

PRAYING TO JESUS (Part Three)

In my confrontation with others on authority for our “praying to Jesus”, there are two passages that are used to attempt to press hard against my convictions, as I argue that all our prayers should be to the Father, in the name of Jesus.

One passage that some dig in on is Acts 1:24, where disciples prayed to the Lord, which supposedly to “Jesus”, since Jesus selected His apostles, and some think it would be Jesus as the one continuing to select one to replace Judas. This article is going to be explicitly dealing with this argument. It is claimed also since “the Lord Jesus” is mentioned in v. 21, and then a “prayer” is mentioned in v. 24, to the “Lord”, it just **has** to mean the prayer was to Jesus. Please note that Peter (the 1st person), addresses the disciples (2nd person plural), and talks about Jesus (3rd person singular). It was after this that “they” (disciples of the 2nd person) prayed. It should also be noted that the prayer was being addressed was the Lord **God**. We can establish this by looking examining the quotation from Psalms in v. 20. This passage combines 2 verses from Psalms 69 and 109. A look at these passages consistently shows that the **writing** of those passages was directed to God the Father.

A good example of David's use of the term “Lord” is in Psalms 89. In this Psalm, David uses the word “Lord” 9 times, “God” 2 times, and the words “Lord God” 1 time. He is the one who “swore” regarding the promises of the covenant, which was Jehovah God and not the Son of God (Psa. 89:35,36; cf Heb. 6:17). One time David said, “Thou art my father, my God” (v. 26). He would not have said this of Jesus. He refers to the Father as “my Lord” (Matt. 22:44). Now to Psalms 69. David uses the word “God” 9 times, and the words “Lord God” 1 time. So, David was addressing God, the Lord, or the Lord God of the Old Testament. When David applied it to God, so should we. Therefore, the context is that of what God the Father did, and the reference to Jesus Christ is incidental to the work of God in this matter. True, Jesus was made Lord and Christ at His ascension (Acts 2:36), but He did not become the Father from that time on. God distinctively is said to know the hearts of all men. The center column will give 1 Sam. 16:7 as a reference, to which we can add Heb. 4:12, 13.

Another part of the quotation in Acts 1:20 comes from Psalms 109:8, where another was to take the place of the betrayer. This Psalm is also addressed to “God” (v. 1), the “Lord”, (vs. 14, 15, 27), to “God the Lord” (v. 21), and “O Lord my God” (v. 26). Again we see how it is doubly proven that the address **here** is to God, who was addressed in both of the Old Testament passages. Why, all of a sudden would the disciples decide to pray to Jesus instead? Remember, Jesus told the disciples that “in that day” (when Jesus would return to the Father) that they were to ask Him (Jesus) nothing, but speak directly to the Father in the “name” of Jesus, and that He (Jesus) would not Himself be asking anything of the Father for them (John 16:23-28). Had they forgotten these sayings of Jesus in that short a time? In Acts 4, we **do** have a prayer (v. 31), also addressed to the “Lord”, who just happens to be God the Father. Their voice was lifted up to God, and they said, “Lord, thou art God”, who was over Christ (Who was His holy child Jesus), vs. 24, 26, 27 and 30). He is also called “Lord” in the prayer itself. Surely, they were not praying to Jesus. No promoter of the “prayer to Jesus” fad can deny this. So, **why** maintain that the prayer to the “Lord” was to Jesus in Acts 1, except to justify a personal misconception. The whole context deals with what God had said through prophecy, so why should not He be involved in the fulfillment?

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