

Christians use the name of Jesus in their prayers. This Bible study addresses (1) why Christians do this, (2) why this is necessary, and (3) how to make it work.

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This is not a tutorial. Only the key Bible verses are listed. You may need to look up the context, the surrounding verses, to get the full message/meaning. The verses here are in the King James translation. Here is a popular Internet Bible with many translations and languages: [www.biblegateway.com](http://www.biblegateway.com). You may find translations such as NIV and AMP easier to understand. The Bible verses are in Courier New 11 font, and the clarifications that I inserted into a Bible verse are inside parentheses in italics. If you want more precise translation, go to [www.blueletterbible.org](http://www.blueletterbible.org), choose the King James Version (KJV), input the book and chapter, and turn on the Strong word option. The returned web page will show Bible verses as well as each word's Strong number, its meaning, and cross references.

Also, using the name of Jesus to receive healing does not mean refusing medical care. You should receive medical care because God wants you healthy. But you should also use Jesus' name to pray the prayer of faith to receive healing from God.

These Bible studies only address how to receive miracles faster. Other Christian issues are well covered by others.

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### Useful and Essential Background:

*"God does nothing except in response to believing prayer."* John Wesley

Acts 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How **God anointed** (covered) **Jesus** of Nazareth with the Holy Ghost (*Spirit of God*) and **with power**: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Acts 10:38 (above) shows that **power** came to/upon Jesus with the "Holy Ghost" (Spirit of God). God anointed (cover, put on) Jesus with the Spirit of God right after Jesus was baptized (dipped in, covered with) in water. **"Power" comes with the Spirit of God and seems to be a part of the Spirit of God** (Luke 4:14, Acts 1:8). This verse is important because it lays the foundation that this **"power"** heals us. Acts 10:36-37 (above) tell us that this event was told to everyone everywhere (Luke 4:14-21). This was how people knew to come to Jesus to be healed by God. People, acting in agreement with God's Word in Luke 4:14-21, came to Jesus to get healed. It was this "faith" that got them healed (Mark 5:34, Matthew 9:29, Luke 17:19, Mark 10:52).

Acts 10:38 (above) also says that the devil oppresses people by making them sick, but God put **power** on Jesus to heal us all. **Power** is a tool given to Jesus for Jesus to oppose the devil by healing all that were oppressed by the devil (1 John 3:8). Therefore, it is God's will that all sick people be healed because that is what God equipped Jesus to do. Lastly, while it is God's will that all be healed, healing from Jesus/God is not automatic. Jesus or someone has to act in agreement with God's healing Word to activate this power to heal.

Matthew 3:16 (below) shows that after John the Baptist baptized Jesus in water, God opened eyes to show the Spirit of God ( and power) descending and then landing on Jesus (John 1:32-34).

Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and **lighting upon him**:

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Luke 4:14 (above) confirms that Jesus was walking “in the **power** of the Spirit.” Jesus did not do this before he was baptized. Jesus was about 30 years old. He had been a carpenter and was not famous. Jesus’ ministry work started after John the Baptist baptized (dipped, covered) Jesus in water and God covered Jesus in the Spirit of God and power. To repeat: God gave Jesus work to do after God placed power on Jesus. This repeated when Jesus told the church to wait for power to cover the church before going to do the work Jesus gave the church to do (Luke 24:49, Acts 1:5, 1:8).

In Luke 4:18 (below) Jesus told his hometown folks the good news (“gospel”) that God placed the Spirit of God on Jesus to free people from oppression by the devil (Acts 10:38), including preaching that the blind can now have their sight restored. According to Acts 10:36-37 (above) Jesus told this good news (“gospel”) to everyone everywhere. I think “deliverance to the captives” and “set at liberty them that are bruised” mean deliverance from oppressions by the devil (Isaiah 10:27).

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the **gospel** to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Matthew 4:23-25 and Matthew 9:35 (below) reaffirm that Jesus told everyone the good news (“gospel”) that God anointed Jesus with power to free them from the devils’ oppression (Acts 10:38, Luke 4:18, 1 John 3:8). Jesus then proceeded to heal every sickness and every disease.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing all** manner of **sickness** and **all** manner of **disease** among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing every sickness** and **every disease** among the people.

Jesus teaching and preaching the “gospel” and healing everywhere occurred right after Jesus was baptized (Matthew 3:16 in the book of Matthew). God revealed to Peter that Jesus is the Christ, the son of the living God, in Matthew 16:13-17 (below). In Matthew 16:20-21 (below) Jesus started to tell the disciples that Jesus must first die and then be raised again. Thus the good news of salvation through Jesus was not told to others, in the book of Matthew, until after Matthew 16. Therefore, the “gospel” that Jesus preached and taught early in Jesus’ ministry must have been Acts 10:38 and Luke 4:18.

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And

Simon Peter answered and said, Thou art the Christ, the Son of the living God.  
17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for  
flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Matthew 16:20 Then charged he his disciples that they should tell no man that he  
was Jesus the Christ. 21 From that time forth began Jesus to shew unto his  
disciples, how that he must go unto Jerusalem, and suffer many things of the  
elders and chief priests and scribes, and be killed, and be raised again the  
third day.

And just to confirm what Jesus did with the power that God placed on him, when John the Baptist asked if Jesus was the Messiah/Christ (the anointed one), Jesus' answer was a list of the works Jesus did (see Matthew 11:4-5 and Luke 7:22-23 below). Notice Jesus' confirmation was that Jesus did the work of Luke 4:18 (above).

Matthew 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The **blind receive their sight,** and the **lame walk,** the **lepers are cleansed,** and the **deaf hear,** the **dead are raised up,** and the **poor have the gospel preached** to them.

Luke 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the **blind see,** the **lame walk,** the **lepers are cleansed,** the **deaf hear,** the **dead are raised,** to the **poor the gospel is preached.** 23 And blessed is [he], whosoever shall not be offended in me.

Isaiah 10:27 (below) affirms that the "anointing" (Spirit of God) shall free man from the burden and yoke that the devil put on man, including sickness (Acts 10:38 says sickness is due to devil's oppression of man). I think this is the "gospel" that Jesus preached in Luke 4:18, Matthew 4:23, and Matthew 9:35 (above).

Isaiah 10:27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

1 John 3:8 (below) further affirms that Jesus was sent to undo the devil's work. This verse confirms that sickness is from the devil because Jesus healed the sick to undo the devil's work. Jesus providing salvation for man is part of undoing the devil's work. For it was the devil who caused man (through Adam and Eve) to lose his connection to God and lose his authority over the world (Genesis 1:26-28, 2:7). Jesus started his ministry after Jesus was anointed (covered) with the Spirit of God and "power" (Matthew 3:16, Acts 10:38, Luke 4:14).

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might **destroy** (loosen, undo) **the works of the devil.**

John 10:10 (below) reinforces that the devil does bad things to man but Jesus was sent to bring us abundant life. Jesus baptized the church with the Holy Ghost and power like God breathed life into man (Matthew 3:11, Luke 24:49, Acts 1:5, 1:8, Acts 2:1-4, Genesis 2:7).

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Just peeking ahead a bit, John 14:12 (below) says that (truly, truly) the church will also undo the devil's work just as Jesus did. We will see other Bible confirmations of this as we get into how Jesus' name works.

John 14:12 Verily (*truly*), verily (*truly*), I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

The conflict between the church and the devil was first told in Genesis 3:15 (below). God said that man (seed of Eve and Adam) will bruise the devil's head even as the devil bruises man's heel. This confirms Isaiah 10:27, Acts 10:38, and 1 John 3:8 that the anointing (Spirit of God) on Jesus is to free man from the devil's yoke ("bruise man's heel"). We see later that this extends from Jesus to the church, the body of Christ.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

### Power Does Supernatural Work

So, how do we know that it was **power** (Acts 10:38) that did the Bible miracles? **Power** seems to come with the Holy Spirit for Acts 10:38 says that God put **power** on Jesus when God anointed Jesus with the Holy Ghost/Spirit (Luke 4:14 also). The healing episode of Mark 5:25-34 (below) shows that **power** left Jesus to heal the sick woman (Mark 5:29-30) when she spoke and then acted in agreement with what she heard of Jesus (Acts 10:36-37): that Jesus was anointed to heal her (Luke 4:18, Acts 10:38). Jesus said it was her acting in agreement with God's Word (Luke 4:18) that caused **power** to heal her. In verse 34 Jesus called what she did "faith" when Jesus said, "thy faith hath made thee whole." This "faith" is what we want because Jesus said this "faith" is what healed her and because James 5:15 says that "the prayer of **faith** will save the sick." See the study "What Jesus Means By Faith.doc" for more detailed examples of "faith."

Mark 5:25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue (**power**) had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, **thy faith hath made thee whole** (*restored to health*); go in peace, and be whole of thy plague.

The woman said (in verse 28, my paraphrase), "I shall be whole (*restored to health*) if I touch his clothes." However, she qualified "I shall be whole" by saying, "if I may touch his clothes." When this qualification was met, **power** then honored her words ("I shall be whole" and belief in her heart) and moved to heal her. Her Mark 11:23 statement (her faith) moved **power** to heal her. (Important: see the "What Jesus Means by Faith.doc" and "HowNotReceiveFromGod.doc" studies for more support) **Power** performs work when someone's Mark 11:23 statement agrees with God's Word. **Power** does not move before the Mark 11:23 statement and **power** does not move after the Mark 11:23 statement. **Power** moves during the Mark 11:23 statement. Therefore, the 1 Thessalonians 5:17+James 5:15 combination: "pray [the prayer of faith] without ceasing." (Also Mark 8:22-25, Ephesians 1:16-23, Colossians 1:9-11 where Jesus and Paul spoke repeatedly Mark 11:23 statements) Lots of Mark 11:23 statements (in line with God's Word) trigger lots of **power** to perform the spoken Mark 11:23 statements.

Please note that in the above episode, Jesus did not cause nor initiate her healing. Jesus was in neutral. Jesus did not know about her healing until **power** left Jesus to heal her. Jesus asked, in the natural, "who touched my clothes?" God's **power** moved and healed her because her Mark 11:23 statement was in agreement with God's Word/Will: that Jesus was anointed to heal her (Luke 4:18, Acts 10:36-38). We can also infer that she really believed Luke 4:18 because she risked stoning (according to Internet sources) to act in agreement with Luke 4:18. Thus she satisfied Mark 11:23. This episode presents an extraordinary instance of "according to your faith be it unto you" (Matthew 9:29, see the "What Jesus Means By Faith.doc" study) because her healing, and the manner and timing of her healing, all conformed to her Mark 11:23 statement.

When we search the Bible, we see that what the woman did, what Jesus called her "faith," was also an instance of Jeremiah 1:12 (below), Isaiah 55:11, and Numbers 14:28: she spoke and acted in agreement with God's Word (Luke 4:18, Acts 10:38, Numbers 14:28, Isaiah 55:11, Luke 9:1-2, 6, and Luke 10:1, 9, 17-19).

Jeremiah 1:12 Then the LORD said to me, "You have seen well, for **I am watching over My word to perform it.**" (New American Standard, 1995)

Luke 6:19 (below) confirms that it was God's **power** that went out of Jesus (Acts 10:38) to heal the sick. Here, the sick probably did like the woman of Mark 5:25-34 (above example) did. They believed (and probably spoke) like she did and they touched Jesus in "faith" like she did. They first acted in agreement with Luke 4:18 and Acts 10:36-38, and then **power** responded to their "faith" and went out of Jesus to heal them.

Luke 6:19 And the whole multitude sought to touch him: for there **went** virtue (**power**) **out of him**, and **healed them all.**

### How God's POWER created the world

Genesis 1 shows how God and his power created the world. Genesis 1:2 (below) shows that the Spirit of God moved upon the waters of the earth. According to Acts 10:38, Mark 5:29-30, and Luke 6:19 the Spirit of God is also the power that does miracles. So, power was in place to support creation. Genesis 1:3, 1:6, and 1:9 (below) show three examples of God speak commands/outcomes (the bolded portion) to move power to create the world. God did "calleth those things which be not as though they were" (Romans 4:17). Power does nothing until a command (spoken outcome) that is in line with God's will/Word is given.

Genesis 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God (and power, Acts 10:38) moved upon the face of the waters.

3 And God said, **Let there be light:** and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, **Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.**

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, **Let the waters under the heaven be gathered together unto one place**, and **let the dry land appear**: and it was so.

### Jesus spoke outcomes to initiate miracles

Jesus also spoke outcomes to initiate miracles. In Mark 4:39 (below) Jesus commanded the sea and wind to calm down. Jesus spoke the outcome (Mark 11:23 statement) and then power did the work.

Mark 4:39 And **he** arose, and rebuked the wind, and **said** unto the sea, **Peace, be still**. And the wind ceased, and there was a great calm.

In Luke 13:12-13 (below) Jesus spoke a Mark 11:23 statement (“thou art loosed from thine infirmity”) as he laid hands on her to restore her to full health.

Luke 13:12 And when Jesus saw her, **he** called her to him, and **said** unto her, Woman, **thou art loosed from thine infirmity**. 13 And he laid his hands on her: and immediately she was made straight, and glorified God.

In Mark 9:25 (below) Jesus commanded the devil to come out of a person.

Mark 9:25 (NKJV) When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: “Deaf and dumb spirit, **I command you, come out of him** and **enter him no more!**”

In John 11:43 (below) Jesus commanded Lazarus to come out.

John 11:43 And when he thus had spoken, **he cried** with a loud voice, **Lazarus, come forth**.

In Mark 11:14 (below) Jesus spoke the outcome that the fig tree was to die. Then Jesus explained in Mark 11:23 (below) the success criterion for His and our spoken outcome to work. Initially, Mark 11:23 sounds like magic or sounds like we are pretending to be God. But Mark 11:23 only appears odd if the verse is taken alone. Later, we will see the rest of the Mark 11:22-24 story where God/Jesus gave the body of Christ authority and power to speak outcome (in line with God’s Word) to do work. What we want to show here is that Jesus (and the body of Christ) speaking the outcome (in line with God’s Word) while believing God’s Word is what moves **power** to perform miracles.

Mark 11:14 And Jesus answered and **said** unto it, **No man eat fruit of thee hereafter for ever**. And his disciples heard it.

Mark 11:23 For verily (*truly*) I say unto you, That whosoever shall **say** unto this mountain, **Be thou removed, and be thou cast into the sea**; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Of course, we know that it was the power that God put on Jesus that did the work (Acts 10:38). We know that power does work when someone speaks the outcome in agreement with God's Word or acts in line with God's Word (Mark 5:29-30, Luke 6:19, Luke 4:18). Here we have shown that power also responded to God's speaking the outcome and to Jesus' speaking the outcome. According to Mark 11:23, Jesus believed what Jesus said would come to pass, I think, because Jesus knew He had authority and knew that's how power works.

The last background we want to confirm is that sickness is of the devil and that Jesus undid the devil's work by using the anointing God placed on Jesus. In Luke 13:11-16 (below) Jesus said that the woman was bowed together 18 years because she was bound by Satan. And Jesus said that she, a daughter of Abraham, should be unbound. Jesus then commanded that she be healed when Jesus laid hands on her and said (verse 12-13), "thou art loosed from thine infirmity." Since we are also descendants of Abraham (Galatians 3:29) then we know that it is God's will that we also be unbound from Satan's oppression and be healed.

Luke 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]. 12 And when Jesus saw her, he called [her to him], and said unto her, Woman, **thou art loosed from thine infirmity**. 13 And he laid [his] hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering? 16 And ought not this **woman**, being a daughter of Abraham, whom **Satan hath bound**, lo, these eighteen years, be loosed from this bond on the sabbath day?

Luke 9:1-2, 9:6, 9:49-50, Luke 10:1, 10:9, 10:17-19, Mark 16:17-19, Luke 24:49, Acts 1:5, 1:8, 1 John 3:8, Luke 7:22, and John 14:12 also show God's will that God opposes devils and their work, including sickness.

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We now discuss the name of Jesus:

### Jesus tasks and equips the 12 to do work; the 12 invoke Jesus' name to do this work

Luke 9:1 Then he called his twelve disciples together, and gave them **power** and **authority** over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. . . . 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Luke 9:1-2, 9:6 (above) show that Jesus delegated **power** and **authority** to the 12 disciples to do the same work God gave Jesus to do. To repeat: Jesus equipped the 12 with the same tools God equipped Jesus with (Acts 10:38, Matthew 3:16, Luke 4:14, Luke 1:17, Luke 4:18-19). And Jesus tasked the 12 to do the same work God tasked Jesus to do (Acts 10:38, Luke 4:18, Matthew 4:23, 1 John 3:8): undo the work of the devil (John 14:12, 1 John 3:8, Luke 9:1). Power and authority were given together (Luke 9:1) so that command (in agreement with God's Word), backed by authority, activates power to implement God's will/Word. Note: Jesus providing salvation for us is part of undoing the work of the devil. For the serpent/devil initiated man's fall. We undo this portion of the devil's work by telling everyone of the salvation Jesus provided us.

Before we dive into the next point, I just want to point out that Jesus said that Jesus' name and Jesus are just about the same. The underlined portions of Luke 9:48 (below) show this.

Luke 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Luke 9 is about Jesus giving the 12 disciples authority and power over devils and to heal the sick. In Luke 9:48 (above) Jesus said that Jesus and his name are equivalent. John replied regarding Jesus' name and told Jesus that a stranger was using Jesus' name to cast out devils (Luke 9:49-50, above). Since the stranger was invoking Jesus' name to do the same supernatural work the 12 were doing, the stranger must have copied the 12. And since the 12 were given authority and power to cast out the devil and since power performs supernatural work (Mark 5:29-30, Luke 6:19), then the name of Jesus must have been the authority Jesus gave them. Since Luke 9:48 (above) says that Jesus' name and Jesus are functionally the same, then Jesus' name can also heal and cast out devils. Luke 9:49-50 (above) show that anyone can use Jesus' name to implement God's will (Luke 4:18, Acts 10:38, Mark 16:17-18, Luke 9:1-2). Invoking Jesus' name is how we invoke Jesus' authority.

Matthew 8:16 (below) shows that Jesus spoke words to cast out devils and to heal. Mark 9:25 and Matthew 8:2-3 (below) show that Jesus spoke commands to cast out devil and heal leprosy. Jesus spoke Mark 11:23 statements (aka "calleth those things which be not as though they were" (Romans 4:17)). The stranger must have used Jesus' name to do as Jesus did.

Matthew 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

Mark 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge (*command*) thee, **come out of him, and enter no more into him.**

Matthew 8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Acts 3:6 (below) shows how Peter used Jesus' name to heal the sick as Jesus did in Matthew 8:3, 16 (above). At this point in the Bible narrative, Peter would be a member of the church, the body of Christ, just like us. Like Jesus, Peter used spoken words to heal the sick, except Peter also invoked Jesus' name. Peter issued a command ("rise up and walk") while invoking the name of Jesus, Jesus' authority. Command is made effective through authority. Power follows command that has authority backing up the command.

Acts 3:6 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.**

Another point from Acts 3:6 (above) is that Peter, a member of the body of Christ, considers Jesus' name to be his when Peter said, "such as I have give I thee." It was Peter's decision to give the benefit of Jesus'



name to the lame person. Peter used the name of Jesus without hesitation, just like the stranger did in Luke 9:49-50 (far above). And since we are also part of the body of Christ, Jesus' name is ours to use also.

In Acts 3:16 (below) Peter confirmed that it was the name of Jesus that made the lame man strong. This verse brought out that Peter's faith in the name of Jesus was a crucial ingredient that caused the name of Jesus to work so well. This is where the rubber meets the road. This is where many prayers of faith run into trouble. We discuss this in the studies "What Jesus Means by Faith.doc" and "HowNotReceiveFromGod.doc." Briefly, this means to use Jesus' name as Jesus' authority (Matthew 28:18, Philippians 2:9-10) to implement God's will and to believe, in agreement with God's Word, that it works. (See Mark 11:22-24)

Acts 3:16 And **his name** through faith in his name **hath made this man strong**, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Mark 16:17 And these signs shall follow them that believe In my name shall they cast out devils they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16:17-18 (above) is part of the Great Commission Jesus gave to the church. The original Bible manuscripts did not have punctuation. Punctuation in Mark 16:17 (above) is removed to show that it and Acts 3:16 (above) support each other: faith in Jesus' name and belief in Jesus' name are close cousins and they are necessary to use Jesus' name effectively. We see here that Jesus expects the church to use Jesus' name effectively to cast out devils and heal the sick, in agreement with Luke 9:1-2, 9:6, 9:49-50 and Luke 10:1, 10:9, 10:17-19. Jesus said in Luke 9:48 that Jesus' name and Jesus are equivalent.

Just to reinforce that we use the name of Jesus to obtain miracles that are in agreement with God's Word, Acts 4:30 (below) records that Peter says we are to heal by using Jesus' name.

Acts 4:30 By stretching forth thine hand to heal; and that signs and wonders may be **done by the name of** thy holy child **Jesus**.

In Acts 16:18 (below) Paul shows us how he cast out a devil using the name of Jesus. Paul commanded the devil to: "come out of her." Paul even said that he was commanding the devil: "I command thee (you) in the name of Jesus Christ." Of course, the command was, "come out of her." Since commanding and authority go together, the name of Jesus must mean invoking Jesus' authority. My paraphrase of Paul: "Invoking Jesus Christ' authority, I command you to come out of her." Paul could do this because he was a member of the body of Christ (Ephesians 1:22-23), because Paul, as a member of the body of Christ, was seated with Jesus at God's right (authority side) hand (Ephesians 2:5-6, 1:20), and because Jesus considers Christians to be part of Jesus himself (Acts 9:1-5). We, the church/body of Christ, satisfy these conditions also.

Acts 16:18 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.

Matthew 28:18 (below) says that Jesus is given all authority in earth and in heaven.

Matthew 28:18 And Jesus came and spake unto them, saying, All power (**authority**) is given unto me in heaven and in earth.

### Jesus tasks and equips the 70 to do work, and the 70 invoke the name of Jesus to do this work

Luke 10:1 After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Luke 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh (*near*) unto you.

Luke 10:17 And the seventy returned again with joy, saying, Lord, even the **devils are subject unto us through thy name**. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I **give** unto **you** power (**authority**) to **tread on** serpents and scorpions (***devils***), and over all the power of the enemy: and nothing shall by any means hurt you.

Jesus expanded the training group to include the 70 and gave them authority (and, implicitly, power) to do the same work Jesus did. Luke 10:1 and 10:9 (above) show that Jesus sent them to heal the sick and to preach the kingdom of God, just as the 12 were sent (Luke 9:1-2). Luke 10:17-19 (above) show that, in addition to healing the sick (Luke 10:9), the 70 discovered that they could also use Jesus' name to control devils. Jesus then explained why they could also use Jesus' name to cast out devils: Jesus gave them authority to step/tread on all devils and their power. This authority was sufficient to prevent the devils from hurting them in any way (if they exercised authority (commanded) for this). Since Jesus explained the authority he gave the 70 in order to answer how they were able to use Jesus' name to control devils, Jesus equated Jesus' name with the authority Jesus gave them. Luke 10:17-19 is 1 conversation on 1 topic: Jesus' name is the authority Jesus gave the 70 to tread on the devils and the devils' work. Therefore, invoking Jesus name is how we invoke Jesus' authority.

### Jesus tasks and equips us to do work; We invoke the name of Jesus to do this work

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry (*wait*) ye in the city of Jerusalem, until ye be endued (*clothed, covered*) with power from on high.

Acts 1:5 For John truly baptized with water; but **ye shall be baptized with the Holy Ghost** not many days hence.

Acts 1:8 But **ye shall receive power, after that the Holy Ghost is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it **sat upon each of them**. 4 And **they were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

The Spirit of God helps man with supernatural power (Acts 1:8, 10:38) among other things. Luke 24:49, Acts 1:5, and Acts 1:8 (above) show that God/Jesus gave power to the church (body of Christ) on the day of

Pentecost (Acts 2:1-4 above). Jesus told the church to wait to receive power before go do the Great Commission. This is just like Jesus waited until he received power (Acts 10:38) before starting his ministry. In Matthew 3:11 John the Baptist said that Jesus would baptize (immerse, cover) the church with Holy Ghost and fire. Additional supports are Acts 2:16-18, 2 Timothy 1:7, and 1 John 4:4. Jesus has expanded the anointed group from Jesus, to the 12, to the 70, and to the church, to do the same work God charged Jesus to do (Matthew 28:19-20 (below), Mark 16:17-18 (below), Luke 4:18).

Matthew 28:18 And Jesus came and spake unto them, saying, **All power (*authority*) is given unto me** in heaven and in earth. 19 Go ye (church) therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Mark 16:17 And these signs shall follow **them** that believe [;] In my name shall they **cast out devils**; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the **sick**, and they **shall recover**.

Matthew 28:18-20 (above) and Mark 16:17-19 (above) define the work that Jesus gave the church to do. It is the same work that Jesus did, the same work that the 12 did, and the same work that the 70 did. These verses, when grouped with Luke 24:49, Acts 1:5, Acts 1:8, and Acts 10:38, show that the church is equipped with the same power and authority to do the same work they did.

And recall that man baptizes man first before God baptizes man with the Spirit of God and power. Samuel first anointed (covered) Saul in oil (1 Samuel 10:1), and then God anointed Saul with the Spirit of God (1 Samuel 11:6). Samuel first anointed (baptized, covered) David in oil, and God then anointed David with God's Spirit (1 Samuel 16: 13). John the Baptist first baptized (covered) Jesus in water (Matthew 3:16), and God then baptized Jesus with Spirit and power (Matthew 3:16, Acts 10:38, John 1:33). Therefore, we first baptize people in water (Matthew 28:19 above), and Jesus then baptizes them in the Spirit of God and power (John 1:33, Acts 2:38, Matthew 3:11, Acts 10:38) so that they, the body of Christ, are empowered to do work.

Matthew 28:18 (above) says that all authority in earth has been given to Jesus. Mark 16:17 (above) reminds us that we are to invoke the name of Jesus to access Jesus' authority, just as the 12 and the 70 were told to do. Acts 3:16 (below) shows us how Peter invoked Jesus' name to heal the sick when Peter said, "In the name of Jesus Christ of Nazareth rise up and walk." Peter mixed his command, "rise up and walk," with Jesus' authority embodied in Jesus' name. We, the church, are to do the same. Lastly, when Peter said "such as I have" in Acts 3:6 (below), it indicates that Jesus' name is his (and ours) to use.

Acts 3:6 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 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all

Acts 3:16 introduces an essential factor to make the name of Jesus work: "faith" in the name of Jesus. Peter said here that while the name of Jesus made this man strong, it was Peter's "faith in his name" that enabled the name of Jesus to heal. Similarly, Mark 16:17-18 (above) also name this essential factor when it

says that those who believes in the name of Jesus will cast out devils and heal the sick. Combining all that we have covered thus far regarding the name of Jesus, we can paraphrase “faith in the name of Jesus” as those members of the body of Christ who believe that God’s Word says that Jesus has delegated power and Jesus’ authority to us (body of Christ) for us to command the sick be healed.

Mark 16:17-18 and Acts 3:6, 3:16 (above) show that our faith in the authority of the name of Jesus and our Mark 11:23 statement together cause power to do work. Peter in Acts 3:6 (above) says that the name of Jesus, or all authority in earth & in heaven (Matthew 28:18 above), is ours (body of Christ/church) to use. In Acts 3:6, “in the name of Jesus Christ of Nazareth rise up and walk” was Peter’s Mark 11:23 statement invoking Jesus’ authority. Mark 16:17-18, Acts 3:6, 4:10, Acts 4:30, Acts 16:18 show that the name of Jesus was used by the church to do supernatural work. In Acts 16:18, “I command thee in the name of Jesus Christ to come out of her” was Paul’s Mark 11:23 statement invoking Jesus’ authority. In Mark 11:14, “no man eat fruit of thee hereafter forever” was Jesus’ Mark 11:23 statement. Jesus’ explanation in Mark 11:23-24 show that the tree died because Jesus believed Jesus had authority. In Genesis 1:3, “let there be light” was God’s Mark 11:23 statement. God created the world using other Mark 11:23 statements in Genesis 1.

Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, in heaven, in earth, and under the earth;

“Name” in Philippians 2:10 (above) is translated from Strong word G3686, “onoma.” According to [www.blueletterbible.org](http://www.blueletterbible.org), the second definition listed for “onoma” is: the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc. Therefore, “in the name of Jesus” means, to me, we are Jesus’ representatives who, in Jesus’ place, take on/use Jesus’ authority to do the work Jesus tasked us to do. Luke 9:48 (below) shows that Jesus and his name are equivalent. Therefore, taking on Jesus’ name would take on Jesus’ authority which is all authority in earth and heaven (Matthew 28:18).

Luke 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

In Acts 9:4-5 (below) Jesus twice said that Saul/Paul was persecuting Jesus. But Saul was persecuting Christians, not Jesus personally. And yet Jesus twice said that Saul was persecuting Jesus. Thus, this passage shows that Jesus considers Christians, the body of Christ, to be part of Jesus. Therefore, Jesus’ authority is ours to use. This is another support that the church is to use Jesus’ authority to undo the devils’ work.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why **persecutest thou me**? 5 And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest**: it is hard for thee to kick against the pricks.

1 John 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

In 1 John 4:17 (above), “as he is, so are we” reinforces that we, the body of Christ and the children of God, are just like Jesus. This is affirmed in Ephesians 1:20-23 and Ephesians 2:4-6, shown below.

Ephesians 1:20 Which he wrought in **Christ**, when he raised him from the dead, and **set him at his own right hand** in the heavenly places, 21 **Far above** all principality, and power, and might, and dominion, and **every name that is named**, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fullness of him that fills all in all.

Ephesians 2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened (*made alive*) us together with Christ, (by grace ye are saved;) 6 And **hath raised us up together**, and **made us sit together in heavenly places in Christ Jesus**:

Ephesians 2:5-6 (above) reiterates that God has raised Jesus and the church (body of Christ, Ephesians 1:22-23 above) up together to be at God's right hand, the authority side, far above every name that is named. This shows that God treats Jesus and the church, the body of Christ, the same, as far as authority is concerned. Connecting this with "hath put all things under his feet" in Ephesians 1:22 (above), God has put all things under our feet also. This sounds like Philippians 2:9-10. Every named thing in earth shall obey the name of Jesus and us when we invoke Jesus' name while speaking in agreement with God's Word.

The concept that the name of Jesus is Jesus' authority that moves heaven and earth is further confirmed in John 14:12-14, John 15:16, and John 16:23-24, shown below. The church should understand and believe that when the church uses the name of Jesus in conjunction with a command to do God's Word, it is as if Jesus issued that command. If we know God's Word and believe God's Word cited here, then we would believe we receive and thus automatically satisfy Mark 11:23.

John 14:12 Verily (*truly*), verily (*truly*), I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask (call for, require) **in my name**, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask (call for, require) any thing **in my name**, I will do it.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask (call for, require) of the Father **in my name**, he may give it you.

John 16:23 And in that day ye shall ask me nothing. Verily (*truly*), verily (*truly*), I say unto you, Whatsoever ye shall ask (call for, require) the Father **in my name**, he will give [it] you. 24 Hitherto have ye asked (called for, require) nothing **in my name**: ask (call for, require), and ye shall receive, that your joy may be full.

"Ask" in John 14:13-14, John 15:16, and John 16:23-24 (above) is the Strong word G154, "aiteo". However, the "ask" in "And in that day ye shall ask me nothing" in John 16:23 means to "request." According to [www.blueletterbible.org](http://www.blueletterbible.org), two of aiteo's translations are to "call for" and to "require". Since Jesus' name is how the church takes on Jesus' authority, the "call for" and "require" meanings make more sense.

Since we, the body of Christ, can use Jesus's name freely, then Matthew 16:19 and Matthew 18:18 (below) make sense.

Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

These keys (in Matthew 16:19, 18:18, above) sound, to me, like authority (the name of Jesus) and power (Spirit of God). (Acts 10:38, Luke 9:1 and Luke 10:19)

1 John 4:4 You are of God, little children, and have overcome them: because **greater is he that is in you, than he that is in the world.**

1 John 4:4 (above) says that we, Christians, God's children, body of Christ, also have the greater power.

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## Summary

1. The name of Jesus is Jesus' authority (Matthew 28:18, Philippians 2:9) that anyone can use to exercise Mark 11:23 declarations that are in line with God's Word (Numbers 14:28, Isaiah 55:8, Jeremiah 1:12).
2. Christians are children of God and are the body of Christ (the anointed one). Jesus has delivered the Spirit of God and power to the Christians.
3. Bible says that Christians, the body of Christ, sit together with Jesus at God's right hand (the authority side), far above all things (Ephesians 1:16-23 and Ephesians 2:5-6).
4. Jesus sees Christians (body of Christ) as himself (Acts 9:4-5, Luke 9:48). Therefore, Christians have the right to use Jesus' name to speak in line with God's Word.
5. When God sent Jesus to do work, God put power on Jesus to empower Jesus. When Jesus sent the 12 to do work, Jesus gave them power and authority to do their work. When Jesus sent the 70 to heal the sick, the 70 used the name of Jesus to cast out devil. When Jesus sent the church (Christians, body of Christ) to do work, Jesus gave us power and his name/authority to do this work. So, when you use Jesus' name, think of yourself as a "Jesus representative" wearing a most powerful "Jesus" authority badge (Philippians 2:9-10) to tread on the devil and his work (Luke 10:19) by speaking Mark 11:23 statements in line with God's Word.