says and living life accordingly, because we know this is permanently true and everything else is temporary.

We can see the signs of faithfulness in this --(prayer)-- BINDING right after this prayer in the Mt. 5-7 discourse as Jesus follows this up with: forgive, don't worry about our physical needs, be extremely generous without judging.

(The key being, "You seek (to be able to rightly observe) God's kingdom and His (declaration of what-is-)right, and all these things will be given-more to you." ( Mt. 6.33 ). )

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'Amen' is Greek for the Hebrew words 'aman' or 'amin', depending on usage.

The word is used of the 'faith' of Abraham, which is actually saying, 'I believe so much that all my thoughts and actions hinge on this and nothing else.'

At the end of prayers, 'in Jesus name, amen...etc' is actually saying, 'in Jesus purpose, authority, and power i believe and so i do.'

Does this help?

Agapeo,  
g

edited: sleight errors

**Re: - posted by White\_Stone (), on: 2010/8/12 9:18**

Good Morning Phanetheus,

Thank you for your detailed and explanatory post. There is much to digest there, especially the tag explaining 'Amen.'

Kind regards,  
white stone

**Re: "In Jesus' name, Amen." - posted by RoseM (), on: 2010/8/12 11:05**

Thanks for all your feedback. I absolutely agree that there is nothing harmless in adding this phrase to the end of prayers. My research is motivated from a situation in my church where one fellow is teaching that we ought to always add this phrase in order to be praying properly. He sees it as the simple, literal explanation for what it means to "pray in my name ." He's willing to listen to reason though. I'm doing some reading and thinking to supply a defence for my husband.

I did a new testament search as well and I found it interesting that we can receive children, gather together, do a mighty work, pray, cast out demons or come as a false Messiah. The Holy Spirit is sent in Jesus' name and Paul wanted to avoid having people claim to be baptised in his own name.

**Re: , on: 2010/8/12 21:41**

White Stone thank you for the thank you.

Whenever thanks are heard i think of how Jesus, and the work He completed in making me into what i could never be myself. i am 'a piece of work' in the making and it's all because of Jesus i'm not what i used to be. By His Spirit He reveals the hows and whys of it all after He empowers me to live them through, making me a shameless workman.

Not to say i'm there yet by any stretch. Pushing forward and pressing in is what it's all about. Everything else leaves a stale aftertaste in the mouth.

Abba repeatedly breaks me as i am one of His kids who can get too big for my britches, and then have to cry out to our Big Brother Jesus to save. The thing about God crushing you is when all the pieces are back together again, we are better off than before, and awaiting the next and the next... remodeling job until we will be conformed to the very image of Jesus Christ.

This brings to mind a sermon by brother Zac on "the higher life (series)", if it's not here, it's on the CFC website. Think it's the first one, but all of them are good...  
...anyway, he reminds the hearer that the Lord's prayer is not about me and myne, but this prayer is about us.

What was emphasised here is relating to God our Father on His terms being "in the name of Jesus."

God Bless,  
gregg

edited: errors

**Re: "In Jesus' name, Amen." - posted by mguldner (), on: 2010/8/12 22:25**

Um to my knowledge the In Jesus' name was added because we are to pray in His name. And the Amen if my knowledge of Greek or Hebrew doesn't fail me it means in a sense Let it be so. So basically your saying In Jesus' Name let it be so.

Many have touched on the greatly religious aspect of this that you MUST say it to end the prayer as if these are magical words God has placed at the end of our prayer so He knows we are done praying to Him that way we don't have any of those awkward times of Him mistaking us talking to Him when in reality we have been done for a while now and He can stop listening if He liked. :)

**Re: - posted by SolaVeritas, on: 2010/8/12 23:32**

As a brand new Christian, I got myself into hot water at a Bible study when I suggested that perhaps, "in Jesus name" meant asking according to Jesus' will, rather than adding three words at the end of my prayer. Today, I sometimes say it, but for the most part I don't, or I say similar things like, "For the sake of Your Name". It's a North American phenomena, much like the "Prayer of Salvation". Having grown up and lived in Europe for the most part of my life, I was unfamiliar with hearing those words habitually added at the end of every prayer. I'm still convinced though that God answers European prayers too, if He wants to. :)

**Re: - posted by mguldner (), on: 2010/8/12 23:52**

I like your thought on it that got you in hot water :) I was thinking about that exact thing when thinking of In Jesus' Name, I definitely like your alternative to using In Jesus' Name because it gets the point across that everyone answered prayer or even prayer in general should be For Jesus' Name to be glorified and honor.

**Re: - posted by KingJimmy (), on: 2010/8/12 23:56**

A book on the history of prayer, that would be an interesting idea. Sounds like the job of a masters thesis student out there :-)

I'm just guessing, but the form of prayer is probably an oral tradition.

**Re: , on: 2010/8/13 0:25**

by KingJimmy on 2010/8/12 19:56:56

I'm just guessing, but the form of prayer is probably an oral tradition.

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...one of many traditions of men...

**Re: - posted by White\_Stone (), on: 2010/8/13 10:42**

Hello all and mguldner,

mguldner, you make an interesting statement, "these are magical words God has placed at the end of our prayer so He knows we are done praying to Him that way we don't have any of those awkward times of Him mistaking us talking to Him when in reality we have been done for a while now and He can stop listening if He liked. . ."

My first thought was, as if anyone could believe he stops listening - He hears everything, every thought, every heart impulse.

My second thought was that in the past that was my thinking. I would say a prayer before laying down to sleep and then worry I might have forgotten to 'sign out,' and had gone on to thoughts that were not appropriate. Praise Jesus for cleansing my mind of the thoughts that do not fit after having opened communication with Almighty God. (Not that I am a finished work, don't think I believe that for one moment - I have a long, long way to go, it will be a life long work.)

white stone

**Re: - posted by mguldner (), on: 2010/8/13 11:54**

White Stone,

I use to feel the same way that from the man made traditions I was raised in the prayer just didn't feel complete without t he added In Jesus' Name Amen bit. I remember as a kid though like 6 or 7 I thought people were saying All Men and so confidently when everyone said Amen I said ALL MEN and got some terrible looks from my sunday school teachers as if I prayed wrong or some how ruined the entire prayer :)

I am glad that God is slowly correcting these little things in my thoughts of Christianity and Him. I would actually do the s ame as you and think Oh No I didn't say Amen and then would say Lord if I forgot to say Amen, Amen.

But its funny how religion has those kind of effects on us :)

**Re: - posted by KingJimmy (), on: 2010/8/13 12:26**

It's funny. A lot of people say "amen" after a prayer, or when listening to a preacher preach, and don't even know what it means. They just do it religiously.

And just in case you didn't know, amen means "so be it." While having a sort of "yes, I agree" sort of nature, it's more of a declaration or command than simply a way of affirming something.

**Re: - posted by ccchhhrrriiiss (), on: 2010/8/13 12:57**

Hi Phanetheus...

--> "...one of many traditions of men..."

I agree...except that this particular phrase can be uttered WITHOUT being given over to a tradition. When I gave my life back to the Lord, I was quite unorthodox in regard to religious traditions. It wasn't that I didn't KNOW about some religio us traditions (because my parents had required that I attend church meetings since even before my mother was saved). However, I was just unimpressed with so many of those traditions prior to meeting the Lord and reading the Word for wh at it is -- the very testament of God! I think that I read the Bible through at least a good six or seven times before I tried t o even thought about "taking a stand" on certain doctrinal issues!

Following my conversion to Christ from agnosticism as a teenager, I think that I felt the urge to "go along" with what I wa s being taught about everything from particular expressions in praise and worship to the words that I would use when I w ould pray.

One Sunday morning, our congregation was involved in some vibrant praise and worship (typical of Pentecostal church es). I had been caught up in it...and had begun to imitate (sort of) the mannerisms of my youth leader who I trusted had a good relationship with the Lord. I remember being struck with an overwhelming feeling -- right in the middle of a song ch orus -- that God was trying to tell me something. I stopped what I was doing and just closed my eyes and asked the Lor d to speak to me. I just felt overwhelmed by the realization that the way that I was praising and worshiping the Lord, alth ough quite sincere, was something of an attempt to reflect of how OTHERS were worshiping God. I just felt like the Lord was telling me to just "be yourself."

This was a life-changing experience for me when I was a young teenager. I didn't have to conform to the ways that othe rs worshiped or praised God. I didn't have to conform to the ways that others prayed...or talked...or taught. I could be m yself in Christ! I say "myself" in a way that reflects the person that the Lord was leading me to become.

Not every "tradition" is wrong. There are certainly things that have been handed down to us previously that are absolute ly found in the Word of God. Yet the Church is filled with traditions that are "extracurricular" (in a Biblical sense). Some of these traditions are ancient and some are relatively new! Yet our model and standards should not be based on the te achings of others UNLESS they are confirming what we know (and/or verify) to be true from the Word of God!

The modern church institution -- regardless of the denomination, sect or doctrinal variance -- holds plenty of traditions th at are just unbiblical (even if they are not necessarily "wrong"). The early church met daily in homes or even outdoor wal led pavilions (like Solomon's Colonnade). Signatures or repeated vows were not necessary for "membership" in the Chu rch. There weren't many organized "programs" like most congregations offer. I have often wondered if a believer from t

the early church were to go through time to our modern institutions -- would they even recognize it as the "church?"

For several years, I have been compiling a work entitled "Traditions of Men." It has been a work in progress throughout college, grad school and now life after school. In this work, I have been examining some long existing traditions of the Church -- some of which we don't even realize are traditions of men. This includes everything from some of our verbal expressions, institution of the "church," "church" buildings, meeting days (Sundays and Wednesdays, etc...), Christian lingo, and many other things that we may or may not know are traditions -- let alone traditions of men. Some of our longstanding traditions are even based upon "rewrappings" of pagan traditions (such as Easter and Christmas holidays...the format of most congregational meetings...or even the design of church sanctuaries, cathedrals and "steeple").

The book that I have been compiling is an exposé of such traditions. It includes a chronological history of those traditions if it can be found (including what...if any...Scripture upon which those traditions are based). It is more or less a call to the simplicity of Biblical Christianity.

Like I said, not every tradition is extra-biblical. There are some traditions that we NEED to return to that are undoubtedly established by the Word of God. Unfortunately, many others have been passed down from "good intentions" or even pagan integration. I believe that we need to be very careful which ones to offer much "sanctity" to.

In this case, using "in the name of Jesus" can be an honest attempt to "authorize" their prayers (or "spiritualize" it). It can also be a declaration of the authority by which a person is praying too. Like Jimmy said, there are plenty of expressions that many believers in Jesus use that have become quite "churchy."

I remember seeing a friend in college morph into this "walking churchy" of a charismatic evangelical. He started attending a particular congregation and quickly began walking and talking like the people he fellowshiped with. One day, he walked up to me as I was speaking with a non-believing classmate. This well-meaning Christian began an apparent evangelical diatribe subtly(?) directed at my classmate. He spoke about "jumping into the river" and "flowing in the river of the Lord" and being "washed by the blood of the Lamb" and "soaring on the wings of the wing." After this Christian was finished and had left, my classmate looked at me and asked, "What was he saying?" It seems that my friend's "Christianese" lingo was so confusing that it couldn't even be understood by a college student!

I wish that we could all just "be ourselves" in the sense that we are who we are in Christ Jesus without any pretense. We don't have to become fluent in "Christianese" language. We don't have to look, walk and talk like other Christians we know. After all, our example is Christ Jesus. His example is clearly demonstrated in the Word of God. We should be endeavoring to be a reflection of Christ to this world. If we do this with a pure heart and a clean conscience, we don't have to worry about pleasing others or "fitting in" to the common attitudes, lingo and other traditions of men.

**Re: In Jesus Name, Amen - posted by LetUsPray (), on: 2010/8/13 15:07**

Hi RoseM

I agree totally with the man who is leading the Bible study at your church. Jesus wondered why we call Him Lord and do not the things He says (Luke 6:46). In the Old Testament prophets spoke on behalf of God. God was offended by those who spoke presumptuously "in His Name," or spoke falsely "in His name:" (Deut. 18:19-20; Jer. 14:14-15; 23:25; 27:15; 29:9, etc.). Did those prophets not use the name of God when they prophesied?

When David sent ten young men to visit Nabal and told them to greet Nabal "in his name," would they not have used David's name when they met Nabal? (1Sam 25:5).

In Luke 6:46 Jesus wonders: And why call ye me, Lord, Lord, and do not the things which I say? In John 14:6 Jesus tells us plainly that no one comes to the Father but by/through Him. Jesus tells His disciples in John 14:14; John 15:16; John 16:23-24 and 26 to ask "in His name." Why don't we just do it?

Paul thanks God through Jesus Christ in Romans 1:8; 7:25 and closes by glorifying God through Jesus Christ in Romans 16:27. In Ephesians 5:20 Paul thanks God through Jesus Christ and he tells believers to thank God the Father through Jesus Christ in Col. 3:17.

If one reads Jude 1:25 in another translation than KJV/NKJV, i.e. NIV, NASB, RSV we see that Jude glorifies God through Jesus Christ.



If these things are written, shouldn't we speak them too?

When Paul prays for the believers in Ephesus He addresses God as the God of our Lord Jesus Christ, the Father of glory (Eph. 1:17).

In 1 Peter 2:5 we offer spiritual sacrifices to God by/through Jesus Christ.

In Hebrew 7:25 we read that Jesus is able to save us to the uttermost (forever) when we come (draw near) to God through Him (Jesus). Why not say it out loud: Father I come to You through Jesus, my Lord and Savior?

In Revelation 12:11 they overcame the accuser by the blood of the Lamb and the word of their testimony. Each time one calls in prayer on the name of Jesus, doesn't he or she testify to be a follower of Christ? Isn't that a part of the mandate of the Church as we read in Eph. 3:10?

In His love,

Hans

**Re: - posted by Lightbringer (), on: 2010/8/13 15:15**

Hi ccchhhrrriiss --

WOW! Thanks ALOT for your post. I think that you really expressed how I was feeling but couldn't find the right words to say it. We all need to "be ourselves" in Christ, and look to His example. It's really true how much we can be influenced by other Christians and the way they carry themselves.

btw...You should work on publishing "Traditions of Men" into a book. I would love to read something like that!

Much love in Christ

**Re: , on: 2010/8/13 18:36**

by ccchhhrrriiss on 2010/8/13 8:57:27

Hi Phanetheus...

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Hi there (3in1)chris,

...have always gotten a kick out of just seeing your posting handle show up on a thread,

There is a river and then there are shifting sinking sands.

i can truly empathise with those through habit or what they are taught has to be done that just is not thought through, but they think that this is the way it has to be done or it's out of line because someone said someone said....

Christmas and saturnalia or baby poppet hung on evergreen green trees to feed chronos so the new year be blessed??  
?

rap dis:

Santa Claus is coming and the kids are gettin' greedy,  
oh, it's Christmas time...

They know they've got it comin' cause they've seen it on the TV,  
oh, it's Christmas time...

(the words are from a song by Randy Stonehill)

All the symbolism of these when taken at face value and considered as they originated are seen as neo-paganism.



Easter = Oester = Ishtar = Astarte, only variation in name spelling but the meaning remains the same, but the Easter bunny and the egg is the symbolism of the fertility mysteries, and the kultus is openly advocated and people just do it without thinking about the hows and whys.

...and why are the dates of these holidays based on equinox shifts even as the pagans of yore did in veneration to their gawdz.

The things you say can be identified with so much.

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...but why do i say what i say and for what reason, whether praying or talking to another?

i have grown to despise christianese. It creates a roadblock to those who need to hear about Jesus the most. It creates a stumbling-block to christians and is as much idolatry as making our own eidolon (idol-servitor) and 'feeding' it.

It's great to hear that you and others think about why we do what we do.

Please do not quit with the book.

It is so tiresome to hear people justify why when they disregard the results and ramifications from it.

Whether people disagree or not, at least this watchman will tell what's up and what's down. Oh, i pray to God that there be no blood on my head or hands for failing to admonish, exhort and correct through the clear truth of scripture in what has been given me, leading towards understanding in doing what points clearly to Jesus and not some tradition of man.

When RoseM started the "In Jesus' name Amen" thread, the words in her first post tell more about the majority than most care to admit. i'm still trying to figure alot of stuff out about all things mentioned by you...and more (especially in regard to doctrine that just is not Bible).

How much of prayer becomes vain repetitions (like the heathen) thinking to be heard for their properly stated oratory?

Saying in the name of Jesus Amen and not understanding the what is being said is nothing more than taking God's name in vain, and Jesus said we shall give account for every idle (or is that idol?) word spoken.

Just ask people what words like: grace, justify, faith, praise, worship, amen, mercy, holy, believe, glory, etc really mean and instead of admitting that it is all christianese to them too, will provide some haphazard definition (often heard akin to the game 'telephone') that does not even hold half the import of the word that has just been un- or non-defined.

...and then to use phraseology as you wrote about. If this does not even more confuse the issue if faith(fulness) in Jesus ...as if focus on what we do over what He has done is not enough.

## A PECULIAR PEOPLE

When Peter says we are a peculiar people, it does not mean we act and dress and groom and speak christianese that is so different that we are the non-understood odd-ball out. Is this what Paul did in becoming all things to all men that he might win some?????

1 Peter 2:7 Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 11 Dearly beloved, I beseech

each you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

In verse 9, 'peculiar' is emphasising that we are God's chosen. The word picture is of God having drawing a line around us, He double-dog dares anybody to cross it. We can see this in Job, that satan could not touch him because God put a hedge around him. We are redeemed with the price of precious Jesus' blood, and in Him God prizes us as His most valued possession as much as Jesus himself, having exchanged His life-blood onto our redemption.

It is much needed advice and well spoken at the right moment: to "just be yourself" and it will be added, pursue all the fine-tuning as "Looking unto Jesus the pioneer and fine-tuner of our faith(fulness), ( Hebrews 12.2 ) .

God's blessing pour out to all reading this  
as your knowing Him abounds more and more  
onto every good work:

For we are his workmanship,  
created in Christ Jesus  
unto good works,  
which God hath before ordained;  
that we should walk in them.  
Eph 2.10

Shalom,  
g

edited: grammatikz and schpellink

**Re: - posted by TrueWitness, on: 2010/8/14 0:22**

RoseM said:

Quote:

-----I absolutely agree that there is nothing harmless in adding this phrase to the end of prayers.  
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So in what way is it harmful? If the prayer is sincere and you pray in the name of Jesus, you aren't taking the name of the Lord in vain. I think you meant to say that adding this phrase to the end of prayers is harmless. I would have stated: There is nothing magical about adding this phrase to the end of prayers. But I don't think the phrase is harmful when added to a prayer unless the prayer is not sincere or against the revealed will of God.

**Re: - posted by RoseM (), on: 2010/8/14 1:47**

Quote:

-----So in what way is it harmful? If the prayer is sincere and you pray in the name of Jesus, you aren't taking the name of the Lord in vain. I think you meant to say that adding this phrase to the end of prayers is harmless. I would have stated: There is nothing magical about adding this phrase to the end of prayers. But I don't think the phrase is harmful when added to a prayer unless the prayer is not sincere or against the revealed will of God.  
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Gah! Typos! I definitely don't think that there is anything \*harmful\* about adding those words to the end of prayers. All that we would like to accomplish in our situation is to help show this fellow that those specific words don't \*have\* to be added to the end of prayers to make them be in the name of Jesus. It perfectly fine if he wants to pray that way, though. We're just uncomfortable with him expecting us to pray that way when we don't find it anything more than rote tradition (although, on occasion I rephrase that expression in my own words because I like the sentiment).

**Re: - posted by jimp, on: 2010/8/14 1:57**

hi, i have seen hundreds saved and filled with the Spirit while using this in Jesus name sign off...many many healed and delivered from demon activity also. my take is that Jesus left me with power of attorney with in my name ye shall do this and that and as in business you act in a manner to represent the person who gave you that power to the best of your ability...never having to say who you are but always acting in stead of the person you represent.jimp

**Re: - posted by PaulWest (), on: 2010/8/14 10:02**

It is interesting to note that the Lord didn't include His Name at the end of the Our Father when teaching his disciples how to pray. Also, you don't see the phrase "in the name of Jesus, Amen" as a conclusion for any of Paul's epistolic prayers, as far as I know.

This is because when one is abiding in Christ, and Christ has become his life, every prayer uttered (silently or vocally) is enveloped in the fragrance of Christ and backed by His authority automatically. Jesus said that if we ask anything in His Name the Father will grant it, not because it was spoken as some sort of phraseology, but because "in My Name" denotes abiding in Him as a branch in the vine. When we pray from out of the Beloved, the Father hears our petitions in the Spirit.

This is why the sons of Sceva had the tables turned on them: they thought they could use the Name like a charm, in much the same way the children of Israel had brought the ark out to fight the Philistines. And today people still assume phrases like "the blood" and "the Name of Jesus" have a sort of talisman power to vanquish evil irrespective of their abiding in and obeying of God.

I'm not sure where the phrase has its origin, but it seems to flourish most where commands are uttered. Driving out demons, sickness, etc. I would therefore wager that it was a primitive charismatic assembly that began employing it, but how it eventually wound up as a postscript for all forms of prayer is interesting.

Brother Paul

**Re: , on: 2010/8/14 10:28**

jimp,

I have seen many delivered (aka:saved) from a wide variety of different things even as the some of which you mention. It is our privilege exercising power of attorney through the use of Jesus name because of being in Him, we are given the complete authority behind His name.

You are agreed with wholeheartedly.

The point that was first attempted (and emphasised) is in regards to the negligent thoughtless abuse of His name in prayer. Thus, the explaining of details.

Use of His name is to be towards the purpose of glorifying Him and not some catch-all phrase to make us think that now God has to do 'whatever', or a call sign to signify that we are now about to stop praying. We are to be always in prayer and not advocating (in any way) the misnomer that we think we are done or ('whatever') it is making God perform for us (as though he were some well trained pet) because we said IT.

It is found wanting... that more fear of His very name exist in those who have heard it so much it's old hat, or think that just because they say "in Jesus name" God's gotta' do what they say.

That's all.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and

fear fell on them all, and the name of the Lord Jesus was magnified.

Acts 19.13-17

Being His, the unseen world knows us, and not just God.

i have laid hands on others with ailments and seen them heal after prayer without the use of His name.

All in all, whether or not done, it is all according to what the Holy Spirit from within directs.

Shabbat Shalom,  
g

**Re: - posted by jimp, on: 2010/8/14 10:46**

hi, i agree that this phrase has been used as a formula and is certainly a learned behavior...imitation of someone else but if someone blesses the food in the name of Jesus it is ok with me ...some even baptize in the name of Jesus lol.jimp

**Re: - posted by RoseM (), on: 2010/8/14 10:54**

Like I said, I don't have problem with using this formula but I really can't swallow the idea that it must be used. Jesus promises that if we receive children in his name that he will receive us. If we "receive one such child" but don't announce that we're receiving them in the name of Jesus, are we then not doing it in such a way that he will receive us? Jesus also says that where two or three are gathered in his name he is there with them. Do we need to announce every time we meet with other believers that we are officially meeting in his name before Jesus will join us? Both these situations seem absurd but I honestly don't see how they are fundamentally different then to ask whether or not prayer is valid without adding the "in Jesus' name" to the end of the prayer (and for that matter, why not add it at the beginning if it's really that important?).

**Re: - posted by buttermilk80 (), on: 2010/8/14 18:17**

When I was baptized in water, the water completely covered me. To me, this was a symbol of what I must allow to happen with my heart, mind, soul, and strength. I must allow the name, character, obedience, and dedication of Jesus to cover me. I must become what I can of Jesus. When I pray in the name of Jesus I am trying to do the will of He who sent Him. To me, it is not a ritual. And it is not a signature. It's rather a reality. The call to die is a serious and Holy word.

I do not mean to sound like I know it all. Far from it. But this rings far truer than the myth of the letters arranged in a certain order: Jesus. English demands we pronounce it as we do. What then, shall we say to the Chinese?