

We Need the Truth About “Praying to Jesus”

Jason Patrick Hilburn

Introduction - Why Do We Need The Truth?

Why do Christians need the Truth about praying to Jesus? Does it really matter how Christians pray? Can Christians worship God any way their emotions lead them, or must they faithfully adhere to God’s instructions? Jesus did not tell the Samaritan woman at the well that worship is subjective, or that it does not matter how one worships; He very clearly taught that true worshipers are those who worship God the way God has specified (Jn. 4:20-24). Prayer is an act of worship, and the fundamental Truth regarding who should be addressed in prayer is needed for Christians to perform this act of worship properly. May men never forget that worshipping in unauthorized ways is “evil” (I Jn. 3:12; cf. Gen. 4:1-7; Ex. 32; Lev. 10:1-3; I Sam. 15:22-23; I Kgs. 12:26-33; 13:33-34; 14:9, 16; 15:30, 34; 16:2; Mt. 15:9; Col. 2:23; Heb. 11:4, et al.). This realization should cause Christians to be extremely careful about how they worship.

After two sons of Aaron were devoured by fire for offering unauthorized worship, this is what God had to say: “...I will be sanctified in them that come nigh me, and before all the people I will be glorified” (Lev. 10:3). Even though Aaron had just lost his two eldest sons, he understood what God meant, and he “held his peace.” Those who presume to worship God in an unauthorized way fail to sanctify and glorify God, and they also demonstrate a lack of faith (Heb. 11:4; cf. Rom. 10:17).

The Truth on this subject is also needed for Christians to be sanctified, or set apart from the world, as Jesus requested in His prayer to the Father (Jn. 17:17, 19). Those of the world pray to angels, human ancestors, so-called “saints,” Mary, and others. What sets true worshipers apart from false, worldly “worshipers” when it comes to prayer? True worshipers make sure they have divine authority from God’s Word for their actions in prayer, rather than praying according to the

instructions of uninspired men or simply by the way they feel (Jn. 4:23-24; 17:17; cf. I Sam. 15:22-23; Ps. 118:8; Prov. 14:12; 16:25; Col. 3:17).

The Truth on this subject is also needed for Christians to be united together as one. This was Jesus' most frequent request in His prayer to the Father, with Him using the word "one" no less than six times (Jn. 17:11, 20-23). The unity the Lord desires happens when Christians do what the Apostle Paul wrote:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (I Cor. 1:10; cf. 14:37; Phil. 3:16; Amos 3:3).

Can Christians all "speak the same thing" and "be perfectly joined together in the same mind and in the same judgment" regarding prayer? To say no is to say that Christians are unable to obey God's commands to do so; yet that is not the case (I Jn. 5:3). Are Christians willing to preserve unity and peace within the body of Christ by adhering to what the Spirit has clearly revealed, "endeavouring to keep the unity of the Spirit in the bond of peace"? (Eph. 4:3).

God's Word answers the question of whether or not Christians may pray to Jesus or the Holy Spirit. However, the refusal of many to accept God's Truth has removed unity and peace from some congregations. Congregations have faced serious problems and even divided within recent years because of this issue (cf. Rom. 16:16-19; II Cor. 11:3-4). To be united and "speak the same thing" regarding prayer or any other spiritual matter requires Christians to "speak as the oracles of God" (I Pet. 4:11; cf. Isa. 8:20; II Tim. 1:13). Therefore, what do the oracles of God reveal?

What Is the Truth?

The Truth is that men must be taught how to pray properly, and Christians have been consistently taught to pray always to their Father. When Jesus' disciples asked to be taught how

to pray, Jesus did not tell them it did not matter. He gave them a basic pattern to follow, which included the One they were to address in prayer:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name... (Lk. 11:1-2).

On another occasion in a different location, Jesus taught the exact same pattern of praying to the Father! (the “Sermon on the Mount,” Mt. 6:6-15). Although the “model prayer” was not meant to be a fully-comprehensive or permanent model in every way (cf. Jn. 16:24; I Tim. 2:1-6), the teaching that Christians are to pray to the Father remained consistent throughout the Gospel accounts and the entire New Testament Scriptures (Jn. 14:6, 13-14; 15:7-8, 16; 16:23-29; Rom. 15:30; Eph. 3:14; 5:20; Phil. 4:6-7; Col. 3:17; I Jn. 3:21-24; Rev. 7:17-8:4, et al.), and Christians are bound to teach what Christ and the apostles taught (cf. Mt. 28:20; Acts 2:42; I Cor. 14:37).

The New Testament contains consistent, clear, comprehensive language teaching Christians to pray to God “in every thing,” “always,” and “for all things” (Phil. 4:6; Eph. 5:20), and Christians are to ask Jesus “nothing” in prayer (Jn. 16:23-29). The prayers of “all saints” ascend “up before God” (Rev. 8:3-4). There is an overwhelming number of passages teaching Christians to pray to the Father, even though Jesus was present in the context of the said passages (cf. Mt. 6:6-15, 7:7-11; Lk. 11:1-13; Jn. 14:6, 12-14, 15:16, 16:23-29; Acts 4:24-31; Phil. 1:2-4, 4:6-7; Rom. 1:7-10, 7:25, 14:6, 15:30; I Cor. 1:2-4, 1:13-14, 15:57; II Cor. 2:14, 4:14-15, 9:8-15, 13:5-7; Eph. 1:16-17, 3:14-21, 5:19-20; Col. 1:2-3, 1:12-13, 3:16-17, 4:2-3; I Th. 2:13-14, 3:9-11; II Th. 1:2-3, 1:11-12, 2:13-14; II Tim. 1:2-3; Phile. 3-4; Heb. 7:25; James 1:1-5; I Jn. 1:9-2:1, 3:20-24; Rev. 7:17-8:4). Did the Holy Spirit ignore, dishonor, or forget about Jesus in such passages, *or did He know exactly what He was doing?*

There are actually several passages in which all three Members of the Godhead are mentioned, yet prayers are explicitly described as being directed to the Father, with no hint of prayers being directed to the Son or the Spirit (Rom. 15:30; Eph. 1:13-17; 3:14-16; 5:18-20; I Thess. 1:2-5; II Thess. 2:13-14; I Jn. 3:21-24). Much more evidence could be brought forth from the Scriptures to prove that the Godhead intends for Christians to address only the Father in prayer, but another question needs to be answered.

Why Do Some Believe Otherwise?

Considering the clarity with which the Scriptures teach Christians to pray “always” to their Father, why is it that some have openly taught or advocated the doctrine of praying to Jesus? There are numerous arguments, although none of them warrant belief in such a doctrine. The following is a brief survey of those arguments.

They Say Others Are Dishonoring Deity

A close look at the arguments used by advocates of praying to Jesus reveals that many of them are based on emotions rather than sound reasoning. They are emotionally sympathetic towards Jesus and the Holy Spirit, who do not seem to be getting as much attention in prayer—as if Christians are mistreating them by obeying God’s commands. How long will it be before the same men argue that Christians should spend some time during Communion focusing on the Holy Spirit, just to be fair to Him? After all, they are already teaching that Christians may pray to the Holy Spirit because He is divine.

They misuse God’s description of Himself as “jealous” to teach that all Members of the Godhead should be treated the same way (as if Godhead Members would be jealous of one another!). Taking that erroneous viewpoint will inevitably cause one to veer from God’s divine instructions for worship. Even though the Holy Spirit is Deity, Jesus did not teach men to pray

to the Holy Spirit, but to the Father; furthermore, Jesus Himself did not pray to the Spirit. Would anyone accuse Jesus of being unfair to the Holy Spirit because Jesus did not teach His disciples to pray to the Spirit? Does this fact call the Spirit's deity into question? Did this make the Holy Spirit "jealous" of the Father? Of course not! The logic being used by advocates of praying to Jesus leads to absurd conclusions, and *the fact that Jesus did not teach His followers to pray to the Holy Spirit does away with the argument that men may pray to Jesus or the Spirit simply because of their godhood.*

Advocates of praying to Jesus use John 5:23 to claim that Christians should honor the Son exactly as they honor the Father, but they contradict themselves when they say that prayers are generally addressed to the Father. They thus admit that John 5:23 is not to be literally applied in every sense, and that Christians should not treat the Father and the Son exactly the same. The point Jesus was making in the events recorded in John chapter five was not that men should pray to Him, but that He is Deity, and that He will be man's Judge (Jn. 5:21-29); therefore, Jesus should be believed, honored, and obeyed (Jn. 5:23-24, 29; cf. 8:48-49; 12:48). However, just because one claims to be "honoring" the Lord Jesus with his lips does not mean he is actually doing what the Lord said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46; cf. cf. 6:47-49; Mt. 7:21-23; 15:8-9; Col. 3:17; Heb. 5:9). Although those who pray to Jesus would claim to do so because they love Jesus, Jesus Himself said, "If ye love me, keep my commandments" (Jn. 14:15; cf. I Jn. 2:3-6; 5:3). This would include His commandments regarding praying to the Father and asking Jesus "nothing" in prayer (Jn. 16:23-29).

If men really want to honor Deity, let them be "swift to hear" and "slow to speak," not going beyond what is authorized (Jas. 1:19; cf. Ecc. 5:1-2; Jas. 1:18-25; Jn. 4:23-24; 14:15; Col.

3:17; I Cor. 4:6; Heb. 7:14; II Jn. 9). Christians must not ignore definitive divine instructions for various acts of worship (whether prayer or any other), lest they dishonor Deity through presumption (cf. I Sam. 13:12-13). The Holy Spirit Himself clearly commands men to pray to the Father “always for all things,” and He says, “to obey is better than sacrifice” (Eph. 5:20; I Sam. 15:22-23; cf. Rom. 15:4). Advocates of praying to Jesus are implying the exact opposite, that “to sacrifice is better than obedience”!

All Christians need to understand that when a Christian addresses his prayer to the Father in the name of Jesus, no Person of the Godhead is excluded; both the Holy Spirit and Jesus are actively fulfilling their roles in that prayer. The Christian should not presume to address Jesus or the Spirit directly to prompt them to be active during his prayer to the Father. If such were necessary, Christians would be required to address all three Persons in every single prayer! This is obviously not how the Scriptures teach men to pray. Christians should not assume that praying only to the Father dishonors Jesus or the Holy Spirit, because they all have their own active, individual roles when it comes to prayer.

They Interpret Greetings and Well-Wishes as Prayers

Please notice the following words written by the Apostle Paul: “...Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ” (I Th. 1:1). Is this a prayer to the Father and Son, as some would allege? First of all, the pronoun “you” indicates who is being addressed (the Thessalonians). God inspired these words, and this is a greeting from the Father and Son to the Thessalonians—not a prayer from Paul to the Father and Son! Even though Jesus is mentioned, notice in the very next verse Paul mentioned praying to God always: “We give thanks to God always for you all, making mention of you in our prayers” (I Th. 1:2). “Grace”

was a common greeting among the Greeks, and “peace” was a common greeting among the Jews (Winton, 7). These were not prayers to Jesus!

One must remember that most of the “books” of the New Testament were actually epistles. These were letters addressed to individuals or groups, containing standard elements of letters, such as greetings and closing “farewell” remarks expressing “well-wishes” (cf. III Jn. 14). Salutations such as “grace and peace” and various closing remarks were not meant to be interpreted as prayers, as I Thessalonians 1:1-2 and practically all of Paul’s epistles clearly indicate.

They Misapply Old Testament Contexts

Since advocates of praying to Jesus have found no solid ground for their doctrine in the New Testament, they have attempted to go back to the Psalms to prove that Christians may pray to Jesus. Such is reminiscent of the advocate of mechanical instruments in worship going back there looking for the doctrine he so desperately desires to prove. Do true worshipers go to Psalm 150 and argue for mechanical instruments in worship today? Do true worshipers go to Psalm 66:15 and argue for the reinstatement of animal sacrifices? What proves too much proves nothing. New Testament Christians understand more about the Godhead than men of past dispensations, and some acts of New Testament worship require Christians to focus on one particular Member of the Godhead (cf. I Cor. 11:29; Jn. 16:23).

Please note that when Jesus’ disciples came asking to be taught how to pray, Jesus did *not* say, “Have ye not read? Did ye not learn how to pray from the Psalms?” Although Jesus used the phrase “Have ye not read?” quite often, He did not say this regarding prayer. Jesus did not teach Christians to worship like people did under the Old Testament. He taught them a new way to pray (Mt. 6:9ff; Lk. 11:1ff), and later He even modified the pattern again, to take into

consideration changes occurring after His death (praying to the Father in Jesus' name, Jn. 16:23-24).

Prayer in the New Testament is different than it ever was under the Old Testament. As a matter of fact, no act of worship in the New Testament is exactly the same as similar acts of the Old Testament! Although Christians offer music to God, there are no mechanical instruments; although Christians give, there is no tithing system; although there is preaching, the Message is different; although Christians partake of unleavened bread, it is not the Passover; and although there is prayer, it is performed differently (approaching the Father's throne in the name of our High Priest; Heb. 7:25). New Testament worship is *new* and different, with *new* instructions to be followed! If one must go to the *Old* Testament to try to prove that today's *New* Testament Christians may pray to Jesus, he is surely in short supply of New Testament authority.

They Muddy the Waters

When advocates of praying to Jesus publish their materials, readers must be very careful to differentiate the propriety of worshiping Christ at all from the specific act of praying to Christ. If the reader is not careful, he will find himself agreeing that one may pray to Jesus, even though the only point made was that Jesus can be worshiped. The truth is that Christ should be worshiped, but only in authorized ways (Jn. 5:23; 16:23-29; Eph. 5:19-20; I Cor. 11:20-34). Remember, men must be taught how to worship properly (Lk. 11:1ff; Jn. 4:20-24).

They also try to muddy the waters between two separate acts of New Testament worship—singing and prayer, claiming that if one can sing to Jesus, he can pray to Jesus. However, the New Testament consistently distinguishes singing and prayer as two separate acts of worship (each having separate instructions), and this contrast must not be ignored (Mt. 26:26-41; I Cor. 14:15; Eph. 5:19-20; Col. 3:16-17; Jas. 5:13). Singing to Jesus is authorized (Eph.

5:19; Col. 3:16), but prayer is “always” to the Father (Eph. 5:20; Col. 3:17). If all Members of the Godhead can be treated the same in worship, and singing can be the same as praying, then can Christians sing to the Holy Spirit before taking communion, instead of praying to the Father? If one says such things are not authorized, he thus admits that there is a difference between singing and praying, and that it does matter Who Christians address in prayer. Christians are not taught to sing for their daily bread or sing for forgiveness, and Paul did not say, “Finally, brethren, sing for us” (cf. Mt. 6:11-12; Acts 8:22; 2 Th. 3:1).

They Place Too Much Confidence in Uninspired Men

They seem to rely heavily upon the words of uninspired men such as “church fathers” and denominational “scholars,” describing some of them as “authorities.” They also use faulty logic, such as *argumentum ad populum* (appealing to the majority); arguing that since many people believe one can pray to Jesus, it cannot be wrong! The truth is that “It is better to trust in the LORD than to put confidence in man” (Ps. 118:8; cf. Mt. 7:13-14; Acts 17:11; I Cor. 2:1-5; II Cor. 11:3-4; I Pet. 3:20).

They Want to Pray to Jesus During the Lord’s Supper

Although they can give no Scriptural authority for praying to Jesus during the Lord’s Supper, they claim that Christians can do this, and that there is nothing wrong with it. However, *there is* something wrong when one cannot give Scriptural authority for it! (Col. 3:17; II Jn. 9). Jesus prayed to the Father when He instituted the Lord’s Supper, and Paul indicated that Christians must follow the pattern given by Jesus (Mt. 26:26-28; I Cor. 11:23-26; 14:37). If one can pray to Jesus during the Lord’s Supper simply because he “feels” it is right, this opens the floodgates for all kinds of unscriptural worship! (Prov. 16:25; Jer. 10:23).

First Corinthians chapter eleven contains the lengthiest, most detailed revelation regarding the Lord's Supper in the Scriptures. Surely this would have been the ideal place for the Holy Spirit to instruct Christians to pray to Jesus. However, He did not, and the fact that He did not is a death knell for the doctrine of praying to Jesus.

Surely if there were *ever* a time to pray to Jesus, it would be during the Lord's Supper. In fact, that may very well be *the only time* many pray to Jesus at all. However, the fact that Christians are taught to pray to the Father, even during the *Lord's (Jesus')* Supper is powerful evidence that there is *never* an appropriate time to pray to Jesus!

They Misapply Temporary First-Century A.D. Contexts

Advocates of praying to Jesus take examples of men in miraculous circumstances and make erroneous applications for Christians today. For example, since Ananias and Jesus had a two-way conversation (Acts 9:13), they cite that as authority to pray to Jesus today. Advocates of praying to Jesus also use the unique context of the first martyr, Stephen, seeing Jesus standing on the right hand of God; Paul being caught up to the third heaven and having two-way communication with Deity; and John directly receiving revelations from Jesus (also involving two-way communication between Heaven and earth). There is no clear passage teaching Christians to pray to Jesus; therefore they are forced to go to contexts involving temporary, unique, and/or miraculous situations, attempting to squeeze their doctrine out of such passages.

That method of interpretation leads to serious difficulties. For example, one could easily use the same logic as those men and teach that people today may pray to angels. They argue that since Stephen or Ananias spoke to Jesus (albeit in a miraculous context), there is nothing wrong with Christians today speaking to Jesus in prayer. Using the same logic, since John made a

request of an angel and did not sin in doing so, Christians today can do the same! (cf. Rev. 10:9; Heb. 1:14). Please notice the following table:

UNIQUE OR MIRACULOUS EVENTS OF ACTS 7-10			
ACTS 7	ACTS 8	ACTS 9	ACTS 10
Stephen's face appeared as an angel; Miraculous vision; Jesus standing; First martyr	Prayer to receive miraculous power; Angel speaking to man; Holy Spirit speaking to man	Two-way conversations between men and Christ; Prayer for dead to be raised	Holy Spirit speaking to man; Angel speaking to man; Miraculous visions

Could someone use passages like those above to teach that Deity or angels speak audibly to men today, or that one can pray for miraculous power today? One rightly dividing the Word would not do such (II Tim. 2:15). All Bible students need to understand that there are some accounts in the Bible that were not meant to be set forth as examples for all future children of God (cf. I Sam. 21:3-6). The Bible teaches men to take God's rules and follow them, rather than following actions which occurred in extraordinary situations. This principle would apply to Stephen's unique situation, as well as other extraordinary events in the above table. It should also be noted that Stephen did not make his request in anyone's name. This is another indication that this is not a pattern intended for Christians to follow today, and also that Stephen could have been looking at Christ when he uttered those words. Can it therefore be rightfully stated that Stephen's actions are the pattern for prayer that God wants all men to follow today?

They Misapply Seemingly Ambiguous Passages

Acts 1:24 records a prayer to one addressed as "Lord," and advocates of praying to Jesus try to prove that this is a reference to Jesus, but they cannot. "Lord" can also refer to the Father, as the Father is called "Lord" three times in the prayer recorded in Acts 4:24-30 (cf. Lk. 6:13-14; Acts 22:14; Eph. 1:1; Tit. 1:3; Gal. 1:15-16). If a text merely mentions "the Lord," men should

not automatically assume this is referring to Jesus, especially when other texts say that Christians should pray to the Father.

Another example is the phrase “call upon the name of Jesus Christ our Lord” in First Corinthians 1:2. Some argue that this phrase is referring to prayer addressed to Christ. Paul wrote First Corinthians 1:2, and how had Paul himself called upon the name of the Lord? Did he pray to Jesus to wash away his sins? (cf. Acts 22:16; Acts 2:21, 38; 2 Cor. 1:1). Just two verses subsequent to First Corinthians 1:2, Paul wrote that he prayed to God the Father: “I thank my God always...” (I Cor. 1:4; cf. 1:14; 11:13; 14:18; 15:57; Rom. 15:30; Eph. 3:14; 5:20; Phil. 4:6, et al.). Much more could be written, but these are just two examples of their methods of interpretation. They have no clear authority for their doctrine.

They Misunderstand Mediation

Advocates of praying to Jesus imply that if Christians cannot pray to Jesus, He has no purpose as Mediator! They claim that if Christ is the Mediator between God and men, Christians ought to be able to go to Him in prayer. They seem to be reasoning from their own opinions and feelings rather than the Scriptures. What do the Scriptures teach?

There can be many intercessors who plead to the Father on another’s behalf (Acts 8:22-24; Rom. 8:26-27, 34; I Tim. 2:1-2; James 5:16), but there is only one Mediator who reconciled men to God by His death (Rom. 5:10; Col. 1:21-22; I Tim. 2:1-6; Heb. 9:15). Because of Christ, Christians can have “boldness and access with confidence” to the Father, to whom they bow their knees in prayer (Eph. 3:12-14; cf. Jn. 14:6; I Tim. 2:1-6; Heb. 4:14-16; 7:19, 25, 27; 10:19-22). Christ’s role in mediation is about reconciliation; it has nothing to do with Christians communicating with Christ!

Although His disciples had been praying according to Christ's instructions before His death (Lk. 11:1ff), they had not yet been approaching the Father in the name of Jesus (Jn. 16:23-24), because Christ was not yet the Mediator between God and men by means of His sacrifice (I Tim. 2:1-6; Heb. 9:15; 10:19-22; cf. Rom. 5:10). Christians need to understand why prayer is offered in the name of Christ—it is not simply about praying according to His instructions. Christians should not pray to Christ in the name of Christ, because Christ is not the Mediator between Himself and men! (cf. I Tim. 2:5-6; cf. Jn. 14:13-14; 15:8, 16; 16:23-29).

They Try to Remove Distinctions Within the Godhead

Advocates of praying to Jesus daringly set out to prove that no significant distinctions can be made between the Persons of the Godhead. They claim that Jesus has the same authority as God the Father; that the Father and Son are one in action; that the Son does not act independently of the Father; that the nature of God is interchangeable; and that Members of the Godhead are equal in all aspects.

Several important distinctions are overlooked or avoided in their view of the Godhead. First of all, the first Person of the Godhead is "Our Father which art in heaven" (Mt. 6:9; Lk. 11:2), and He is also still the Father of Jesus, even though Jesus has ascended to Heaven (Jn. 20:17; Rom. 15:6; II Cor. 1:3; Eph. 1:3; I Pet. 1:3). Secondly, although God the Father and God the Son are both Deity, "...the head of Christ is God" (I Cor. 11:3; cf. 3:23; 15:27-28; Mt. 20:23; Jn. 14:28; 20:17; Eph. 4:6). Note that a father and mother are both equally parents, but the father is the head of his wife, having God-given authority over her (cf. I Cor. 11:3).

Although the term "God" is most often used of God the Father, both Jesus and God the Father are at times called "God" or "Lord." However, the difference is that Jesus is never called "the God" of God the Father or the Head of God the Father. In contrast, God the Father is called

the God of Jesus, the Head of Jesus, and the Father of Jesus, and is described as being “above all,” including Jesus and the Spirit (Jn. 20:17; 1 Cor. 11:3; Eph. 4:4-6). Therefore, God the Father is truly God in the ultimate sense of the word, with Him truly being “God...of all” (Eph. 4:6). Although Jesus and the Holy Spirit are divine, neither of them possesses this distinction. Why then is it so difficult for some to believe that there could be an act of worship devoted to God the Father, who is above all? Advocates of praying to Jesus and the Holy Spirit tend to ignore such Scriptures as those mentioned above in their teachings, and the result is a blurring of the distinctions between Members of the Godhead.

Members of the Godhead are not always “one in action.” The Father sent the Son to be “made flesh,” not the Spirit (Jn. 1:14; 3:16-17). The Spirit did not send the Son, and neither the Father nor the Spirit were crucified and raised from the dead. Members of the Godhead are definitely not “interchangeable” when it comes to prayer, as those men are trying to prove. If they were interchangeable, one could pray to the Holy Spirit in the name of the Father! However, the Father is not the Mediator between the Holy Spirit and men (cf. I Tim. 2:5-6). Even though all three Members of the Godhead possess godhood, they have different roles which men must recognize and respect. Either the advocates of praying to Jesus honestly do not understand critical distinctions existing between Members of the Godhead, or they are desperately trying to defend something they know is wrong.

Conclusion

Christians need the Truth about praying to Jesus so they can be the true worshipers the Father is seeking, to be sanctified from the world, and to be united as one. The Truth is that true worshipers pray to God the Father always in the name of Jesus Christ by the instructions of the Holy Spirit. What has been discussed is merely a brief overview, but hopefully the reader has a

better basic understanding of this subject. For deeper study from a Scriptural standpoint, please see this author's books *Should We Pray to Jesus?* (2010) and *Defending Divine Doctrine Pertaining to Prayer* (2012), as well as other works by brethren such as Jerry Martin, Robert R. Taylor, Jr., James Watkins, and Gary Workman.

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