

In His Name and Using His Name

Jn 14:13-14 — “Whatever you ask *in my name* I will do it in order that the Father may be glorified in the Son.”

If you make any request of me *in my name* I will do it (if you ask anything in my name, I will do it).

In my name — on the grounds that you are Mine (Rom 8:9), that you belong to Him (Gal 5:24), that you belong to Him AND are in communion with Him — not just union. Union means we belong and communion means we are loving Him (Jn 14:15) and obeying Him in what we ASK for. 1 John, John’s epistle, explains more (1 Jn 5:14-15), which his gospel did not bring out. When we ask anything according to (in accord, in harmony with) His will, He listens to us, and since we know that He hears us, then whatever we ask, we know that He will do it — we will have the thing which we have asked for.

Mt 7:21 — These were using His Name but their deeds were lawless (verse 23) because they were only in union; and not communion in what they were doing.

Mk 16:16-18 (verse 17) — in my name. These are in His name and using His name. They use His name as they are abiding in the VINE — on the ground that they belong to Him and have crucified the flesh (Gal 5:24-26). They live by the Spirit and also they are walking in the Spirit. They were not seeking their own glory in what they were asking for or doing in His name (Mt 24:5). These who were doing these things in the principle of lawlessness (Pr 15:8) were not producing the “much fruit” of Gal 5:22-23, and Jn 15:8, but were centered upon asking for the spectacular and showy display, producing their own glory instead of seeking the glory of the One who sent them (if they were ever sent; Jn 7:18).

Mt 7:23 and Gal 6:7-8 — We are all under the principle of sowing and reaping. So we must walk in the Spirit (Gal 5:16) and we will then not fulfill the desires of the flesh — which is self-glory with much deceit of Jacob. But the fruit of the Spirit is love, joy, peace, etc. (Gal 5:22-23). For if a man thinks that he is something when he is nothing, he deceives himself (Gal 6:3-4). But let every man prove his own work (1 Cor 3:10).

All things are possible if we walk in the Spirit of Jn 15:5 — abundant fruit then will flow from this communion and dependence.

To be in His Name and to effectively, lawfully use His precious and most Holy and sacred Name are both essential. It is the Name above all names — the name by which every knee shall bow and every tongue shall confess that He is the sovereign Master.

Baptism in His Name

One must be baptized with the Holy Spirit (Mt 28:19) in the Name, not names, of the Father and of the Son and of the Holy Spirit. Father, Son, and Spirit are the titles of the ONE NAME above all Names — YAHSHUA, the Anointed One of YAHWEH, the Father, and by their mode of being who is Spirit. El is ONE in three persons — one Spirit of the Father and the Son.

God is spirit (Jn 3:5,6,16,17). His Spirit is manifested in our lives by the fruit we bear (Jn 15:8; Gal 5:22). If not, whatever we do in His Name or by using His Name is a defamation of His Name (Pr 15:8). The three-in-one Name for the Father, Son, and Spirit is YAHSHUA, the Anointed of YAHWEH. He bears that Name today — YAH SHUA — YAH is salvation, affirming equality and oneness of substance.

Today, in the age of salvation, YAHSHUA represents the Name of YHWH to mankind. We baptize in this name, HIS NAME. This is our Elohim’s Name which is manifested on earth as SALVATION of the ONE GOD.

Using His Name

YAHSHUA is addressing the apostles only (Jn 16:23,26) — pray in My Name (1 Jn 5:14-15; Jn 15:7,16; 14:13-14), but it applies to all who have also come through the door.

The name of YAHSHUA is used in two ways:

1) **In Prayer to the Father — in Yahshua’s Name; using His name, we pray to our Father. So we say “Our Father” — we address Him as our Father. We use the term “Father.” We don’t just start talking to Him without addressing Him, although He is our Father. We still use Yahshua’s name, although we are**

truly IN HIM — in His Name. We still use His Name in addressing our Father. YAHSUA stands between us and the Father as our High Priest, our Advocate and Mediator. He declares that whatever we ask, being in His name, and using His Name (not as a tag), addressed to the Father He will give it to us.

Peter and John used YAHSUA's Name, although they were IN HIS NAME. We must first be IN HIM (in His name, all that He is) to be able to USE His Name with effect (1 Jn 5:14-15). We must know His will, by abiding in Him and He in us.

Acts 4:13,22 — The authorities wanted them not to speak "in His Name." Acts 3:6 — Peter used the Name. He said "in the Name of YAHSUA." They would not object to the resurrection being taught or the new birth or repentance or baptism or remission of sins, etc., but they objected to using His Name.

YAHSUA taught the apostles much on His Name because there is power in that Name — above all names (Mt 25:18).

2) **DEMAND.** Jn 14:13-14 is not just *pray*, but it is a *demand*. Whatever you DEMAND (the Greek word translated *ask* means *demand*) so that the Father may be glorified in the Son.

Asking in prayer, as in John 14 - 16, it is a demand to heal or to bring about the Father's will in a matter.

"Whatever you demand in My Name, I will do it." In my Name they shall cast out demons. This is no prayer. It is a demand in His Name. You are demanding or commanding — let it be in Yahshua's Name. You command in the Name of YAHSUA that the forces that are injurious and hurtful be broken, that diseases be healed, that things change to bring about the Father's will and purpose.

Jn 16:24-27 — We, in Him, have the authority to use His Name. It is a legal right. Jn 16:23,26 — At that time you will pray, ask in my Name.

We do not demand or command YHWH to do anything, but are demanding or commanding the forces of evil to be broken, being already the Father's will.

YAHSUA will see to it that you get what you ask of the Father. He is the surety because we ask in His Name.

Jn 16:14 — Ask in my Name, using My Name before the Father and you will receive, so that your JOY may be full.

Our Legal Rights

We are in YAHSUA so we are in the family and have a legal right to ALL these things the Father is wanting for us to ask for, so His will may be done (Eph 1:3). Being in the person who spoke the universe into being, the Word of YHWH, we have a legal right to use His Name in every crisis we are faced with. Mt 7:21 — Not just saying, "Yahshua, Yahshua," but still not doing His will (verse 23), His Father's will. But it must be His will being accomplished through the deeds so as not to be a lawless deed. He came to redeem us from every lawless deed (Titus 2:14).

All those who are bound under the New Covenant with YHWH, which is sealed with the blood of YAHSUA, have a legal right to all that is promised. This includes all those who drink that Blood.

We are not to beg our Father to heal us or others, but command the evil spirits of sickness and disease to leave in the name of ALL authority on Heaven and Earth — YAHSUA.

Acts 16:18 — "In the name of YAHSUA Messiah, come out!" To use the Name without being in the Name is presumption. "I know YAHSUA and Paul, but who are you?"

To be in the Name, and use the Name without being empowered by the Spirit, is LAWLESSNESS.

To have the power to cast out demons is not supposed to prompt us to the spectacular, but is a means of protection for the church, the sheep in the Fold. It is a matter of survival, a matter of privilege as sons related to the Father through His Son. We have the very same authority as He — in His Name and using His Name in His authority.

To clarify His Name, Yahshua spoke Hebrew to Paul (Acts 26:14-15). He said His Name was YAHSUA. And when we use His Name, we clarify His Name by using His title that YHWH made Him: MESSIAH.

No other spirit or person can be both Yahshua and Messiah, YHWH's Anointed. He is YHWH's Messiah YAHSUA is His Name. Yahshua Messiah. The All-Sovereign Yahshua Messiah (Acts 2:36). Both Lord and Christ. Sovereign means highest power and authority, over all without measure, infinite power. All

power and authority has been given me in heaven and on earth. Something more than “Lord.” “Lord” can mean tyrant or oppressive ruler. Gentiles have Lords. “Sovereign” is a clean word which more adequately describes the Messiah, YHWH’s Anointed, whom He has made both Sovereign and Messiah. Do we honestly want to see to it that our Father’s name is glorified in the Son? If so, then we too must ask in His name, using His name (Jn 14:13-14; 1 Jn 5:14-15). (Ask meanings) Urge, press, petition, expect, claim, require, demand.