

A Different Take On: Asking in Jesus' Name

The following is the accepted reference from where the doctrine of 'Ask In Jesus' Name' came:

John 16:23-24 (NKJV) – *And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.*

Should we accept that as a *fait accompli*? No. That isn't the end of it, despite what we may have been taught. Our responsibility is to fully understand Jesus' intent, not just accept a 17th century King James version of it.

As a start, here's J.B. Philips' translation. What more does it add to our understanding?

John 16:22-24 (PHILLIPS) – *Now you are going through pain, but I shall see you again and your hearts will thrill with joy—the joy that no one can take away from you—and on that day you will not ask me any questions. "I assure you that whatever you ask the Father he will give you in my name. Up to now you have asked nothing in my name; ask now, and you will receive, that your joy may be overflowing.*

Notice that when Jesus is resurrected, they will be thrilled and will want to ask him lots of questions. Instead, they will change source and ask Father questions, instead of him.

But, the question is: What more was Jesus really wanting his disciples to receive from his model of how to ask Father? There should be more to it, especially if we take into account the Ancient Near East society and culture they lived in. Translating the words directly from the Koine Greek into English doesn't necessarily convey everything that Jesus was communicating. That's especially the case since it is believed that Jesus most likely taught in Aramaic because of his connection with Galilee in Samaria.¹ A lot more has been lost in that double translation – Aramaic to Greek (in the mind of the writer)²; Greek to English (from the efforts of the modern translators).

Maybe the Amplified Bible can add more to the passage and provide a better understanding for us:

John 16:23-24 (AMP) – *In that day you will not [need to] ask Me about anything. I assure you and most solemnly say to you, whatever you ask the Father in My name [as My representative], He will give you. Until now you have not asked [the Father] for anything in My name; but now ask and keep on asking and you will receive, so that your joy may be full and complete.*

There are a number of things to note from this version:

1. We are able to ask questions of Father because we are Jesus' representatives
2. We're expected to ask Father and keep asking him

All-in-all, the Amplified adds only a little to the original, but it also incorporates Christian doctrine to the text, rather than elucidating Jesus words based on a loving relationship with Father. From the above list of 2 items, these problems are:

1. This point perpetuates the false notion that we aren't sons, but 'God's'³ servants. Therefore, we must have some legal authority to ask Father anything because he's so high and mighty, and he's so easily offended by us. That authority is our 'get-out-of-jail card' that prevents him from refusing to hear us.

1 – Marian Vild "The Aramaic *maranatha* in 1 Cor 16:22. Translation Queries and their Theological Implications"

www.academia.edu/38930277/The_Aramaic_maranatha_in_1_Cor_16_22_Translation_Queries_and_Their_Theological_Implications

2 – en.wikipedia.org/wiki/Gospel_of_John#Authorship

3 – 'God': I use this term in inverted commas because 'God' is the generic term people use, while I don't any more. I have an intimate relationship with the members of the Trinity, so I refer to them by name out of relationship. Out of my oneness with them, I also refer to them as The Trinity.

2. That point is where the ‘God-bothering’ (‘God-pestering’) prayer technique has its origin.

Taking a different tack, let’s look at a translation from a codex⁴ written in a language other than Greek. If we do, we find that according to Neil Klotz, the passage in Aramaic (Jesus’ mother-tongue) originally said the following:

*“All things that you ask straightly and directly from inside my name you shall be given. So far you have not done this. Ask without hidden motive and be surrounded by your answer. Be enveloped by what you desire, that your gladness be full.”*⁵

Now that’s very, very different to the translation in English from the Greek, the language used by the author⁶ of the NT book.⁷

What does the Aramaic version teach us?

1. Father gives us what we ask straightly for – That means ‘in a right line with’⁸ or ‘in line with’ what follows in the sentence.
2. Father gives us what we ask if we ask from being “inside” Jesus’ name – That’s from oneness with King Jesus, or from who we are in him (i.e. Father’s sons).
3. Up to that point in time, before the cross and resurrection, the disciples weren’t in a position to do that – However, we’re past that time, so the method is fully available to us.
4. We are to ask without any hidden motive – Our openness with Father, who sees everything, is a critical component of our asking. Our motive must be founded in love and not be wrongly motivated in any way.
5. We must surround ourselves with the answer – That means we are inside what we ask for. Like surrounding yourself with your possessions, we have to see what we want as already there for us.
6. We must be fully inside our desire – What we ask for can’t be a wish or a possibility. It must ‘take us over’ so it’s real (it’s realised).
7. Doing the asking this way fills us with joy⁹.

To help us understand what that all means, let’s look at Daniel Branham-Steele’s additions to Klotz’s translation. He adds emphasis and expands it as follows:

*“All things that you ask straightly and directly from inside my 'name' you shall be given (name = nature = imagination). So far you have not done this (asking with our voice is not doing this: we need to "ask" by imagining the condition we want). Ask without hidden motive (i.e., do not be judgmental, but forgive the present with grace) and be surrounded by your answer (in fervent, vivid, '3D' imagining). Be enveloped by what you desire (the end-state having already been established), that your gladness be full.”*¹⁰

Where does this leave us in our quest to understand how to ask in Jesus’ name?

The original KJV rendition of John 16:23-24 has been ‘cemented’ in evangelical Christian theology for

4 – Ancient manuscript

5 – “The Prayer Technique Edited Out of John 16:23-24” (17-11-2022) p:97
imagicworldview.blogspot.com/2016/02/the-prayer-technique-edited-out-of-john.html

6 – “John reached its final form around AD 90–110, although it contains signs of origins dating back to AD 70 and possibly even earlier. Like the three other gospels, it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. It most likely arose within a "Johannine community", and – as it is closely related in style and content to the three Johannine epistles – most scholars treat the four books, along with the Book of Revelation, as a single corpus of Johannine literature, albeit not from the same author.”
en.wikipedia.org/wiki/Gospel_of_John

7 – en.wikipedia.org/wiki/Gospel_of_John#Authorship

8 – www.wordnik.com/words/straightly

9 – Gladness: “The state of being glad; a pleased or joyful condition of mind; cheerfulness; a feeling of joy and exhilaration, usually of a strong yet quiet and temperate character.” www.wordnik.com/words/gladness

10 – Daniel C. Branham-Steele (Feb. 2016) “The Prayer Technique Edited Out of John 16: 23-24”

(copied from: imagicworldview.blogspot.com/2016/02/the-prayer-technique-edited-out-of-john.html)

centuries, so it's not allowed to be refuted. The implications of that stance is that the version produced by Neil Klotz and Daniel Branham-Steele must be justified theologically (i.e. read 'biblically') in some way before it is able to even be considered as a valid alternative.

However, what do these men say about their position? Neil Klotz accepts the Aramaic version in his book "Prayers of the Cosmos: Reflections on the Original Meaning of Jesus' Words"¹¹, as does Gregg Braden in his book "Secrets of the Lost Mode of Prayer"¹². Braden's book description states:

"There are beautiful and wild forces within us." With these words, the mystic St. Francis described what ancient traditions believed was the most powerful force in the universe – the power of prayer. For more than 20 years, Gregg Braden has searched for evidence of a forgotten form of prayer that was lost to the West following the biblical edits of the early Christian Church. In the 1990s, he found and documented this form of prayer...

In this book, Braden describes this ancient form of prayer that has no words or outward expressions. Then, for the first time in print, he leads us on a journey exploring what our most intimate experiences tell us about our deepest beliefs. Through case histories and personal accounts, Braden explores the wisdom of these timeless secrets, and the power that awaits each of us...just beyond our deepest hurt!"¹³

You can hear Gregg Braden teaching on this in his video:

"How To Pray In Power" www.youtube.com/watch?v=1JMELyhuvws [11:51-14:57]

In that video he states the cause of the loss of the technique:

*"While we still have this passage in our text, in the Bible that you have today, the King James Version John 16:23-24, what you have is the condensed version. You have the edited version...They took out the two sentences that tell us how to ask. In the fourth century, when the edits happened, they took those two sentences."*¹⁴

Has anyone been praying successfully the way this Aramaic version teaches? That would be a good test of validity – a persons testimony.

The following information was retrieved from the internet:

*"Neville Goddard taught causative imagining. The premise is that we can create our futures by imagining what we want with feeling, gratitude, and the absolute belief that what we wanted presently exists. We need to give our imagined post-end "all the tones of reality" in our imagined experience. It needs to be real, a present experience of what we desire already existing."*¹⁵

However, in the Kingdom, our plumblineline is what we are told by Father about anything. After all, Father's sons look to him for knowledge and understanding, not a holy book or church theology. That being the case, what have we (or others) been told by The Word himself about asking questions or making requests?

WATCH: Mike Parsons "Asking to Receive" youtu.be/emQj4J6le-I [6:00]

In Conclusion, the most important thing we learn from this investigation is that we don't ask in our communication with Father by saying "In Jesus' Name", just to make sure that he does it for us. We always added, "In Jesus' Name", because every other Christian in our fellowship said it too. We were also taught to do it, with the inference that nothing would materialize if we didn't – it was how we forced

11 – Neil Douglas Klotz "Prayers of the Cosmos: Reflections on the Original Meaning of Jesus' Words"

www.amazon.com.au/Prayers-Cosmos-Reflections-Original-Meaning-ebook/dp/B003YCOPG6?ref_=nav_signin

12 – Gregg Braden "Secrets of the Lost Mode of Prayer" p:166-167 www.amazon.com.au/Secrets-Lost-Prayer-Gregg-Braden-ebook/dp/B01F5ZZUZE

13 – Publisher's notes.

14 [11:51-12:58]

15 – imagicworldview.blogspot.com/2016/02/the-prayer-technique-edited-out-of-john.html

Father to do what we wanted because he couldn't deny anything to his Son.

Has it worked every time? No.

Obviously we need to change how we ask Father for things.

Believe It or Not!

The choice is yours

Whatever you choose to believe won't negatively impact Father's relationship with you

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(Readers will need to look up for themselves any scriptures alluded to in this document)