

The Pathfinder

#260.14

Is It Forgery To Ask In The Name of Jesus?

“...Verily, verily, I say unto you, Whatsoever ye shall ask the Father **in my name, he will give it you.**” John 16:23. And “If ye shall ask anything **in my name, I will do it**” John 14:14.

Really? Did Jesus explicitly mean what He said? Is this an ironclad guarantee that everything anyone asks in the “*name of Jesus*” will be carried out? Will Jesus stand on that declaration? Is His word His bond?

The answer is a simple **YES** as to what **He said**, but an assured **NO** as to what **we might think He said**. If it is the latter, and we ask *in the name of Jesus*, we would be fraudulently using His name. It would be like forging His name to a check or legal document with hopes of receiving the goods for which the name has been signed.

Forgery is a serious offense, punishable as a felony in all fifty states and by the federal government. When the subject of forgery is currency, it is also called counterfeiting. Forged documents can have serious and far-reaching negative consequences on businesses, individuals, and political entities. This is why forgery is punished so harshly. The forgers can easily spend five years in prison with fines over one hundred thousand dollars. Forgery is a very serious offense, and also when one fraudulently uses the name of God’s firstborn Son. Since the perpetrators are punished in all fifty states for this crime, do we think those who abuse Christ’s name will go scot-free?

Writing checks has been an age-old practice by which to pay bills and to purchase any number of things great or small. They are promissory notes assuring that the payee to whom the checks are made out will receive the amount indicated. The signature on a check speaks on behalf of that person. It authenticates the document as being valid, and that there are sufficient funds in the account to cover the amount of the check.

Asking in the name of Jesus is very often the same as forgery. It is like signing a check in someone else’s name and expecting the bank teller to count out the cash, or the general manger of an automobile dealership to hand over the keys to a new Cadillac and let you drive it off the lot as he cheerfully waves goodbye to you. This would not be using His name in a valid manner, and scripturally speaking, it would be using His name in vain; but the definition of vain in the Bible is not the same as it is in English.

Thou shalt not **take** the name of the LORD thy God in **vain**; for the LORD will not hold him guiltless that **taketh** his name in **vain**.” Exodus 20:7.

The word for *vain* is *shawv shav*, meaning “to **desolate**; **evil** (as *destructive*), literally (*ruin*) or morally (especially **guile**); figuratively **idolatry** (as false, subjectively), **uselessness** (as **deceptive**).” (Strong’s Exhaustive Concordance). The Hebrew word for *take* in this verse is *naw-saw’ naw-saw’* and means to *lift*. The word for **take** in Proverbs 30:9 is different having a similar thought to it: “Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and **take** the name of my God *in vain*.” This word is *taw-fas’* meaning to *manipulate*, that is, *seize*; chiefly to *capture*, *wield*; specifically to *overlay*; figuratively to *use* unwarrantably.

Young’s Literal Translation has it as: “Lest I become satiated, and have denied, And have said, ‘Who is Jehovah?’ And lest I be poor, and have stolen, And have **laid hold** of the name of my God.”

To *lay hold* of the Lord’s name is very much the same as that of Babylon’s king in the 14th chapter of Isaiah, and having the thought of being equal to God. Paul mentioned such as this in his letter to the Philippians. The prophet admonished the king by accusing him of saying: “...I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:13-14.

The Apostle’s words were, as it was rendered by King James’ translators: “Let this mind be in you which was also in Christ Jesus: who being in the form of God, **thought it not robbery to be equal with God**.” The way they translated this verse has caused quite a few to be lifted in pride about being *equal with God*, and if not lifted in pride, at least having laid hold to a *mistaken identity*. Both, of course, have great merit, but it cannot be initiated by the Adamic mind that fostered the fall in the first place.

Check some of the other translations and you will see that many of them read: “Who, being in the form of God, had no plundering or usurping thoughts of grasping after equality with God.” Quite a difference from the KJV, to say the least. Jesus was certainly in the form of God, and so are we; but He had no usurping thoughts of grasping after equality with God. He did not have to plunder after something that he already was.

Unlike the seekers of fame and fortune, Jesus made Himself of no reputation, humbled Himself, and became obedient unto death, even the death of the cross (verses 7 & 8). With these credentials (no reputation, humbled, and willing to unjustly die, and be dead to His “I will”), God therefore, highly exalted Him, and gave Him a name which is above every name.

Therefore, my friends and fellow sojourners in Jesus Christ, we can very easily **take** His holy name, that is, **desolate it** by **lifting it up** by **the unction of our natural reasoning** and in **the spirit of ourselves and power of our own hands** while attempting to pass ourselves off as having the authority to use it for whatever our natural minds might feel is a worthy cause.

Moreover, we at times have carried it a step or two farther, as did the king of Babylon when he lifted himself above the stars of God, and the king of Tyre who said in his heart that he was God. In effect, out of ignorance or pride, we have done this when applying the King James Version of a verse in Isaiah and command God to grant that for which we had asked *in the name of Jesus*. And the way it is worded, we can see how people could come to such a conclusion: “Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands **command ye me.**” *Isaiah 45:11.*

The New International Version is one of the others that brings clarity to the thought: “This is what the LORD says—the Holy One of Israel, and its Maker: Concerning things to come, **do you question me about my children, or give me orders about the work of my hands?**” *Isaiah 45:11.*

At best, anyone who commands God is like a three year old child who is by default self-centered, void of understanding, and lacking greatly in wisdom. The child attempts to rule the household, and sometimes they do, by demanding this, crying for that, throwing temper tantrums to get its way at every turn. At worst, they who command God are those who are focused on themselves can be filled with pride, arrogance, and self-aggrandizement. And when they pray, asking in the name of Jesus, it can be **in vain**, as the Hebrew root word, *sho, sho-aw', sho-aw'*, speaks: to *rush over, a tempest; a devastation*. This is similar to the second definition of the English word, *forgery*; such as when a blacksmith **forms a piece of metal by heating it in a forge, then hammering and beating it into shape**. This is what we attempt do when we **command God concerning His sons**.

Forging the name of Jesus, as signing His name on a check, is one thing, but **to form it by heating, hammering, and beating it into shape** concerning our wants and needs is something else, which is akin to the three year-old child throwing a fit, but with concerted, intelligent, calculating ways to overpower God by either getting His attention or putting pressure on Him in order to change His mind and will on certain matters.

During my early years as a new Christian, I attempted to form the iron will of God by hammering and beating it into shape. I desperately wanted one of my cousins and one of my brothers to “get saved.” I also wanted more spiritual power and authority. Therefore, I fasted and prayed on a few occasions. One of those occasions, I remember thinking that I was not going to eat until I see my brother and cousin confessing Jesus as their Lord, and surely, this is the will of God; for He wants everyone saved and to come to the knowledge of the truth. Well, as far as I know, neither made that confession, and if I had stuck to my plan to forge God’s will, I would be in the grave today from having starved to death.

I mentioned this fasting to a good friend, and told him why I was doing it. I can remember feeling a little proud about how I was willing to sacrifice a week without eating so God would save my loved ones. Very calmly, my friend said, “*Fasting like that reminds me of a child who throws a fit and holds his breath, refusing to breathe, until his parents give in and he gets his way.*” Needless to say, that was one of best words ever ministered to me and instantly changed my concept of praying and fasting.

Prayer chains, all-night prayer vigils, self-inflctions of fasting until He finally submits, getting multitudes to pray with us (thinking that if the prayer of one righteous saint avails much, ten thousand surely avails much more). And don't forget about the religious tears of pseudo compassion along with the begging and pleading. All of these are the same as attempting *to form His will by heating the request, hammering and hammering, and finally beating into the shape for which we were asking*. Thus, *forging the name of Jesus Christ!*

Let us consider, when our children asked us for something, such as we when we pray and ask our Father for something, did we not hear them, or if we did, is it possible that we forgot that they had made a request? Not likely! We might have declined their petition, we will think about it, or a number of other things. Regardless, that for which they had asked was always with us. They did not have to ask again, again, and again, that is, unless they became impatient and were attempting *to weaken our will by forming it into their request by heating, hammering, and beating it into our exhausted minds*. Children and saints alike, are master forgers, so they think, in their blacksmith shops, while others, are quick to *forge checks in the name of Jesus*.

Like so many today who spuriously use the name of Jesus for their own gain, a band of Jewish brothers also tried the latter. They traveled around and drove out evil spirits by exorcism, which were often long and arduous tasks. They worked for their pay; but this quick, easy way surely garnered their entrepreneurial interest. This would likely enhance their profits, and without a lot of time and effort spent.

Their first, and only, attempt went like this as they confronted the evil spirit, "We command you in the name of Jesus, whom Paul preaches." These were the seven brothers, who were the sons of a Jewish high priest named Sceva (*left handed*). But the evil spirit said to them, "I know Jesus, and I know about Paul; but you---who are you?" Or, it could be said: "I know the signature of Paul and especially that of Jesus, but the name on this check is an apparent forgery. It carries no authority whatsoever. You have bitten off a little more than you can chew." It was then that —"The man who had the evil spirit in him attacked them with such violence that he overpowered them all. They ran away from his house, wounded and with their clothes torn off." *Acts 19:13-16*. Thus, retribution *for taking the Lord's name in vain for gain*.

On the other hand, there were those who legally used his name, those whom Jesus sent. They were victorious and accomplished what they were sent to do. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us **through** (Grk. **en**, Eng. **in**) thy name." *Luke 10:17*. Of course, this was no surprise to Jesus; for not only did He know His own power and authority, He knew that they could be sent in His name and on His behalf, as if He was there in person. Although separated from them bodily, Jesus was with them in the Spirit, and He saw their victory in the heavenly battles that had been waged, and He responded, "...**I beheld Satan as lightning fall from heaven.**" *Luke 10:18*. That is, He saw Satan losing power in the realm by which he had held the people captive.

He saw Satan falling from heaven like lightning as the seventy were His christened ambassadors who carried with them the name of Jesus and were authorized to *write checks*, if you please, against the powers of darkness that had overtaken the heavens and possessed their

souls. His band of angels *freed the captives that day, and it was **IN** the name of Jesus.*

Please note, after the seventy exclaimed that even the devils (demons) were subject to them in the name of Jesus, He did not change the thought and allude to the religious myth that He saw the beautiful angel, Lucifer, fall from heaven over six thousand years ago. He saw what had taken place at that time between those he sent and the Satan.

Nevertheless, let us keep in mind, Jesus did not say that He would give us anything for which we ask if we *say His name*, if we *speak His name*, or if we *recite my name*. What He said was that he would give us anything for which is *asked **IN His name***. He was saying “**I will give it to you**” when you ask **in My STEAD; in My PLACE; on My BEHALF; as My POWER OF ATTORNEY; as ME; in My AUTHORITY; in My NATURE, IN WHO I AM!** That, dear friends, is what it is to ask — “**IN MY NAME!**”

And this, of course, is the realm in which the prophets spoke as our dear friend, Preston Eby, wrote recently: “We must banish from our minds the popular conception that a prophet is chiefly a person who foretells the future. True, a prophet also foretells the future; but the prophetic ministry is broader than that. A prophet is, according to scripture, one who speaks for someone else. Aaron is called the ‘prophet’ of Moses when the two go together before Pharaoh, and Aaron delivers the message to Pharaoh on behalf of Moses the stutterer. And that is why all the prophets of God have prefaced their prophecies with the phrase, ‘Thus saith the Lord!’ They are men who speak for God, delivering His message to His people, appealing to the minds and hearts of men on behalf of God and His purposes. They teach and speak and reveal the will of God and draw men to embrace that which is the mind of the Lord.”

And in that day you will not ask Me for anything; for we being one, you will ask our Father on My behalf. You will ask according to My purpose. And whatsoever you ask in the character of My name, He will give it to you. John 16:23 (paraphrased).

When we pray or prophesy, it has been common practice to also conclude with: “Thus saith the Lord,” or “In the name of Jesus,” for we want to at least be scriptural, or might be under the misguided assumption that God wants to make sure from where the King’s coming, that maybe he wants this religious practice to be a part of His method of operation. Or that God will certify our words and seal them with His immutable authority and power if we will just mention His Son’s name.

We all, I am sure, have said those very words in our prayers, even screamed them, spouted, spewed, declared and demanded them to bring forth that which we asked. And surely, we have all, at one time or another, quoted dozens of scriptures from one end of the Bible to the other while invoking the name of Jesus, Lord, Lord Jesus Christ, Lord God, Father, Father God, or even Father/Mother God during the process. And when it was over and done with, it was an exception if anyone was delivered, healed, changed, or helped to any degree. But praise God, there were times when we spoke a mere dozen words or less and mountains were removed. So what’s the difference? Although we may have shouted a hundred times, “*In the name of Jesus,*” we may have been speaking in our own name, that of the natural man, yet when people were

healed and the words, Jesus, Lord, God, Father, etc, were never breathed, but having been one in our Lord, we were speaking in His name. We may have also said, “In the name of Jesus,” and we could have been asking in His name. Whether saying it or not saying it constitutes *asking in His name*. It is a realm from which we speak, not from any sort of ritual or religious habit.

We press toward the mark of the prize of the high calling, driving ever onward to live and move in and by His name, that everything we do or say is in His name. And this not done by self-efforts of what we think would please him, that is by works, but by our heart’s desire to forsake our own name that His name will flourish in our very breath. When this is a fact, it can then be said that we are speaking in His name, not our own. Our natural, human name/nature will not cut it. It is only in His name/nature/ wherein we are to dwell and have our being. This is the reality wherein we speak, ask, and declare. When we speak or act, it is He who speaks and acts, and that which is spoken does not return void; for it has the power and authority to accomplish that which is spoken.

When you speak or do marvelous things that stream from His throne, it is in His name, and this is without having to utter the words, “In the name of Jesus.” Moreover, when it is **not presumption** and **you know** from whom and where you speak, you can say, “*This will not happen except by MY word,*” and if you do speak it, it will unfold in glorious reality.

Our Lord made it clear that His source of power and authority was not His alone: “Then Jesus answered and said to them, Most assuredly, I say to you, **the Son can do nothing of Himself**, but **what He sees the Father do**; for **whatever He does, the Son also does in like manner.**” And, “**I can of my own self do nothing: as I hear, I judge**: and my judgment is just; because I seek not my own will, but the will of the Father who has sent me.” ***John 5:19, 31.***

Not one time with His thirty-seven recorded miracles did He say *in the name of anyone*, not even in the name of His Father, *Jehovah-Jireh.*, nor did He say, “*In My name.*” He simply commanded, and it was done *in the name of His Father*, such as, with the religious man who had the unclean spirit(s):

“Just then a man in their synagogue who was possessed by an impure spirit cried out, ‘What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!’ ‘**Be quiet!**’ said Jesus sternly. ‘**Come out of him!**’ The impure spirit shook the man violently and came out of him with a shriek. The people were all so amazed that they asked each other, ‘What is this? A new teaching—and with authority! **He even gives orders** to impure spirits and **they obey him**.’” ***Mark 1:24-27.***

Another instance:

“And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, **Damsel, I say unto thee, arise.** And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.” ***Mark 5:41-42.***

There is one instance that Peter used the term, *in the name of Jesus Christ*. It was when a

miracle had been done. “Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of Jesus Christ** of Nazareth rise up and walk.” Acts 3:6. Herein, he made it known in whose name/authority that he healed the man.

And two other times where Paul said: “...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.” Acts 16:18. And, “Now we command you, brethren, **in the name of our Lord Jesus Christ**, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” 2 Thessalonians 3:6. Again, as it was with Peter, not only moved in the power of Jesus that cast out the evil spirit in the woman, and with Jesus’ authority when He admonished the brethren, he let them know, verbally from where his command came. You see, it is ok to use the term, but not presumptuously or illegally.

Again, “...Verily, verily, I say unto you, Whatsoever ye shall ask the Father **in my name, he will give it you.**” John 16:23. And “If ye shall ask anything **in my name, I will do it**” John 14:14.

Now that we know a little of what it is to ask in His name, we can see that Jesus meant what He said. When we ask the Father in *His name*, our petition will be granted. However, if we merely mouth the words, do not expect anything to happen. **Asking in the name of Jesus** without **being in the name of Jesus** would be fraud. We would be forging His name to a check or legal document. It is as simple as that.

Therefore, we will not **take** the name of the LORD in **vain**. We will not **misuse** it, **abuse** it **desolate** it, **manipulate** it, **seize** it, or make an **idol** out of it, as mentioned that the Hebrew word for **vain** indicates. Perhaps we did at times in the past; but today, we will not be **forging checks** in His name. Will not be **laying hold of** and trying to usurp His authority and using it for our own gain or for whatever we assume to be God’s will. We will not be **taking it** on our own to ascend into heaven, to exalt our thrones above the stars of God, to ascend above the clouds of His people and be like the Most High. Although being in the form of God, we will not **rob** such thoughts, for in doing so, we will be cast to the ground as was the King of Babylon.

No more will we forge the name of Jesus; but rather, we will move and have our being in Him. We will not ask amiss. We will speak in His name, ask in His name, and do in His name as His presence becomes a daily reality in our lives. It will be then that we hear His voice, and we know His immutable will. **We will ask in the name of Jesus Christ, and He will do it!**

The sons of God are being made ready in His name and are preparing to sound from the throne. Some have already sounded in a measure, and nations have fallen and risen at their word; but the manifestation of the sons of God that creation eagerly awaits has not yet taken place. If it is here, it is without manifestation, and a kingdom void of demonstration has little use. It has no power to bring down mountains.

When the sons of God are manifested, each will be **in the name of Jesus Christ** and will be heard saying: “**Except by MY word,**” or “**According to MY word,**” and things will be held at bay or they will be loosed according to their word. The phenomena will take place on such a scale that it will become normal. When a missing limb grows from the stub of a man’s shoulder or hip,

this would be far from normal today; but that which is supernatural is common to Him as well as to those who will be living in His manifested fullness where all things are possible, and not merely possible; but they will appear in glory. The events of the manifested sons of God would be classified as supernatural in our present time; but not much time would lapse before people would grow accustomed to them and be viewed as normal and expected. Do we see such transpiring today? Not on our street. It is not happening in our city, and neither have we heard that is taking place elsewhere.

I wish I could say that the great day of this manifestation has begun, and we are walking in the glory of its brightness, but if I did, I would not be truthful. It would be presumption or pseudo faith at best. The sum of creation still groans in pain, and we ourselves as well. We surely stand in an hour that precedes the fulfillment of the next great feast, the feast of Tabernacles. We have been in our own palm covered huts during the first seven days of the feast, but not the eighth. Although that day has not dawned, the time is swiftly approaching for it to suddenly appear. It is then that the trumpets will sound and the shout of great rejoicing will be heard everywhere in the streets of every city, highway, and byway.

By the word of God all things are created and come into being. The anointing of Jesus is certainly in our midst, and it will bring to pass according to His word, and, of course, *in His name*. This will bring about the Kingdom of God in the earth that will be a greater glory than we have ever known. There will be no forged checks that will make things happen, only the Word in His Name. It will come as the manifested sons of God to usher in the new order, the new age, the Kingdom Age. It is then that the fullness of time will have arrived. In pain, of course, from glory to glory, will this *New Age* be birthed. This will be the real *New Age* that will rise and shine with the glory and power of the Last Adam, Jesus Christ the King of kings from the heavens and life giving Spirit, rather than the first man, Adam, of the earth, earthy. Although there have been birth pains, from glory to glory, and a few more surely to come. We have painfully died to one glory to behold another; but it has been a wonderful ride! And forged checks would not have gotten us to this Kingdom depot. The *railroad bulls* were thrown off this train in the little whistle-stop of *Kingdom Come*.

With this, when asking our Father, let it always be ***in our Lord's name that it will be done!*** Moreover, the hour is coming, and sometimes now is, that our words and deeds are explicitly in His name. The phrase "*In the name of Jesus Christ,*" may or may not be verbally spoken at times; even so, His name is overtaking all opposition. Whether we are aware or not, it is all over the place! It is in us, through us, around us, and upon us as God sets the stage for the world to once again to be turned upside down and made free from the bondage of sin and death. What a wonder working power there is in ***HIS NAME!***

Elwin R. Roach

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