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In Jesus' Name, Amen!

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Series: Prayer: God's "Secret" Weapon

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INTO HIS LIKENESS RADIO

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They were one frustrated bunch of guys. Into their lives had walked God Himself. He had individually and collectively called them to be His "inner circle", His first string in the championship game. He had filled them with hope. He had challenged their hearts. Much of what He said was over their heads, but what they understood gave them visions of a new kingdom in which Jesus would be King, and they would be at His side.

But every so often, in the midst of their hope, Jesus would say something that would totally disarm them.

Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going.

Put your trust in the light while you have it, so that you may become sons of light." When he had finished speaking, Jesus left and hid himself from them.

(John 12:35,36 NIV 1984)

Put yourself in their shoes. Jesus told them He was the Light, but the Light was going to go away. Then He went away, and they didn't know where He was. I think you can understand some of their confusion, and later you will understand why God intended it that way. Or consider this passage:

Jesus replied, "You do not realize now what I am doing, but later you will understand.

"My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come."

Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later. (John 13:7,33,36 NIV 1984)

"Before long, the world will not see me anymore, but you will see me. Because I live, you also will live."

(John 14:19 NIV 1984)

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"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I."

(John 14:28 NIV 1984)

Jesus was telling them over and over the same truth. He wouldn't always be with them. In fact, very soon now, He would be gone, and they couldn't follow Him when He went. But one day, He would come back for them. Now in between those seemingly disruptive and confusing statements, Jesus would share other truths that would give them hope upon hope, such things as:

Do not let your hearts be troubled. Trust in God; trust also in me.

In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

(John 14:1-3 NIV 1984)

I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

(John 14:12,27 NIV 1984)

I trust you can see the dilemma facing these struggling disciples. On the one hand, He was telling them not to be troubled; they would perform miracles greater than those He was performing. He said that a kind of peace would be theirs, so wonderful it would be indescribable.

On the other hand, however, He was telling them that He was going away, and they couldn't follow Him or even understand where He was going. He kept saying that they couldn't even understand what He was saying now; they would have to wait until later to understand it.

They were indeed a frustrated bunch of guys. It all came to a head in John, chapter 16, verse 16, where Jesus once again said:

In a little while you will see me no more, and then after a little while you will see me.

(John 16:16 NIV 1984)

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That was the last straw. You could just hear them grumbling among themselves: "We don't understand. We've waited for you. And now you tell us you're going away, but you're coming back. Get real, Master. Speak Hebrew. That's Greek to us." That's how we'd say it today. The New International Version is close:

Some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father?'"

They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying."

(John 16:17,18 NIV 1984)

We don't know what He's talking about. That's what they were saying. Why doesn't He explain to us exactly what He means? Jesus, knowing their hearts, responded immediately:

Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me?'"

I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

(John 16:19,20 NIV 1984)

That didn't help much, either. Now He was telling them that they were about to go through deep shadows. They would mourn and cry while everyone else was laughing and rejoicing. But then He went on to say that something would happen, and their sadness would turn to joy, but they just didn't get it. As He so often did, Jesus answered their inquiries with an illustration. He said:

A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world.

So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.

(John 16:21,22 NIV 1984)

Did you get what the God who formed the worlds just said to this struggling band of confused men? Try this illustration on your men's Bible study group some day. He said, "Here's a picture you ought to grasp—a woman in labor." Now back then, I don't know if the men went into what we now call the "birthing"

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area, or whatever they do today, but these men obviously knew something about what a woman went through to have a child. He said, "The name of the game is pain. A lot of pain. So much pain that the mother-to-be is crying out in anguish. She doesn't think she can take anymore. It seems endless."

It goes on and on. Suddenly, something happens. The baby comes. She holds that little bundle of life in her arms. New life. Precious life. And it's hers. You ask her, "Was it worth the pain?" "What pain?" she smiles. When weighed against the backdrop of that new life, that pain becomes overtaken by an ocean of love and gratitude. Why? That life was worth the pain.

Now Jesus looks at this bewildered bunch of apostles-to-be and says, "That's how it's going to be with you. You're going to weep and wail and wish you were dead. And then it will happen. Resurrection life." Of course, they still didn't quite get it, but little lights were beginning to come on in their minds, and truth was beginning to sink in. Jesus put the finishing touches on the portrait with simplicity:

Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.

...the Father himself loves you because you have loved me and have believed that I came from God.

I came from the Father and entered the world; now I am leaving the world and going back to the Father.

(John 16:25,27,28 NIV 1984)

Then they got it. Listen to the next verse:

Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech.

Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

(John 16:29-30 NIV 1984)

Jesus was telling them truth in a manner they could grasp. And the Holy Spirit, as the end drew near, was interpreting those truths to their somewhat stubborn minds. But Jesus wanted them to understand more than what was going to happen to Him; *He wanted them to understand what was going to happen to them as a result of what was going to happen to Him.* In order to do that, He had to teach them a principle called "The Name".

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He had alluded to it earlier:

I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

You may ask me for anything in my name, and I will do it.
(John 14:12-14 NIV 1984)

This was a prelude to the statement we intentionally left out of John 16. Listen to it in context:

So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.

In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.

Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.
(John 16:22-24 NIV 1984)

Jesus was about to demonstrate the incredible miracle called prayer in its fullest form. He was about to pull back the curtain of eternity and reveal the intimacy that exists between God the Father and His Precious Son. He was going to talk heart to heart with Jehovah, and He was, this one time, going to do it aloud, so that they, and we, could catch an experiential glimpse of what real prayer is all about. In the second volume of Prayer: God's "Secret" Weapon, we will walk with the Master through that incredible journey. But before He could show them how to pray, He had to make them understand that once He went back to the Father and the Holy Spirit came to dwell in them, they could experience the very same intimacy in the Father's presence that He experienced, provided they came in His name.

If we were to take a poll and ask you how many of you end your prayers, "In Jesus' Name, Amen", probably 90% or more would answer "yes". So the phrase is not new at all. To those twelve, however, it was not only a new phrase, but a new thought. What did He mean when he said, "The Father will give you whatever you ask *in My Name*"? And what did He mean when He said, "Until now you have not asked for anything *in My Name*"?

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Whatever He was talking about was something new, something they had never done before. We know from the passages we have just read that:

- It had something to do with His going back to the Father.
- It had something to do with His suffering and dying.
- It had something to do with prayer.
- It was something they had never experienced before.
- It would be a change in the process of asking Jesus Himself to do something. It would instead be a transferring of that role back to the Father, but we would come to the Father in a different way; we would come *in Jesus' name*.

Little children pray in Jesus' name. Preachers, priests, teachers and professors pray in Jesus' name. Often seemingly unbelieving politicians, parents, public officials, and religious authorities pray in Jesus' name. Is it a magical phrase that transforms an ordinary prayer into one of power and great value? Does it insure the seeker the answer he or she is asking for? On the surface, at least, this passage would seem to imply that, but that's not what it says.

What does it mean, anyway? Does it mean Jesus is now seated at the right hand of the Father making intercession for us? We know that He is, and yet the passage goes on to say this:

In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

No, the Father himself loves you because you have loved me and have believed that I came from God.

(John 16:26,27 NIV 1984)

"I am not saying that I will ask God for you," said Jesus. "I won't need to do that, for the Father Himself loves you because of your relationship to Me, and because of that relationship, He will hear your prayers directly." That changes our concept slightly of Christ's intercession for us. We will have to look further for the answer: He is saying that we can come to God the same way He did, directly, and God will hear us, *not because the Son has intercepted the prayer and taken it to the Father, but because the Father has come to love us exactly as He loves His Son, because we have trusted in His Son as our Savior.*

It's a revolutionary thought. Jesus was going back to the Father. He would leave us two things, His Spirit and His Word,

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so we would be able to pray in the same way He did. His Word would give us all we needed to know: how to live godly and pray aright. His Spirit would live in us to interpret that Word and to apply that Word to our lives. When it came to praying, the Spirit would interpret our hearts and the heart of the Father and tell us how to pray, and the Word of God would be our textbook so we could be sure that it is the Spirit leading us (for He'll never lead contrary to that Word). Then, according to the Master, Jehovah God would hear us in the same way He heard Jesus, so long as we came *in Jesus' name*.

Up until this time, said Jesus, no one had done that. They had approached God through ritualistic prayers prayed often for them by the prophets and later by the Pharisees and their counterparts. They had been taught memorized prayers to pray themselves, but this direct line to the heart of God was new. They had been approaching Jesus so He could intercede for them, but He was saying even that would not be necessary any more.

Jesus was going back to the Father and sending His Spirit to dwell in us. Now all we have to do is *come in the Name*. Oh, to fully grasp the power in that name. Oh, to fully understand the majesty that accompanies that name. Oh, to fully enter into the freedom that comes when you bring that name aright to the Father. We sing a song, "There's Something About That Name". There's something about that name, indeed. But tacking on those words at the end of a prayer without understanding what you are saying produces nothing, and doing so repeatedly without seeking to find what it really means may be akin to blasphemy. Let us then seek God's mind from His Word so we can pray "in Jesus' name" and mean it.

The name of God, as we have recently studied, is, in effect, nothing more than His very nature. Everything He is, is reflected in His name. When you sing "His Name is Wonderful", you are saying, "Everything about God is wonderful". We learn that in Exodus 34, when Moses was asking God to show him His glory. Moses wanted to know all of God there was to know. That's a healthy quest. God loves that.

And he [Moses] said, I beseech thee, show me thy glory.

And he [God] said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee;

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and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

(Exodus 33:18,19 KJV)

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped.

(Exodus 34:5-8 KJV)

Moses asked God to reveal as much of His glory as Moses could handle. God knew how much he could handle, so He proclaimed His name. He gave Moses His calling card. He said, "I AM is the Lord". Then He described underneath what that meant. He gave a full description of His name. His name is mercy. His name is grace. His name is goodness. His name is truth. And Moses did what any man or woman should do when he or she has heard the name. He fell on His face and worshipped. That's what worship is: It is proclaiming God's name (or His character) until it so overwhelms you that you assume your rightful place before Him in humility and awe and adoration and praise.

So when you take God's name, you take all that God is. You assume His reputation. You take on the family name. That is one reason you must never "take His name in vain." (Exodus 20:7). You must never profane that name. If you were a criminal, homeless, penniless, and without hope, and the most prestigious family in the country called and said, "We want to adopt you. We want you to assume our family name", their hope would be that once you had become a part of that family, you would never do anything to dishonor the family name.

When God gave you His name, He gave you His reputation. He gave you His very nature. He gave you Himself. Along with that, He gave you an inheritance. You became "joint heirs with Christ" (Romans 8:17). Every privilege on earth that God gave His Son, He also gave to you. The same access to His throne. The same access to His power. The same access to His love. He

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gave you His name. You belong to Him, you now own the family name and the family fortune.

That access is what prayer is all about. In the Bank of Eternity, there are unlimited resources, but it's all in one account. It's all in the name of Jesus. Your own account is overdrawn. Big time.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

(Isaiah 64:6 KJV)

When the teller of the BOE (Bank of Eternity) looks in the box that contains your righteousness, he shrinks back in horror. There is a box of filthy rags. So when you write checks on that account, the checks are returned marked "Insufficient Funds", and a huge fee is added to that already overdrawn account, a fee you will never be able to pay.

But wait a minute. You have been adopted into the Royal family. You are no longer a pauper. You are a joint-heir with Christ. A joint-heir owns not half or part of the inheritance; everything each owns, all own. So you can draw on the *entire balance*. But when you come to withdraw, *you must come in your new family name*. God did not simply transfer some righteousness into your account. That would be a miracle, indeed. No, God did much more than that. *He added your name to His account*. Whatever He has, you have.

All He asks you to do is to come *in the name*. Now how would you do that? Well, first you would have to have a withdrawal slip. You enter the Bank of Eternity, or use one of the ATN (At The Name) machines, and as you enter, there are tiny cubicles all around the bank. The sign overhead says PC. It doesn't stand for politically correct. And it doesn't mean there are IBM PC's inside or even Mackintoshes. It stands for "Prayer Closet". You enter the prayer closet, and the One True Teller, Mr. Holy Spirit, approaches you, filled with love and eager to help. He says, "How may I help you?"

If you say, "I want this", or "I deserve that", or "I want some answers now!", you grieve Him, and He asks to be excused for His heart is broken, *and He cannot give you what you ask*. If you come, *even implying that because of who you are or because of what you've done, the Bank President should overlook your overdrawn balance and give you what you ask, you get nothing*.

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But, should you come, bow before Him in gratitude and praise, and say, "Mr. Holy Spirit, I do not deserve anything. All I deserve is death and hell, but I have been adopted into My Father's family, and I have a new name, and I have been granted access to everything He has. I am humbled and awed at the privilege to enter your bank. Here are my only credentials." And you give Him your withdrawal slip.

It is written in red. It reads, "By virtue of adoption into My family, I hereby freely give everything that accompanies My name to this person. The blood of my Son has cleared His account, and He now is free to draw on all of My righteousness, all of My grace, all of My mercy, all of My holiness, all of My love. If He wants My nature, give it to him. Give it to her. He or she has unlimited access to My name."

Then He calls the Vice-President of the bank to verify your signature. His name is Jesus. He comes, reaches down into your heart and verifies that you are His. He intercedes to validate your request. "It is true," He proclaims, "He bears My name." A sense of power overcomes you. A sense of worth overwhelms you. A sense of gratitude completely encompasses you. You came, owning nothing, deserving nothing, demanding nothing. Yet you came away *with whatever you asked for, because you were able to come in Jesus' name.*

There are six principles I want us to understand before we leave this subject. They all have to do with how we come in Jesus' name. We don't just tack that phrase onto our selfish or unbelieving or unscriptural requests and get what we want. Those requests will not be granted; not because we do not have access to the account, but because the account does not contain the type of currency we are requesting. Here are seven things we must remember as we come in Jesus' name:

1- We must be truly His. Our request may be sincere, but if our ATN card beeps when it is passed through the VM (verification machine), we don't receive anything we asked for. You can argue, "But I was a preacher," or "I served in the church", but to no avail. Listen carefully to Matthew 7. These are people who came "in His name" but weren't His.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

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Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

(Matthew 7:13,14 KJV)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:21-23 KJV)

God's bank has perfect security. No frauds pass through. No counterfeiting works. Your parents' religious experience means nothing. Your church activity counts for zero. Your good intentions do not give you any rights. Either you have the signature of the blood over your account or you don't. In that day, it will be painfully clear. It is also painfully clear that *you have access to nothing in the Father's account until you belong to the Father's family.*

That means being born again. There are no religious substitutes for salvation by grace. There are no short-cuts. You don't get approved for a loan because you have a friend who banks there. The only friend with anything in His account who will help is Jesus. But what a friend we have in Jesus! Either you are a Christian, or you are not. Either you have come to Him in repentance, asked Him to forgive you, and accepted His free gift of salvation, or you haven't.

You must be born again. You can't have partial access to some of the funds, Beloved, it's either all yours or none of it is. And if you're here this morning or listening to this message and you're excited about the issue of prayer and about coming to the Father and receiving the things He has for you, I must tell you that you cannot enter the bank in your present condition. You must be born again.

2- Come in utter humility. What did Moses do when He heard the name of God? He worshipped. He didn't strut around, fling his fist in the air and say, "I heard God's name; I'm better than you." No, Beloved, when you utter the name of God and come in the name of God every fiber of your being ought to be crushed at how undeserving you are to name that name. One day, that name will no longer be confined to the hearts of His

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own. Everyone will hear it—those who have believed, and those who haven't. And what will happen?

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Philippians 2:9-11 KJV)

That's what will happen when eyes are opened and mankind hears that name. Don't misappropriate the greatest privilege ever given you. Enter the Bank of Eternity with a clear understanding that apart from that divine transfer of funds which were totally undeserved, you are a bankrupt pauper with no help and no hope.

3- Show your credentials early. The moment you enter the Bank, the moment you enter His presence, claim the name. It is not like some automatic teller button you press, but begin the transaction by reminding yourself why you have the right to be there. When God says to "come in His name", He means you come into the vault of eternity, with His name in your hand, and His grace in your heart *before you begin asking or even thanking.*

4- That means a thankful heart. Philippians 4:6 says "by prayer and supplication *with thanksgiving*, let your requests be made known unto God." That means both our prayers (our adoration) and our supplications (our requests) are to be wrapped in the golden fabric of a grateful heart. If we come *any other way*, we are coming presumptuously, unmindful of all that God has done to grant us that privilege and unmindful of all that God has done to demonstrate His love in days gone by.

5- Be sure you understand what kind of bank it is. It is the Bank of Eternity. It dispenses spiritual blessings. Sometimes those blessings include physical benefits; often they don't. Sometimes those blessings involve persecution, pain and grief. According to Matthew 5, those are symptoms of the "blessed life". It's okay to ask for that job or that car or that healing, provided you pray in Jesus' name. That means you are coming seeking the Master's character. *If what you ask will further that and bring the most glory to His name, He will give it to you, provided you ask.*

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But when you pray in Jesus' name, you give God a disclaimer. You ask for His nature at whatever the cost. That's why when Moses wanted to see God's glory, God didn't show Him all the miracles He could produce at one time. He told Him who He was. He transmitted the essence of His nature. That's what prayer is, *Beloved. It is the appropriation of the nature of God by spending time in the presence of God.* That is why one day we will be just like Him, "*Because we shall see Him as He is.*" (I John 3:2b KJV). We will see Him face to face; and when we do, nothing will stand between our beholding His character and appropriating that character. This world and all that is in it that is so appealing will be gone. It will just be us and Him, and all we'll do is draw upon His name.

6- Understand the "ALC" principle. The "ALC" principle is the Account Limitation Clause. That means God will give us everything we ask for that is in the account. At Calvary, bypassing the Cross was not in the account. So God did not grant Jesus that request. Jesus didn't want Him to, unless it was His will. That's why He prayed, "nevertheless, thy will be done". I John 5 goes on to say:

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

(I John 5:14,15 KJV)

Don't ever toy around with that clause. Don't dare God to disregard this exclusion. It was put there for our benefit. If it isn't God's will, you don't want it. In the flesh, you might, but in the Spirit, you don't. You don't want healing if it isn't God's will, and it isn't always His will. You don't want to live longer if it's your time. You don't want more wealth, if it isn't best from God's perspective. The "name it and claim it" craze that has overtaken evangelical Christianity has played havoc with God's name. His name is Wonderful. His name is Sovereign. His name is Omniscience. He knows what's best. He does what's best. Ask Him, Beloved, but always pray as Jesus prayed in the garden of Gethsemane, "Lord, if it be possible" (for me to have this and still be in your perfect will); "nevertheless, not my will, but thine be done". Pray any other way, and you are trampling underfoot the Name.

7- Finally, understand that boldness and humility are not

contradictions in terms. We are told to come “boldly to the throne of grace that we might find mercy and grace to help in time of need” (Hebrews 4:16). So whenever we know God’s will, we come boldly. Whenever we are honestly seeking God’s will, we come boldly. Boldness does not mean presumption. Boldness does not indicate pride. Our boldness is based upon the Name. We don’t come boldly because of who we are. We come boldly because of who He is. That makes our boldness enveloped in humility. Learning to pray in Jesus’ name does not mean we demean the authority God has given us; quite the contrary. Our prayer lives should be characterized by confidence, by assurance, by a comforting knowledge that *whenever we ask according to His will, He hears us, and the moment we know He hears us, we know that we have the petitions we have desired of Him.*

When you go in and ask your boss for something he has already promised you, you go with a kind of gentle confidence because all you are doing is appropriating what has already been granted in advance. You don’t strut in and demand it. You know it was given to you, so you are grateful, but you expect to get it, because it is something you have already been guaranteed in advance. That, Beloved, is what real prayer is all about. You enter humbly, gratefully, but boldly into the presence of the eternal, omnipresent, omniscient, omnipotent King of kings, because you come in Jesus’ name. He has not only guaranteed the account, He has closed your account and given you free access to His. What a privilege!

So you come excitedly, expectantly, boldly, because you *come in His name, thus with the authority to withdraw from His account.* What are you there to withdraw? The elements of His name. You are there to appropriate His nature in all of its splendor. You are there to receive His mercy, to express His love, to respond to His mercy. Having received His nature, you are seeking His Spirit to leave the bank with you and show you how, yea enable you, to give away everything you received.

Now the difference between that bank and the banks we go to is that we try to get what we can and spend as little as possible and save the rest. But with the bank of eternity it is a never-ending process, because the balance doesn’t go down when you draw out. So what we’re supposed to do is to perpetuate the Name.

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You received truth, you share truth or the truth rots. You receive love, you give love or the love rots. You're granted mercy; you grant mercy. That's why Jesus said your forgiveness would be in proportion to the forgiveness you give. God didn't design you to be a mini vault storing up for your own benefit what He is giving you in answer to prayer. I don't care if it's spiritual benefits or physical benefits—you're to give it away. You're a courier not a bank. And much of our prayer power is lost because, as James says, you ask amiss that we may consume it on our lives. If we want it for ourselves, James says you're not going to get what you asked for.

Now in the next few lessons we're going to journey through John chapter 17 and take a look at *how* Jesus prayed and *what* He asked for. And we're going to be looking at Paul's prayers in the New Testament. We're going to look at some specific things God told us to pray for and how. But, Beloved, that's all academic until we learn to pray, "In Jesus' name".

There's no use filling out a withdrawal slip until you learn how to enter the bank. Until we understand the power that is in that Name and until we learn to fall down on our faces before God in adoration that He has given us that Name and transferred everything in His account to us, we'll never learn to pray aright. I beg you take a week—this week, and contemplate the Name and what it means to be able to have access to everything that is His.

Practice coming into the bank of eternity this week God's way. Come in utter humility but with wonderful boldness, claiming the Name. Express gratitude from your heart before you ask for a thing and understand what it is you're asking for. You're asking for God to give you Himself. You want Him in you to be Himself. That's the Name. You have His Name and you now want the Name to live through you. You now understand the account limitation clause (ALC). You have whatever you ask for, provided you pray according to His will. (We'll look more at that at a later time.)

Practice coming in the Name, the beautiful wonderful Name of Jesus. It is your name if you're a believer and everything that goes with it is yours. By God's grace, let's learn to live in the family as heirs of the King we are. "Oh, dear God, With grateful hearts, we come to thee. Teach us this very week, we pray, what it means to pray... "in Jesus' name, Amen".

In Jesus' Name, Amen!

IN JESUS' NAME, AMEN

"In Jesus' name, Amen!"
We so flippantly pray:
"Lord, I demand in Jesus' name,
Whatever I want today."

"In Jesus' name, Amen."
We so dishonor the King.
We strut up to His heavenly throne
And don't receive a thing

Because we do not truly come
In Jesus' precious name.
We tack it on like a magic phrase;
His nature we defame.

"In Jesus, name, we pray, Amen."
Means that in awe we come;
That God has made the likes of us
Heirs of His dear Son.

His very nature now is ours.
It's all in His account.
And if we come correctly,
We're free to draw it out!

All of Him...and it's all ours.
We'll never be the same.
And all we need to do is learn
To come...in Jesus' name.

His mercy, love, and grace are ours.
Dear God, we come again,
Though undeserving, asking,
"In Jesus' name, Amen."

In Jesus' Name, Amen!

Let's pray,

Our Father and our God,

How unworthy we are but how wonderful You are. We come, Father, into the bank of eternity and we bow before You in utter adoration that we have access to the account of the King.

We bow before You and by Your grace and mercy we ask that we might appropriate this week who You are. We pray that we might draw upon it, that we might be actual partakers of the divine nature even this week. Transform us in ever-increasing splendor, Lord, we pray.

May we come, Father, in humility but in boldness throughout this week, seeking all that goes with the Name. And may we truly come,

"In Jesus' name",

Amen.

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