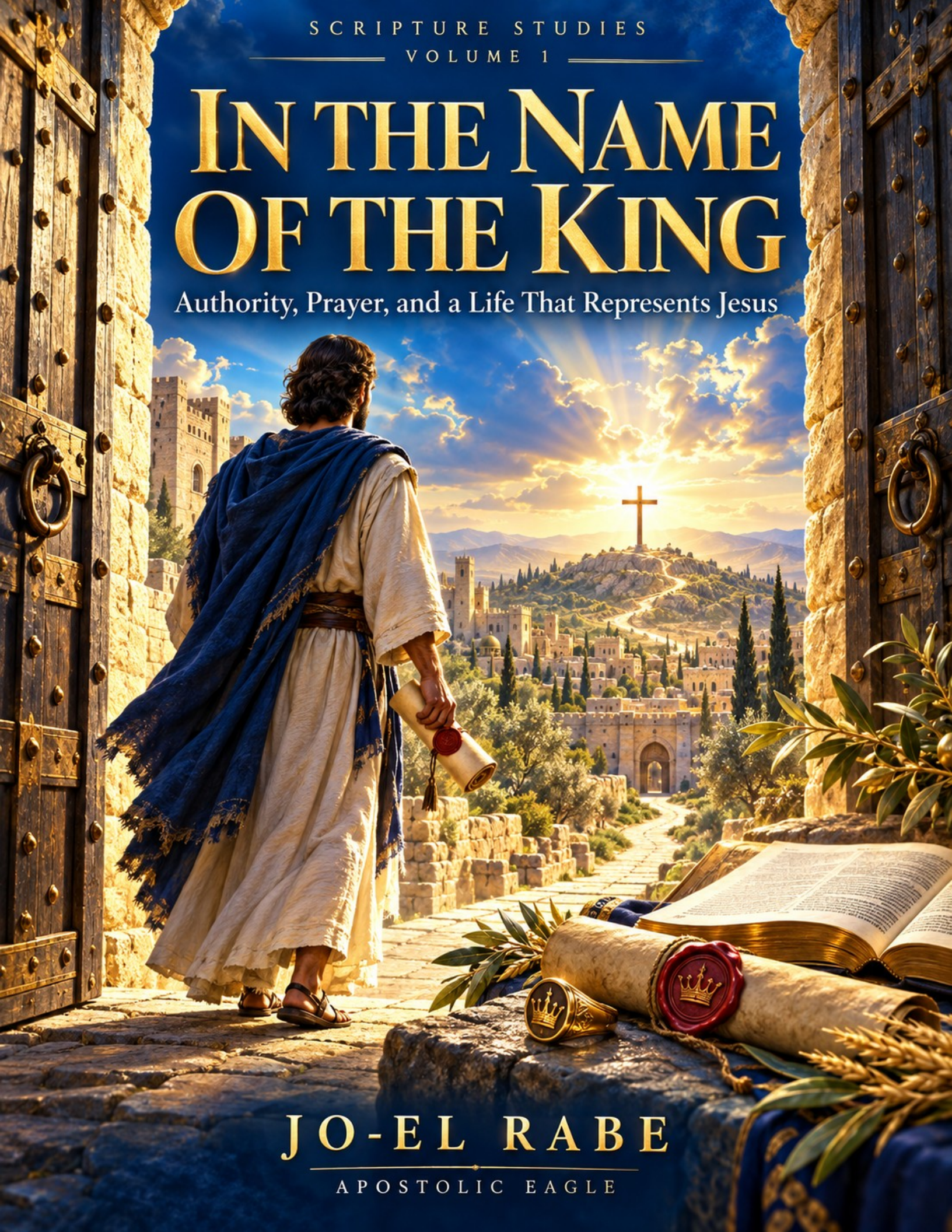


SCRIPTURE STUDIES
VOLUME 1

IN THE NAME OF THE KING

Authority, Prayer, and a Life That Represents Jesus



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APOSTOLIC EAGLE

SCRIPTURE STUDIES

Volume 1

In the Name of the King

*Authority prayer and a life
that represents Jesus*

Jo-el Rabe
Apostolic Eagle

A biblical study with Hebrew and Aramaic context
Greek terminology and complete KJV Scripture texts

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Scripture Studies explores a focused biblical question through its literary setting, original-language vocabulary, and practical implications for life in Christ. Each volume includes a teaching outline, reflection questions, and full Scripture references for continued study.

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Introduction to the study

To come in the name of the king is to come as his authorized representative. The messenger carries a commission whose source is beyond himself, and that commission places him under responsibility as well as giving him authority. This image helps us understand a central Christian expression: coming, praying, speaking, and acting in the name of Jesus. Our confidence rests in Him; our message and conduct must therefore remain accountable to Him.

The expression is richer than a verbal ending attached to prayer. It concerns the person whose name we invoke, the relationship through which we approach God, the purposes we seek, and the life we live before others. Jesus connects asking in His name with the Father being glorified in the Son. Paul extends the same language to everything believers say and do. (13 “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” — [John | 14 | 13](#), KJV) [S066] (17 “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” — [Colossians | 3 | 17](#), KJV) [S129]

This first volume of Scripture Studies explores those relationships through royal correspondence, prophetic commission, the ministry of Jesus, apostolic prayer, and ordinary discipleship. The central conclusion is that representation cannot be separated from submission. We receive access to the Father through Christ and bear witness to Christ before the world. Neither privilege gives us independent sovereignty over God, other people, or the future.

Each Scripture citation links to Appendix B, where every cited verse appears in full KJV with its own consecutive study number. These study numbers are separate from the Bible’s chapter and verse numbers. Appendix A provides contextual word studies. Appendix C identifies sources and explains the limits of the historical comparisons. The questions and teaching outline near the end support personal study, group discussion, and message preparation.

1 The messenger and the source of his authority

Imagine a messenger arriving at an ancient city gate with a royal letter. The scene is an illustration rather than a quotation from a particular biblical episode. The messenger does not need to possess the king’s wealth, military strength, or personal prestige. His immediate task is to convey a message for which the king has commissioned him. His words matter because of their source, and his responsibility is to deliver them faithfully.

Three questions clarify the illustration. Who sent him? What was he sent to say or do? How can the recipients recognize that his claim is genuine? A name announces identity, a commission defines the assignment, and appropriate credentials attest it. The messenger cannot create a new commission simply by repeating the king’s name. He also cannot assume that every personal opinion becomes a royal decree once he holds an official position.

David’s servants provide a direct biblical example of representative speech. David tells them to greet Nabal in his name, and they deliver the words he has supplied. (5 “And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:” — [1 Samuel | 25 | 5](#), KJV) [S014] (9 “And when David’s

young men came, they spake to Nabal according to all those words in the name of David, and ceased.” — [1 Samuel | 25 | 9, KJV](#) [S015] David is not yet reigning as Israel’s king in this scene. The episode illustrates personal representation, not an established royal court procedure. Its precision is useful: the servants speak “according to all those words.” They have a message to preserve, not merely a powerful name to pronounce.

Nabal’s reply challenges David’s standing and dismisses the request. The narrative later exposes David’s own danger of retaliatory violence, which Abigail interrupts. Representing another person does not make every action of that person morally exemplary. Our Christian analogy must ultimately be governed by Jesus, whose identity and character supply the standard. ([1 Samuel | 25 | 10-13](#)) [S016-S019] ([1 Samuel | 25 | 32-33](#)) [S020-S021]

For Christian teaching, the messenger image should produce both confidence and restraint. We can speak the gospel without pretending that our social status gives it authority. We must also distinguish the gospel itself from our applications, predictions, and preferences. Faithful representation becomes clearer when we can say, “This is what the passage teaches,” and acknowledge when we are offering an inference rather than a command from God.

2 The royal name and seal in Esther

Esther gives the study its most explicit royal wording. After Haman’s downfall, the king authorizes Esther and Mordecai to address the threatened destruction of the Jewish people. Mordecai receives the royal ring, and correspondence is issued in the king’s name. ([Esther | 8 | 2](#)) [S028] (**8** “Write ye also for the Jews, as it liketh you, in the king’s name, and seal it with the king’s ring: for the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse.” — [Esther | 8 | 8, KJV](#)) [S029] ([Esther | 8 | 10-11](#)) [S030-S031]

The Hebrew phrase in verse 8 is beshem hammelekh, בְּשֵׁם הַמֶּלֶךְ, “in the name of the king.” The prefixed be- supplies “in” in this construction; shem is “name”; hammelekh is “the king.” Because shem stands in a construction linking it to the following noun, the expression identifies whose name authorizes the correspondence. It does not say that the writers become the king or acquire all his powers for every purpose.

The ring is called tabbaat, טַבַּעַת. The verb for sealing comes from chatam, חָתַם. A seal authenticates the document within the administrative world of the narrative. The signet is therefore an appropriate visual symbol for the study, but we should not invent a one-to-one equation in which every believer receives an invisible royal ring that makes all spoken declarations unchangeable. [L1]

Esther’s wording about a writing that cannot be reversed belongs to the story’s Persian legal setting. The new decree provides a means of defense in the face of the earlier edict. The passage is not an instruction that Christians should imitate Persian imperial law in prayer. Nor does the narrative justify transporting its provisions for armed defense into Christian ministry as a general authority to attack opponents.

The theological application is narrower and stronger: genuine delegated action has an identifiable source and authorized scope. The messenger’s standing rests in the commission. When teaching from Esther, we can illustrate the seriousness of representing a ruler while allowing the New Testament to explain what the risen Jesus actually commands His people to do.

A contrasting biblical example makes the moral distinction unmistakable. Jezebel writes letters in Ahab's name and seals them with his seal to arrange false accusations against Naboth. (8 "So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth." — 1 Kings | 21 | 8, KJV) [S022] (1 Kings | 21 | 9-10) [S023-S024] Official appearance and access to a seal do not make an action righteous. The narrative exposes the crime. Spiritual vocabulary, a ministry title, and impressive presentation likewise cannot excuse false testimony or the exploitation of another person.

3 Name and covenant in the Hebrew Scriptures

The Hebrew noun *shem*, שֵׁם, ordinarily means "name." Depending on its setting, it can also concern reputation, renown, or the way a person is identified and remembered. It is misleading to replace every occurrence with "character" or "authority." The deeper meaning comes from how the word functions within a sentence and story. A person's ordinary name, an honored reputation, and acting in another's name are related uses, but they are not interchangeable definitions. [L1]

Proverbs places a good name alongside favor and above material wealth. Here the issue is reputation and esteem. In Exodus, the Lord proclaims His name and then declares His mercy, grace, patience, faithfulness, forgiveness, and justice. There the narrative explicitly connects the divine name with God's revealed character. (Proverbs | 22 | 1) [S033] (5 "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD." 6 "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth," 7 "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." — Exodus | 34 | 5-7, KJV) [S002-S004]

When discussing a "Hebrew mindset," we should mean these particular patterns in Israel's Scriptures: God makes Himself known through covenant, acts in history, commands faithful conduct, and makes His name known among peoples. We should not suggest that all Hebrew speakers think identically or that Greek speakers cannot understand relationships, action, or covenant. The New Testament itself is written in Greek while drawing deeply on Israel's Scriptures.

The divine name is not a hidden code whose correct pronunciation forces God to act. Its holiness calls for reverence and truthful representation. The command against taking the Lord's name in vain addresses misuse of that name. Its ethical implications reach beyond casual speech, but the Hebrew wording does not reduce to the single modern phrase "misrepresent God." False invocation and empty or wrongful use belong within the warning. (7 "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." — Exodus | 20 | 7, KJV) [S001]

Numbers places the divine name upon Israel in the priestly blessing. The blessing belongs to God's gracious relationship with His people; the priests speak what He instructs them to speak. God remains the One who blesses. (Numbers | 6 | 22-27) [S005-S010] Bearing His name is therefore a gift and a responsibility. It calls the community to live in a manner consistent with the God who has identified them as His own.

Ezekiel presents the painful converse: God's people profane His name among the nations, and God acts to sanctify His great name. (Ezekiel | 36 | 22-23) [S036-S037] The passage exposes how communal conduct affects the public acknowledgment of God. Applied carefully to Christian discipleship, it asks whether our actions make our confession credible. We cannot control every hostile interpretation, but we are responsible for honesty, mercy, and integrity in the life that accompanies our speech.

4 Coming in the name of the Lord

David's confrontation with Goliath contains a direct statement of coming in the divine name. (45 "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." — 1 Samuel | 17 | 45, KJV) [S011] David identifies the Lord as the God of Israel's armies and locates the battle within Goliath's defiance of Him. In the following verses, the stated purpose is that the earth may know there is a God in Israel and that the assembly may know the Lord saves beyond ordinary military advantage. (1 Samuel | 17 | 46-47) [S012-S013]

David's words express reliance on the Lord and concern for His honor. They should not become a blank template for labeling every personal competitor a Goliath. Israel's battle narrative has a particular historical setting. Christian readers must bring its application into conversation with Jesus' command to love enemies and Paul's identification of spiritual warfare. Our confidence in God does not authorize hostility toward every person who resists us. (Matthew | 5 | 44) [S043] (Ephesians | 6 | 12) [S108]

Psalm 118 blesses the one who comes in the Lord's name. John records the crowd using that language to welcome Jesus as the King of Israel. (26 "Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD." — Psalms | 118 | 26, KJV) [S032] (13 "Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." — John | 12 | 13, KJV) [S064] The phrase is more than a claim to possess power. It places Jesus' arrival within Israel's worship and hope. The crowd's words must be read alongside the kind of kingship Jesus reveals through His whole mission.

Jesus Himself says that He has come in His Father's name. (43 "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." — John | 5 | 43, KJV) [S063] The surrounding discourse joins the Son's works, the Father's witness, Scripture, and the question of whose glory people seek. Jesus' mission comes from the Father, and His testimony is accountable to that relationship. (John | 5 | 19,36) [S061-S062] We should not reduce the Son to an ordinary courier, however. John also identifies the Word as divine and describes the Word becoming flesh. The messenger analogy illuminates the language of sending without exhausting the identity of Jesus. (John | 1 | 1,14) [S059-S060]

The question for our own ministry is therefore twofold. Are we trusting the Lord whose name we confess? Are we seeking the honor of that Lord rather than the enlargement of our reputation? Confidence and humility belong together because the name points beyond the messenger to the One represented.

5 Aramaic words for name king and dominion

Aramaic belongs to the biblical evidence, not merely to speculative reconstructions of Jesus' speech. Portions of Ezra and Daniel are preserved in Aramaic. These passages allow us to study the language in actual sentences. Aramaic and Hebrew are related Semitic languages, but a related word is not automatically the hidden root of every Greek expression in the New Testament.

Ezra supplies a particularly direct parallel. **(1** “Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.” — [Ezra | 5 | 1, KJV](#)) [\[S025\]](#) The Aramaic expression includes beshum, ܒܫܡܐ, “in the name.” The noun is conventionally indexed as shum, ܫܡܐ, corresponding to Hebrew shem. Here the prophets speak in the name of Israel's God during the rebuilding of the temple. The authority being claimed is prophetic and divine, even while the surrounding chapters describe scrutiny by imperial officials. ([Ezra | 5 | 2-3](#)) [\[S026-S027\]](#) [\[L2\]](#)

Daniel blesses the name of God and acknowledges His rule over changing kingdoms. **(20** “Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:” **21** “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:” — [Daniel | 2 | 20-21, KJV](#)) [\[S038-S039\]](#) The form shemeh, ܫܡܗ, in verse 20 means “his name.” This is a form of the same Aramaic noun, not a separate spiritual category. Learning an inflected form helps us read the sentence; it does not reveal a new power unavailable in translation.

The Aramaic noun for king appears in the common form malaka, ܡܠܟܐ. In Biblical Aramaic this is an emphatic-state form, often corresponding in context to “the king.” The noun is indexed under H4430; Hebrew melek, ܡܠܟ, is indexed separately under H4428. The shared consonantal family m-l-k concerns kingship, but the letters should not be turned into a pictorial sentence that defines the word. Context and attested usage govern its meaning. ([Daniel | 2 | 37](#)) [\[S040\]](#) [\[L2\]](#)

Daniel 7 uses sholtan, ܫܠܬܢܐ, for dominion or ruling authority. The one like a son of man receives dominion, glory, and a kingdom from the heavenly court. His dominion is everlasting. **(13** “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” **14** “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” — [Daniel | 7 | 13-14, KJV](#)) [\[S041-S042\]](#) The word is associated with the Aramaic root sh-l-t, concerning rule or mastery. Its force in the passage is determined by the vision: authority is conferred, universal service is envisioned, and the kingdom endures. It is not a technical vocabulary for believers gaining unlimited control over circumstances. [\[L2\]](#)

The spiritual importance is that earthly rule is placed beneath God's sovereignty. A Christian reading connects Daniel's vision with Jesus' language about the Son of man, while distinguishing Jesus' universal reign from the particular responsibilities He entrusts to His followers. ([Mark | 14 | 62](#)) [\[S055\]](#) We participate in His mission as servants of His kingdom. We do not become the source of the everlasting dominion Daniel describes.

6 Abba and Maranatha in the life of allegiance

Two Aramaic expressions preserved in Greek letters deepen the study in different directions. Abba, אבא, brings us into filial prayer. Maranatha, μαρναναθα, directs our attention toward the Lord. Neither expression is the Aramaic etymology of the Greek word for name. Their value lies in the actual passages that preserve them.

In Gethsemane, Jesus prays, “Abba, Father,” and speaks both of God’s ability and His own surrender. (36 “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.” — [Mark | 14 | 36, KJV](#)) [S054] Abba is an Aramaic form of address meaning “Father.” It can express intimacy without losing reverence; translating it simply as infantile “Daddy” is too restrictive. The Greek text pairs the Aramaic address with ho pater, “Father.” Paul also uses Abba in passages about believers’ adoption and the work of the Spirit. ([Romans | 8 | 15](#)) [S091] ([Galatians | 4 | 6](#)) [S104] [L3]

Gethsemane corrects the idea that strong faith eliminates submitted prayer. Jesus’ words hold confidence and surrender together. He neither doubts the Father’s power nor treats His own immediate desire as an order the Father must obey. Praying in the Son’s name should carry that same reverent dependence. The Father is approached as Father, and His will remains decisive.

Paul concludes one warning with the expression the KJV prints “Anathema Maranatha.” (22 “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” — 1 [Corinthians | 16 | 22, KJV](#)) [S092] Anathema is Greek; Maranatha is a transliterated Aramaic expression. Its division and verbal force have been debated. A common reading is marana tha, “Our Lord, come”; another traditional analysis yields “Our Lord has come.” The form should not be presented as though there were no discussion. Both analyses concern the Lord and His coming, rather than a human being commanding a royal power of his own. [L3]

Revelation gives an unambiguous Greek prayer for Jesus’ coming. ([Revelation | 22 | 20](#)) [S145] The connection is devotional and thematic: the church lives in dependence on the Lord and expectation of His appearing. We bear His name during His service, and we long for Him rather than merely for access to His benefits.

These Aramaic witnesses also protect us from a language hierarchy. God does not require a believer to reproduce a reconstructed Galilean pronunciation for prayer to be heard. The New Testament itself carries Semitic expressions into Greek and explains some of them for its readers. Faith receives the person and truth to which the words point.

7 The Greek expression in the name of Jesus

The Greek noun onoma, ὄνομα, means “name.” Its uses can concern a personal designation, reputation, or a person as identified by that name. In certain constructions, acting in a person’s name expresses representation or reliance on that person’s authority. These are contextual uses, not ingredients that should all be inserted into every occurrence. [L4]

In John 14:13, “in my name” corresponds to en to onomati mou, ἐν τῷ ὀνόματί μου. En is a preposition; onomati is a dative form of onoma; mou means “my.” Grammar identifies the construction, while Jesus’ teaching supplies its theological depth. The phrase connects the disciples’ asking with Him. The same sentence identifies the purpose: the Father is glorified in the Son. ([John | 14 | 13-14](#)) [S066-S067]

In John 5:43, Jesus says He has come en to onomati tou patros mou, “in the name of my Father.” In Colossians 3:17, the language embraces believers’ words and deeds in the name of the Lord Jesus. These contexts overlap, but they are not identical actions. Coming on a mission, asking in prayer, and conducting one’s life should each be understood within its own setting. ([John | 5 | 43](#)) [S063] ([Colossians | 3 | 17](#)) [S129]

The preposition itself does not encode every theological claim about salvation, union with Christ, representation, and prayer. Nor should every biblical expression involving “name” be flattened into one formula. Baptism in Matthew 28:19 uses eis to onoma, “into/in the name,” rather than precisely the same construction used in John 14. This passage places baptism within disciple-making and allegiance to the Father, Son, and Holy Spirit. Its wording should be respected rather than used to make every occurrence grammatically identical. ([Matthew | 28 | 18-20](#)) [S047-S049]

The title *kyrios*, κύριος, can mean lord, master, or owner, with the referent determined by context. When the church confesses Jesus as Lord, the confession belongs within the New Testament’s account of His identity and exaltation. Philippians links His name, universal acknowledgment, and the Father’s glory. ([Philippians | 2 | 9-11](#)) [S121-S123] Merely possessing the dictionary definition of *kyrios* does not settle every Christological question; the narrative and apostolic claims must be read together. [L4]

The practical result is a fuller confession: “Jesus is the One on whom I rely and to whom I belong. My request and conduct must be fitting for His name.” This is a theological synthesis of the passages, not a proposed literal translation of each Greek word.

8 Sent by the King and accountable to His commission

The Greek verb *apostello*, ἀποστέλλω, means to send or dispatch; the related noun *apostolos* denotes a sent representative or apostle in its contexts. *Pempo*, πέμπω, is another verb for sending. They can overlap in usage, so it is unsafe to claim that one always indicates divine authority while the other always means an ordinary errand. John 20:21 uses forms of both verbs within one statement. (**21** “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” — [John | 20 | 21](#), KJV) [S079] [L5]

The risen Jesus sends His disciples in relation to the Father’s sending of Him. This does not make their identity equal to His or guarantee that every later church leader’s statement is infallible. It gives their mission its source and pattern. Matthew’s commission specifies the work: make disciples of the nations, baptize, and teach obedience to what Jesus commanded. ([Matthew | 28 | 18-20](#)) [S047-S049]

Jesus also speaks of receiving those He sends as receiving Him. (**20** “Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.” — [John | 13 | 20](#), KJV) [S065] The language explains the significance of faithful reception of His representatives. It cannot be detached from the phrase “whomsoever I send” and turned into a demand that every claimant receive unquestioning obedience. The New Testament instructs believers to test spiritual claims and hold fast what is good. (**1** [John | 4 | 1](#)) [S142] (**1** [Thessalonians | 5 | 21](#)) [S130]

Later rabbinic language offers a useful comparison: Mishnah Berakhot 5:5 treats the representative’s action as bearing on those who sent him. The underlying agency principle is often summarized as a person’s agent being like the person himself. This is a comparison from a later compiled text, not proof that John is quoting that precise rule or that the legal

scope of rabbinic agency explains everything about Jesus. The biblical sending passages establish the argument directly. [H1]

The Hebrew verb *shalach*, שָׁלַח, likewise concerns sending in many settings. A word study can identify this verbal relationship without assigning a formal ministry office to every person who is sent. What matters for Christian practice is whether the assignment fits what Christ has actually entrusted to His people: truthful witness, love, disciple-making, service, and obedience.

9 Ambassadors of reconciliation

Paul writes that God has entrusted the message of reconciliation to the apostolic ministry. (18 “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;” 19 “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 20 “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” — 2 Corinthians | 5 | 18-20, KJV) [S094-S096] The verb translated “are ambassadors” is *presbeuomen*, from *presbeuo*, πρεσβεύω, to act as an ambassador or envoy. The “we” first identifies Paul and his coworkers in the argument of the letter. Christians can apply the representative principle to the church’s witness without erasing that immediate apostolic setting. [L5]

The content of the embassy is specified: reconciliation to God through Christ. Paul does not present himself as a representative authorized to announce any personal ambition as heaven’s policy. His appeal concerns what God has done in Christ, and the next verse explains the saving exchange on which that appeal rests. (2 Corinthians | 5 | 21) [S097]

The ambassador’s voice is earnest and persuasive. The KJV says “we pray you,” meaning that the messengers entreat their hearers. The appeal does not make the messengers masters of another person’s conscience. Elsewhere Paul explicitly refuses to describe his role as dominion over the Corinthians’ faith. (2 Corinthians | 1 | 24) [S093] Faithful authority serves another’s response to God rather than manufacturing dependence on the leader.

Ephesians gives the image an unexpected setting: Paul is an ambassador in bonds who asks for boldness to make the gospel known. (19 “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,” 20 “For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.” — Ephesians | 6 | 19-20, KJV) [S115-S116] Representation can coexist with confinement and vulnerability. The dignity of the commission does not guarantee worldly honor, immediate rescue, or freedom from suffering. The messenger can be faithful while the mission is costly.

This matters for spiritual warfare teaching. If we teach authority only through images of commanding, conquering, and receiving instant compliance, we will struggle to recognize the apostle who represents his King from prison. The gospel can be spoken courageously through weakness. The credibility of the messenger rests in fidelity to Christ, not in a performance of invulnerability.

10 Authority power and the limits of delegation

Exousia, ἐξουσία, can describe authority, right, freedom, or jurisdiction according to context. Dynamis, δύναμις, can describe power, ability, or mighty working. Luke 10:19 uses both words: Jesus grants exousia, while the enemy's power is described with dynamis. The distinction is useful in this verse, but we should not claim that the words never overlap in meaning elsewhere. [L6]

(19 “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” **20** “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” — [Luke | 10 | 19-20, KJV](#)) [S057-S058]

The promise belongs first to the mission and return of the disciples in this chapter. Jesus directs their joy toward their belonging in heaven. It should not be used as a universal guarantee that Christians cannot be injured, that dangerous animals may safely be handled, or that a believer can control every event by declaration. The passage emphasizes Jesus' authority and the disciples' secure relationship with God; its application must respect the rest of the New Testament.

Matthew records the risen Jesus declaring that all authority in heaven and earth has been given to Him. He then commissions His disciples. ([Matthew | 28 | 18-20](#)) [S047-S049] Universal authority belongs to Christ. The disciples receive a defined mission under Him. They are neither rivals to His sovereignty nor passive observers of His work.

A practical distinction helps: an assignment may authorize a person to act in one matter without authorizing that person to act in every matter. A teacher can explain Scripture and still need correction. A pastor can lead a congregation and still be accountable for financial decisions. A believer can pray confidently and still lack knowledge about a particular outcome. The name of Jesus never removes the difference between the Lord's knowledge and our limited understanding.

James brings resistance to the devil into the setting of submission to God. (7 “Submit yourselves therefore to God. Resist the devil, and he will flee from you.” — [James | 4 | 7, KJV](#)) [S140] This order should shape the tone of warfare ministry. We resist evil as people surrendered to God. We do not use spiritual authority to justify pride, cruelty, or the refusal to be corrected.

11 Praying in the name of Jesus in its full setting

Jesus' promises about asking in His name occur within the Farewell Discourse, where He prepares His disciples for His departure and their continuing mission. John 14 connects asking with the Father's glory. John 15 connects asking with abiding, His words, love, and lasting fruit. John 16 places asking within the movement from sorrow toward joy and the disciples' relationship with the Father. These promises should be heard together. ([John | 14 | 13-15](#)) [S066-S068] ([John | 15 | 7-8,12,16](#)) [S069-S072] ([John | 16 | 23-27](#)) [S073-S077]

(7 “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” — [John | 15 | 7, KJV](#)) [S069]

Abiding does not mean achieving such emotional intensity that God must respond. The branch depends on the vine, and Jesus' words remain in the disciples. Their desires are

being formed within that relationship. Prayer is therefore both bold asking and the schooling of desire. The believer learns to want what accords with Christ's teaching and mission.

(**23** "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." **24** "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." — [John | 16 | 23-24](#), KJV) [S073-S074]

John 16 distinguishes the disciples' immediate questions from their future asking of the Father, while assuring them of access through Jesus. In verses 26-27, Jesus expressly says that the Father Himself loves them. We should not picture a reluctant Father whom a compassionate Son must persuade to care. Christ's mediation reveals and opens access to the Father's loving purpose; it does not overcome a conflict of character between Father and Son.

The broad wording "whatsoever" deserves serious attention. The promises encourage substantial confidence, not reluctant prayer. Yet the same teaching identifies relationship, abiding, fruit, and the Father's glory. John's letter supplies an explicit statement of asking according to God's will. (**14** "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:" **15** "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." — [1 John | 5 | 14-15](#), KJV) [S143-S144] Thelema, θέλημα, means will, desire, or purpose according to its context. Here it is God's will, not the force of the petitioner's determination, that governs the confidence described. [L7]

James also identifies requests shaped by wrongful motives. ([James | 4 | 3](#)) [S139] A request cannot be evaluated merely by whether the speaker ended it with Jesus' name. We must consider what is being sought and why. This does not mean every delayed answer proves sinful motives. Paul's repeated prayer about his affliction receives an answer centered on sufficient grace rather than removal. ([2 Corinthians | 12 | 8-9](#)) [S101-S102] Scripture allows us to ask honestly while receiving an answer whose form differs from our expectation.

The words "in Jesus' name" remain a fitting confession at the end of prayer. They can also become familiar syllables spoken without attention. Their value is not a technique hidden in the pronunciation. They name the One through whom we approach God and express the relationship that should govern the request from beginning to end.

12 Access through the Son and confidence before the Father

A royal messenger traveling outward to deliver a decree and a believer approaching the Father in prayer are related but distinct pictures. The first emphasizes representation; the second also involves mediation, reconciliation, and adoption. We should not explain prayer solely as presenting royal paperwork that forces a response. The New Testament describes personal access through Christ and by the Spirit.

(**18** "For through him we both have access by one Spirit unto the Father." — [Ephesians | 2 | 18](#), KJV) [S105]

The surrounding passage concerns Jews and Gentiles brought near through Christ and reconciled within one body. Access is therefore both personal and communal. Jesus opens the way to the Father for those who belong to Him, across the divisions addressed in the

chapter. The same grace that permits me to draw near forbids me from treating fellow believers as spiritual outsiders because of ethnicity or social standing.

Mesites, μεσίτης, is the Greek term for mediator. First Timothy identifies the one mediator between God and humanity as Christ Jesus and immediately speaks of His self-giving ransom. (1 Timothy | 2 | 5-6) [S131-S132] Mediation in this context is grounded in His saving work, not in a magical use of a title. Hebrews likewise connects bold approach with the sympathetic High Priest who has been tested without sin. (14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” 15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” 16 “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” — Hebrews | 4 | 14-16, KJV) [S135-S137] [L7]

The word for boldness or confidence in Hebrews 4:16 is parrhesia, παρρησία. It can describe openness and freedom in speaking or approaching. Here it encourages us to seek mercy and grace. It does not mean insolence, superiority, or issuing orders to the throne. A person asking for mercy is acknowledging need even while trusting the welcome God provides. [L7]

This protects tender consciences. We do not need a flawless week before we may approach the Father. We come through Christ, confess sin, and receive cleansing. (1 John | 1 | 9) [S141] Obedience matters as the fruit of relationship, but it is not a second mediator standing beside Jesus. Our assurance depends on Him, while repentance keeps us truthful within that assurance.

It also protects us from spiritual presumption. Grace gives access to God, not permission to use His name as a shield against accountability. The privilege of drawing near should make us more teachable, more grateful, and more willing to confess where our conduct has contradicted our profession.

13 When the name is used without faithful representation

Acts 19 describes exorcists attempting to invoke Jesus as the One whom Paul preaches. (13 “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.” 14 “And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.” 15 “And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?” 16 “And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.” — Acts | 19 | 13-16, KJV) [S080-S083] The narrative contrasts God’s work through Paul with the attempt to use a borrowed name as a technique. Its outcome magnifies the name of the Lord Jesus and is followed by confession and the abandonment of magical practices. (Acts | 19 | 17-20) [S084-S087]

The point is not that the men failed to pronounce a Hebrew or Aramaic form correctly. Luke identifies no pronunciation defect. Nor does the account establish that every person who struggles in prayer lacks salvation. It exposes an attempt to appropriate Jesus’ name without the relation to Him embodied in faithful ministry. The name belongs to the living Lord; it is not a spiritual instrument detachable from Him.

Matthew 7 gives another serious warning. (21 “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.” **22** “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?” **23** “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” — [Matthew | 7 | 21-23, KJV](#) [S044-S046] People appeal to acts done in Jesus’ name, yet He describes them as workers of iniquity and denies knowing them. The passage prevents us from treating impressive ministry claims as sufficient evidence of faithful discipleship. Its emphasis belongs with Jesus’ surrounding teaching about fruit and obedience.

We should handle this warning pastorally. It does not say that a repentant believer who has sinned is beyond welcome. It challenges the confidence that rests in public religious performance while resisting the Father’s will. Assurance should be grounded in Christ and expressed through a truthful, repentant life, rather than through a list of spectacular claims.

Jeremiah states the same problem in prophetic terms: people can claim God’s name even when He has not sent them. (**21** “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.” — [Jeremiah | 23 | 21, KJV](#) [S034] ([Jeremiah | 23 | 25](#)) [S035] A personal impression may be meaningful, but it should not automatically become an unquestionable command for someone else. We can share an impression with humility, examine it in Scripture, and permit correction. A confident tone is not evidence of divine authorship.

14 The King whose authority is revealed through the cross

The decisive Christian picture of kingship is Jesus Himself. Before Pilate He distinguishes the source of His kingdom from the world’s order and points to the conduct His servants would otherwise undertake. (**36** “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” — [John | 18 | 36, KJV](#) [S078] His kingdom has consequences within the world, but its origin and governing character cannot be reduced to worldly domination.

Jesus explicitly contrasts the rulers who exercise lordship over others with the pattern He gives His disciples. Greatness among them takes the form of service. His own mission culminates in giving His life as a ransom for many. (**42** “But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.” **43** “But so shall it not be among you: but whosoever will be great among you, shall be your minister:” **44** “And whosoever of you will be the chiefest, shall be servant of all.” **45** “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” — [Mark | 10 | 42-45, KJV](#) [S050-S053] The authority of the King and the self-giving of the servant belong together.

Philippians describes His obedience unto death, even the death of the cross, before speaking of His exaltation and the name above every name. ([Philippians | 2 | 5-11](#)) [S117-S123] The movement matters for anyone who desires to represent Him. We cannot select the exalted name while ignoring the humility and obedience by which the passage teaches us to think and live.

Jo-el’s reflection on the cross presses this question into discipleship: we may be willing to carry the public identity of a follower while resisting the surrender that following requires.

Jesus calls the disciple to deny himself and take up his cross daily. Paul describes being crucified with Christ and living by faith in the Son who loved him and gave Himself for him. (23 “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” — [Luke | 9 | 23, KJV](#) [S056] (20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” — [Galatians | 2 | 20, KJV](#) [S103])

Figuratively placing ourselves upon a cross expresses the surrender of self-rule, pride, and sinful desire. It does not mean physically harming ourselves, supplying another atoning sacrifice, or treating abuse as a divine requirement. Christ’s saving offering is sufficient. Our participation takes the form of living unto God, yielding our members to righteousness, and obeying Him in the life He gives. ([Hebrews | 10 | 14](#)) [S138] ([Romans | 6 | 11-13](#)) [S088-S090]

Avoiding the cross can look ordinary: using God’s name to defend an untruth, refusing an apology because it may diminish status, demanding honor while neglecting service, or presenting personal ambition as a divine command. Taking up the cross may mean telling the truth at a cost, forgiving without denying wrongdoing, relinquishing a dishonest advantage, or accepting correction. These are applications of discipleship, not a list of hardships we must manufacture to prove devotion.

The name of the King should therefore make us courageous and gentle. We can speak firmly without humiliating people. We can reject evil without making personal enemies the center of our identity. We can trust Christ’s victory while following the way of the crucified and risen Lord.

15 Representing Jesus in ordinary words and deeds

Colossians 3 places doing everything in Jesus’ name within a description of compassion, kindness, humility, patience, forgiveness, love, peace, and thankfulness. ([Colossians | 3 | 12-17](#)) [S124-S129] The command concerns the whole texture of life. It includes the public prayer and the private conversation after the prayer, the sermon and the response to criticism, the promise and the work required to keep it.

In business, representing Jesus may require truthful pricing, accurate claims, fair treatment, and an honest response when something fails. Saying that a project is “for the kingdom” cannot replace responsible planning or excuse a broken agreement. The application is straightforward: words and deeds should be fitting for the Lord whose name we profess.

In conflict, we should distinguish faithfulness from winning. A person may disagree with our interpretation without opposing Christ. We can explain our reasons, listen, and correct a mistake without surrendering the truth. When correction is necessary, gentleness and patience belong to the Lord’s servant. ([2 Timothy | 2 | 24-25](#)) [S133-S134]

In prayer for another person, confidence should coexist with compassion. We can ask God to heal, provide, deliver, or guide without making a promise about an outcome He has not specifically revealed. A person’s continuing illness or hardship should not become evidence we invent against their faith. Paul’s testimony about grace in weakness warns against that simplistic judgment. ([2 Corinthians | 12 | 8-9](#)) [S101-S102]

In spiritual warfare, submission to God, truthful thinking, prayer, and steadfast faith belong together. The armor passage identifies the conflict as spiritual, and the weapons passage

directs thought toward obedience to Christ. (Ephesians | 6 | 10-18) [S106-S114] (2 Corinthians | 10 | 3-5) [S098-S100] The name of Jesus is honored when our resistance to evil is itself truthful, disciplined, and obedient.

Before saying “in the name of the King,” we can ask: What has He actually authorized? Does this action accord with His teaching? Does it serve His purposes or protect my pride? Am I willing to be corrected? These questions do not weaken faith. They help ensure that the confidence we express belongs to faithful representation.

16 A teaching outline and questions for reflection

A message can open with the royal messenger at the gate, making clear that the picture is an illustration. Move first to Esther’s decree to explain authorization, then to the misuse of Ahab’s seal to show why official appearance does not establish righteousness. The contrast prepares hearers to test claims by their source, content, and character. (Esther | 8 | 8) [S029] (1 Kings | 21 | 8-10) [S022-S024]

The first movement is identity: whose name do we carry? Explain shem and onoma through their contexts, then use the Lord’s self-proclamation to connect His name with His revealed character. The second movement is commission: what have we been sent to do? Use Jesus’ sending and Paul’s embassy of reconciliation. The third movement is prayer: through whom do we approach the Father, and whose will governs the request? (Exodus | 34 | 5-7) [S002-S004] (John | 20 | 21) [S079] (2 Corinthians | 5 | 18-20) [S094-S096] (Ephesians | 2 | 18) [S105] (1 John | 5 | 14) [S143]

The fourth movement is surrender: will we carry the King’s name in the manner of the King? Bring the message to the cross, service, and ordinary obedience. Conclude with a call to approach the Father confidently through Christ and to represent Christ truthfully before others. The invitation should lead to repentance, assurance, and practical faithfulness rather than anxiety about pronouncing a formula perfectly. (Mark | 10 | 42-45) [S050-S053] (Luke | 9 | 23) [S056] (Colossians | 3 | 17) [S129]

Reflection 1. When I say “in Jesus’ name,” what do I believe I am asking or confessing? How does John 14 connect that asking with the Father’s glory?

Reflection 2. What is the difference between carrying the King’s authorized message and adding His name to my own preference? Which current decision requires that distinction?

Reflection 3. How do Abba in Gethsemane and boldness in Hebrews 4 belong together? What would confident surrender sound like in my own prayer?

Reflection 4. How does Paul’s imprisonment challenge the assumption that spiritual authority always produces immediate outward victory? What form might faithfulness take under present difficulty?

Reflection 5. In what relationship, responsibility, or conflict does my conduct need to agree more closely with the name I confess? What specific act of truthfulness, service, or repentance can follow?

A prayer for response: Father, thank You for welcoming us through Your Son. Teach us to ask with confidence and to surrender our desires to Your will. Keep us faithful to the message You have entrusted to Your people. Correct every use of Your name that protects our pride or disguises our own purposes. Let our words and deeds honor Jesus, and form in us His humility, courage, love, and obedience. We come through Him and pray in His name. Amen.

Appendix A Original language word studies

These entries identify words and forms used in this study. A root is a lexical family, not a hidden sentence; an inflected form expresses a word's role in its sentence. Hebrew, Biblical Aramaic, and Greek are distinguished below. Strong's numbers are reference indexes, not part of the inspired text. Select a lexical source link for the entry and compare its usage with the cited passages.

Hebrew terms

Shem שֵׁם — **Name reputation or renown**

The phrase in Esther 8:8 identifies the king whose name authorizes the writing. Exodus 34:5–7 connects the Lord's proclaimed name with His character through the narrative itself. Do not substitute every possible sense into each occurrence. [Lexical source H8034](#)

Beshem hammelekh בְּשֵׁם הַמֶּלֶךְ — **In the name of the king**

Phrase in Esther 8:8. Be- is the prefixed preposition; shem stands in a construction with hammelekh, the king. The relationship between the nouns identifies whose name is invoked; it does not identify the messenger as the king. [Lexical source H8034](#)

Melekh מֶלֶךְ — **King**

A noun for a king. The definite form hammelekh means the king. The related Aramaic noun is separately indexed under H4430. Shared consonants do not justify constructing a hidden pictorial definition from individual letters. [Lexical source H4428](#)

Tabbaat טַבַּעַת — **Ring**

Esther 8 uses the king's ring in the authorization and sealing of royal correspondence. Its administrative function must be inferred from this context rather than assigned to every biblical occurrence of a ring. [Lexical source H2885](#)

Chatam חָתַם — **Seal or affix a seal**

The verbal family used for sealing in Esther 8:8. A seal can attest a document's source, but Jezebel's use of a royal seal demonstrates that an official instrument can be misused. [Lexical source H2856](#)

Chotam חוֹתָם — **Seal or signet**

The noun appears with Ahab's seal in 1 Kings 21:8. A seal's authenticating function is distinct from the moral truth of what the sealed document commands. [Lexical source H2368](#)

Shalach שָׁלַח — **Send or dispatch**

Jeremiah 23:21 contrasts a claimed prophetic mission with the Lord's denial that He sent the speakers. The verb has many ordinary uses as well; it does not always confer a formal religious office. [Lexical source H7971](#)

Aramaic terms

Shum and beshum שֻׁם / בְּשֻׁם — **Name and in the name**

Ezra 5:1 uses beshum for prophecy in the name of Israel's God. This is an attested Aramaic parallel to the Hebrew expression, not a reconstructed original behind John's Greek wording. [Lexical source H8036](#)

Shemeh שְׁמַיָּהּ — **His name**

An inflected form of the Aramaic noun in Daniel 2:20. The suffix refers to the one whose name is blessed. It does not create a distinct theological category from the noun name.

[Lexical source H8036](#)

Malka מַלְכָּא — **The king in common contextual usage**

An emphatic-state form of the Biblical Aramaic noun indexed under H4430. Daniel 2:37 addresses a human king while attributing the gift of his kingdom to the God of heaven.

Malka is a noun here, not a verb meaning to reign. [Lexical source H4430](#)

Sholtan שְׁלִטָּא — **Dominion or ruling authority**

Daniel 7:14 describes the enduring dominion given to the one like a son of man. The root family sh-l-t concerns rule or mastery; the vision supplies the particular scope of the dominion. [Lexical source H7985](#)

Abba אבָּא / Ἀββᾶ — **Father as an address**

Preserved in Greek letters in Mark 14:36, Romans 8:15, and Galatians 4:6. It expresses filial address with intimacy and reverence. The Greek index number reflects its preservation in the Greek New Testament, not a Greek origin. [Lexical source G5](#)

Maranatha μαρاناθα — **An expression concerning our Lord and His coming**

Preserved in Greek letters in 1 Corinthians 16:22. Often divided marana tha and read Our Lord come; another traditional division yields Our Lord has come. Segmentation and verbal force are discussed. The entry does not require a speculative reconstruction of Jesus' pronunciation. [Lexical source G3134](#)

Greek terms**Onoma** ὄνομα — **Name**

Depending on context it can designate a personal name or refer to the person and standing associated with the name. In representative constructions it can concern authority. Context decides which sense is active. [Lexical source G3686](#)

En to onomati mou ἐν τῷ ὀνόματί μου — **In my name**

John 14:13. En takes the dative onomati here, with mou meaning my. Grammar identifies the expression; the Farewell Discourse supplies its relationship to Jesus, prayer, fruit, and the Father's glory. [Lexical source G3686](#)

Kyrios κύριος — **Lord master or owner**

The term has both ordinary and theological uses. Its force when applied to Jesus must be interpreted through the passage and the New Testament's account of His identity, not through a dictionary gloss alone. [Lexical source G2962](#)

Basileia βασιλεία — **Kingdom kingship or royal rule**

John 18:36 concerns the source and character of Jesus' kingdom. Kingdom can concern the exercise of rule as well as the realm over which rule is exercised; it is not limited to a geographical territory. [Lexical source G932](#)

Apostello ἀποστέλλω — **Send or dispatch**

John 20:21 uses a form for the Father's sending of Jesus. Commission and purpose emerge from context; the verb does not always mean a divine sending in every Greek sentence.

[Lexical source G649](#)

Pempro πέμπω — Send

John 20:21 uses this verb for Jesus sending the disciples. It overlaps with apostello. The two should not be assigned an absolute division between ordinary errands and divinely authorized missions. [Lexical source G3992](#)

Apostolos απόστολος — Sent representative or apostle

Related to apostello. The New Testament gives particular persons apostolic responsibilities, but etymology alone does not confer their office or authority on everyone who undertakes a task. [Lexical source G652](#)

Presbeuo πρεσβεύω — Act as an ambassador or envoy

The verb behind Paul's ambassador language in 2 Corinthians 5:20 and Ephesians 6:20. Reconciliation is the content of the embassy in the former passage; chains are the setting in the latter. [Lexical source G4243](#)

Exousia ἐξουσία — Authority right or jurisdiction

Matthew 28:18 concerns Christ's universal authority. Luke 10:19 concerns authority He grants. The two settings distinguish the Lord's comprehensive reign from a particular entrusted mission. [Lexical source G1849](#)

Dynamis δύναμις — Power ability or mighty working

Luke 10:19 uses the term of the enemy's power. Its contrast with exousia is useful there but does not establish that the two words never overlap in semantic range. [Lexical source G1411](#)

Thelema θέλημα — Will desire or purpose

First John 5:14 identifies God's will as the setting of confident asking. The word does not mean that human determination can compel God to grant a request. [Lexical source G2307](#)

Mesites μεσίτης — Mediator

First Timothy 2:5 identifies Christ Jesus as the one mediator, and verse 6 connects His work with His self-giving ransom. The role is grounded in His person and saving work. [Lexical source G3316](#)

Parrhesia παρρησία — Boldness confidence or openness

Hebrews 4:16 invites a confident approach to receive mercy and grace. The context gives the boldness a reverent and dependent character rather than the right to issue orders to God. [Lexical source G3954](#)

Appendix B Numbered Scripture texts

Every verse cited in the main study is reproduced in full from the King James Version. Consecutive numbers S001 onward identify study entries; the book chapter and Bible verse remain explicitly labeled. Repeated citations share one entry. Entries follow canonical order. Gaps in Bible verse numbers mean only the cited verses are included. The references in the study link directly to the first verse of each cited passage.

Exodus 20

[S001] Exodus | 20 | 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exodus 34

[S002] Exodus | 34 | 5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

[S003] Exodus | 34 | 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

[S004] Exodus | 34 | 7 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.

Numbers 6

[S005] Numbers | 6 | 22 And the LORD spake unto Moses, saying,

[S006] Numbers | 6 | 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

[S007] Numbers | 6 | 24 The LORD bless thee, and keep thee:

[S008] Numbers | 6 | 25 The LORD make his face shine upon thee, and be gracious unto thee:

[S009] Numbers | 6 | 26 The LORD lift up his countenance upon thee, and give thee peace.

[S010] Numbers | 6 | 27 And they shall put my name upon the children of Israel; and I will bless them.

1 Samuel 17

[S011] 1 Samuel | 17 | 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

[S012] 1 Samuel | 17 | 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

[S013] 1 Samuel | 17 | 47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

1 Samuel 25

[S014] 1 Samuel | 25 | 5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

[S015] 1 Samuel | 25 | 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

[S016] 1 Samuel | 25 | 10 And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

[S017] 1 Samuel | 25 | 11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

[S018] 1 Samuel | 25 | 12 So David's young men turned their way, and went again, and came and told him all those sayings.

[S019] 1 Samuel | 25 | 13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

[S020] 1 Samuel | 25 | 32 And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

[S021] 1 Samuel | 25 | 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

1 Kings 21

[S022] 1 Kings | 21 | 8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

[S023] 1 Kings | 21 | 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

[S024] 1 Kings | 21 | 10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

Ezra 5

[S025] Ezra | 5 | 1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

[S026] Ezra | 5 | 2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

[S027] Ezra | 5 | 3 At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

Esther 8

[S028] Esther | 8 | 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

[S029] Esther | 8 | 8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

[S030] Esther | 8 | 10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

[S031] Esther | 8 | 11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

Psalms 118

[S032] Psalms | 118 | 26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Proverbs 22

[S033] Proverbs | 22 | 1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

Jeremiah 23

[S034] Jeremiah | 23 | 21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

[S035] Jeremiah | 23 | 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

Ezekiel 36

[S036] Ezekiel | 36 | 22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

[S037] Ezekiel | 36 | 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

Daniel 2

[S038] Daniel | 2 | 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

[S039] Daniel | 2 | 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

[S040] Daniel | 2 | 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Daniel 7

[S041] Daniel | 7 | 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

[S042] Daniel | 7 | 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Matthew 5

[S043] Matthew | 5 | 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matthew 7

[S044] Matthew | 7 | 21 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.

[S045] Matthew | 7 | 22 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?

[S046] Matthew | 7 | 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 28

[S047] Matthew | 28 | 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

[S048] Matthew | 28 | 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[S049] Matthew | 28 | 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 10

[S050] Mark | 10 | 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

[S051] Mark | 10 | 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

[S052] Mark | 10 | 44 And whosoever of you will be the chiefest, shall be servant of all.

[S053] Mark | 10 | 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 14

[S054] Mark | 14 | 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

[S055] Mark | 14 | 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke 9

[S056] Luke | 9 | 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke 10

[S057] Luke | 10 | 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

[S058] Luke | 10 | 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

John 1

[S059] John | 1 | 1 In the beginning was the Word, and the Word was with God, and the Word was God.

[S060] John | 1 | 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 5

[S061] John | 5 | 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

[S062] John | 5 | 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

[S063] John | 5 | 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

John 12

[S064] John | 12 | 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

John 13

[S065] John | 13 | 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

John 14

[S066] John | 14 | 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

[S067] John | 14 | 14 If ye shall ask any thing in my name, I will do it.

[S068] John | 14 | 15 If ye love me, keep my commandments.

John 15

[S069] John | 15 | 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

[S070] John | 15 | 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

[S071] John | 15 | 12 This is my commandment, That ye love one another, as I have loved you.

[S072] 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 of the Father in my name, he may give it you.

John 16

[S073] John | 16 | 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

[S074] John | 16 | 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

[S075] John | 16 | 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

[S076] John | 16 | 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

[S077] John | 16 | 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 18

[S078] John | 18 | 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 20

[S079] John | 20 | 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

Acts 19

[S080] Acts | 19 | 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

[S081] Acts | 19 | 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

[S082] Acts | 19 | 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

[S083] Acts | 19 | 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

[S084] Acts | 19 | 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

[S085] Acts | 19 | 18 And many that believed came, and confessed, and shewed their deeds.

[S086] Acts | 19 | 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

[S087] Acts | 19 | 20 So mightily grew the word of God and prevailed.

Romans 6

[S088] Romans | 6 | 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[S089] Romans | 6 | 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

[S090] Romans | 6 | 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 8

[S091] Romans | 8 | 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

1 Corinthians 16

[S092] 1 Corinthians | 16 | 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

2 Corinthians 1

[S093] 2 Corinthians | 1 | 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 Corinthians 5

[S094] 2 Corinthians | 5 | 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

[S095] 2 Corinthians | 5 | 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

[S096] 2 Corinthians | 5 | 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

[S097] 2 Corinthians | 5 | 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 10

[S098] 2 Corinthians | 10 | 3 For though we walk in the flesh, we do not war after the flesh:

[S099] 2 Corinthians | 10 | 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

[S100] 2 Corinthians | 10 | 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

2 Corinthians 12

[S101] 2 Corinthians | 12 | 8 For this thing I besought the Lord thrice, that it might depart from me.

[S102] 2 Corinthians | 12 | 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Galatians 2

[S103] Galatians | 2 | 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 4

[S104] Galatians | 4 | 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Ephesians 2

[S105] Ephesians | 2 | 18 For through him we both have access by one Spirit unto the Father.

Ephesians 6

[S106] Ephesians | 6 | 10 Finally, my brethren, be strong in the Lord, and in the power of his might.

[S107] Ephesians | 6 | 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

[S108] Ephesians | 6 | 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

[S109] Ephesians | 6 | 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

[S110] Ephesians | 6 | 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

[S111] Ephesians | 6 | 15 And your feet shod with the preparation of the gospel of peace;

[S112] Ephesians | 6 | 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

[S113] Ephesians | 6 | 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

[S114] Ephesians | 6 | 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

[S115] Ephesians | 6 | 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

[S116] Ephesians | 6 | 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Philippians 2

[S117] Philippians | 2 | 5 Let this mind be in you, which was also in Christ Jesus:

[S118] Philippians | 2 | 6 Who, being in the form of God, thought it not robbery to be equal with God:

[S119] Philippians | 2 | 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[S120] Philippians | 2 | 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[S121] Philippians | 2 | 9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

[S122] Philippians | 2 | 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

[S123] Philippians | 2 | 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 3

[S124] Colossians | 3 | 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

[S125] Colossians | 3 | 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

[S126] Colossians | 3 | 14 And above all these things put on charity, which is the bond of perfectness.

[S127] Colossians | 3 | 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

[S128] Colossians | 3 | 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[S129] Colossians | 3 | 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1 Thessalonians 5

[S130] 1 Thessalonians | 5 | 21 Prove all things; hold fast that which is good.

1 Timothy 2

[S131] 1 Timothy | 2 | 5 For there is one God, and one mediator between God and men, the man Christ Jesus;

[S132] 1 Timothy | 2 | 6 Who gave himself a ransom for all, to be testified in due time.

2 Timothy 2

[S133] 2 Timothy | 2 | 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

[S134] 2 Timothy | 2 | 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Hebrews 4

[S135] Hebrews | 4 | 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

[S136] Hebrews | 4 | 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

[S137] Hebrews | 4 | 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 10

[S138] Hebrews | 10 | 14 For by one offering he hath perfected for ever them that are sanctified.

James 4

[S139] James | 4 | 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

[S140] James | 4 | 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1 John 1

[S141] 1 John | 1 | 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 4

[S142] 1 John | 4 | 1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1 John 5

[S143] 1 John | 5 | 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

[S144] 1 John | 5 | 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Revelation 22

[S145] Revelation | 22 | 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Appendix C Sources and interpretation notes

Scripture supplies the primary evidence for the theological argument. Historical comparisons illustrate the setting without replacing the text. Lexical sources clarify attested usage; they cannot establish a doctrine apart from context. Research checked October 13 2026.

[L1] Hebrew vocabulary and the royal phrase

Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, entries indexed as H8034, H4428, H2885, H2856, H2368, and H7971. Read alongside the Hebrew text of Esther 8:8 and the biblical narratives. Individual lexical links appear in Appendix A. [Read source](#)

[L2] Biblical Aramaic vocabulary

Biblical Aramaic entries H8036 for name, H4430 for king, and H7985 for dominion, together with Ezra 5:1, Daniel 2:20–21 and 37, and Daniel 7:13–14. Aramaic entries may appear within a website’s Hebrew index. The actual noun forms and verse contexts take priority over supplementary topical summaries. [Read source](#)

[L3] Aramaic preserved in the Greek New Testament

Thayer and concordance entries G5 and G3134. Abba is preserved in Mark 14:36, Romans 8:15, and Galatians 4:6. The analysis of Maranatha in 1 Corinthians 16:22 is discussed; the paper identifies the common imperative reading without concealing the traditional alternative. [Read source](#)

[L4] Greek name lord and kingdom

Thayer, *A Greek English Lexicon of the New Testament*, entries G3686, G2962, and G932. Greek constructions are interpreted in their sentences, especially John 5:43, John 14:13, Matthew 28:19, and Colossians 3:17. Lexical glosses identify ranges of use rather than complete doctrines. [Read source](#)

[L5] Sending and representation

Thayer entries G649, G3992, G652, and G4243, read with John 20:21, 2 Corinthians 5:18–21, and Ephesians 6:19–20. Related words are distinguished from the offices and commissions described in particular texts. [Read source](#)

[L6] Authority and power

Thayer entries G1849 and G1411. Luke 10:19 provides a contextual contrast; it should not be converted into an absolute separation of the words’ entire semantic ranges. Matthew 28:18–20 locates the disciples’ commission beneath Christ’s authority. [Read source](#)

[L7] Will mediation and confidence

Thayer entries G2307, G3316, and G3954. Read with 1 John 5:14–15, 1 Timothy 2:5–6, and Hebrews 4:14–16. The theological synthesis depends on those passages rather than on etymology alone. [Read source](#)

[H1] A later Jewish comparison concerning agency

Mishnah Berakhot 5:5, available through Sefaria. The Mishnah is a later compiled rabbinic source, conventionally placed around the beginning of the third century CE. The agency

saying is used as a comparison, not proof of a verbatim rule quoted by Jesus or a complete explanation of Johannine Christology. [Read source](#)

[T1] King James Version text

Public-domain KJV transcription used for consistent quotation. Spacing before punctuation has been normalized. Each selected verse is reproduced in full. Canonical book order provides the stable order of the consecutive Scripture study numbers. [Read source](#)

[T2] Independent KJV comparison

A second KJV transcription used to check cited verse wording. Orthographic differences such as Judaea and Judæa may occur between electronic editions without changing the substance of a verse. [Read source](#)

How the language evidence is used

The Hebrew discussion concerns the texts of Israel's Scriptures and the covenantal patterns those texts describe; it does not posit one timeless mindset shared by every Hebrew speaker. The Aramaic section uses actual biblical Aramaic passages and Aramaic expressions preserved in Greek letters. It does not claim a lost Aramaic original for the Gospel of John. The Greek section follows the wording of the New Testament. Transliteration conventions vary, and related languages do not make every cognate expression identical in meaning.

Brown-Driver-Briggs and Thayer are historical lexicons reproduced through the linked reference pages. Their lexical entries are distinguished from supplementary website devotional summaries. Their age also means that an entry is a study aid rather than the final word on a disputed question. The paper marks interpretive alternatives where they matter, particularly for Maranatha and the limits of the agency comparison.

Illustration and application

The messenger at a city gate is a teaching illustration. Esther's royal seal provides a biblical analogy for authorization, not a promise that every Christian declaration becomes an irreversible decree. References to carrying the cross describe discipleship and surrender; Christ's unique atoning work remains sufficient. The cover artwork symbolizes commission, Scripture, and the cross rather than reconstructing one documented historical event.