



Jesus, Name Above Every Name

Zachery S. Mitcham

BookGist Summary

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by Zachery S. Mitcham

Key Takeaways

- The book argues that the revelation of Jesus is not merely doctrinal information but the key that unlocks spiritual power, identity, salvation, and true wealth.
- Humanity's deepest spiritual instinct is to "call on the name of the Lord," a cry that began early in Genesis and continues because the soul was made for dependence on God.
- A clear confession that there is only one God is presented as the necessary foundation for understanding Jesus rightly, praying boldly, and worshiping without confusion.
- The author reads 1 John 5:7–8 as a unified witness in which heaven and earth testify to one divine reality, centered on Christ rather than divided into competing gods.
- Old Testament prophecy is interpreted as repeatedly hinting that God Himself will come to save, especially through passages like Genesis 22:8 and Isaiah 9:6.
- The incarnation is treated as the decisive answer to human distance from God: in Jesus, God is not merely discussed or represented but made visible, touchable, and knowable.
- Colossians 2:9 is used to claim that all the fullness of the Godhead dwells bodily in Jesus, leaving no need to seek a higher or more complete access point to God.
- The name of Jesus is presented as the name above every name because it carries divine identity, salvation, authority, and victory, not as a formula but as a revelation received by faith.
- Salvation is described as an active response: confessing Jesus as Lord, believing in the heart, calling on His name, and living under His authority.

- The book redefines wealth as life ordered under Christ, emphasizing wisdom, peace, purpose, stewardship, generosity, and contentment over material accumulation.

Who Should Read This Book

This book is best suited for readers who want a Christ-centered, Bible-saturated argument for why the name of Jesus matters at the deepest levels of faith, identity, and spiritual life. It will especially resonate with Christians who are drawn to Oneness theology, readers wrestling with questions about the nature of God, and believers who want a more confident, practical way to pray, worship, and live under Jesus' lordship. It will also appeal to readers interested in devotional theology that moves beyond abstract doctrine into everyday application. Compared with more academic Christology texts, this book is more pastoral, confessional, and exhortational; compared with a purely inspirational Christian book, it is more structured around Scripture and doctrinal claims. Readers who want a strong theological case paired with personal application will gain the most, especially if they are looking to connect belief in Jesus with spiritual power, identity, and a reordered life.

Chapter Summaries

Chapter 1: Introduction: The Name That Unlocks Everything

The opening chapter frames the entire book around a central claim: the revelation of Jesus is not just something to believe intellectually, but a truth that rearranges life. The author argues that many spiritual questions are really questions of identity, power, salvation, and meaning, and that all of these are clarified in the name of Jesus. He contrasts surface-level religious language with genuine revelation, insisting that true knowledge of Jesus changes how a person prays, worships, and understands reality itself. The chapter also establishes the book's theological direction. It presents the revelation of Jesus as the culmination of Scripture's movement, beginning with humanity's earliest cry for God and running through prophecy, incarnation, apostolic teaching, and Christian confession. The reader is invited to approach the text not as a debate to win, but as a revelation to receive. The tone is pastoral and urgent: the name of Jesus is presented as the answer to the soul's deepest hunger.

Chapter 2: The Cry of Humanity: Calling on the Name of the Lord

This chapter begins with Genesis 4:26 and the statement that "men began to call upon the name of the Lord," using it as a window into the human condition. The author argues that the first spiritual movement of humanity was not self-expression or self-sufficiency, but calling, dependency, and pursuit of God. This cry, he says, predates civilization's achievements and

reveals that humanity has always known, at some level, its need for divine nearness. The chapter then explores how people substitute achievement, wealth, status, and pleasure for true communion with God, but none of these can heal the soul. Calling on the Lord is described not as empty ritual but as humility and pursuit: an acknowledgment that the heart is not self-sustaining. Spiritual power begins here, because the person who truly calls on God abandons the illusion that life can be secured apart from Him.

Chapter 3: The Foundation of Revelation: There Is Only One God

Having established humanity's need to call on God, the author turns to the basis of all revelation: there is only one God. He emphasizes that understanding Jesus correctly requires clarity about God Himself. Confusion at this level, he argues, destabilizes prayer, worship, and spiritual authority, because the believer's inner world becomes fragmented when God is imagined as divided or unclear. The chapter draws from the Shema, the prophets, the Psalms, and apostolic writings to argue for one ultimate divine source and authority. Special attention is given to 1 John 5:7–8 as a witness to divine unity rather than division. The practical point is repeated throughout: oneness gives the believer confidence, simplicity, and stability. Faith becomes less scattered when God is seen as one, and the revelation of Jesus becomes the visible center of that oneness.

Chapter 4: The Oneness Witness: Heaven, Earth, and the Testimony of 1 John 5:7-8

This chapter offers a close reading of 1 John 5:7–8, treating it as a compact but powerful passage about testimony, unity, and Christ-centered revelation. The author argues that the text has a parallel structure: heaven bears record, earth bears witness, and both sets of witnesses converge rather than compete. The heavenly testimony names the Father, the Word, and the Holy Ghost, while the earthly testimony names the Spirit, water, and blood. The interpretive thrust is that these are not separate divine beings but one coherent witness to the same reality. The passage is said to echo John 1 through the title "Word," and to center naturally on Jesus and His saving work. The chapter concludes that this text strengthens both the oneness claim and the trustworthiness of Scripture, since it shows heaven and earth speaking in one voice about Christ.

Chapter 5: The Prophetic Mystery: God Will Come Himself

This chapter argues that Old Testament prophecy does more than promise help from God; it anticipates God's own direct intervention. Genesis 22:8 is treated as more than a story of provision, because Abraham's words—"God will provide himself a lamb"—are read as pointing to divine self-provision. Isaiah 9:6 is then used to intensify the mystery, since the promised child is named "Mighty God" and "Everlasting Father," titles that cannot be reduced to ordinary human categories. The author presents prophecy as a deliberate divine way of preparing readers for incarnation. The Old Testament, in this reading, refuses to leave

salvation at a distance. Instead, it builds expectation that God Himself will come near and act personally. The chapter's main insight is that the coming of Jesus is not an unexpected interruption but the fulfillment of a prophetic pattern already embedded in Scripture.

Chapter 6: The Incarnation: God With Us

The incarnation is presented as the central answer to human distance from God. Drawing from John 1:1 and 1:14 and Matthew 1:23, the chapter insists that Jesus is not merely a messenger about God, but God made visible in flesh. The invisible God becomes knowable through the life, touch, compassion, and authority of Jesus. That nearness is not symbolic; it is historical and embodied. The chapter uses episodes from Jesus' ministry to show incarnation in action: touching lepers, healing the paralyzed, calming storms, raising Lazarus, and forgiving sins. Each act demonstrates divine authority combined with compassion. The author emphasizes that the incarnation means God is not only powerful but personally present. Jesus makes the Father known, and therefore the path to God is not beyond Jesus but through seeing and trusting Him.

Chapter 7: The Fullness: Nothing Missing in Jesus

Using Colossians 2:9, this chapter argues that all the fullness of the Godhead dwells bodily in Jesus Christ. The emphasis falls heavily on the word "all," which the author says excludes any notion that Jesus is merely partial, secondary, or one part of a larger divine arrangement. In Christ, nothing essential is missing, and no higher access point to God exists beyond Him. The chapter expands the implications of this claim into prayer, worship, identity, spiritual power, and wealth. If the fullness is in Jesus, then believers need not live in religious anxiety or spiritual scavenging. They can approach Him directly, trust Him fully, and worship without hesitation. The chapter ends by urging readers to stop seeking fragments and instead rest in the fullness already given in Christ.

Chapter 8: The Name Above Every Name: Jesus

This chapter focuses on the name of Jesus as the personal and revealed center of Christian faith. It brings together Philippians 2, Matthew 16, and John 20 to show that Jesus' name carries divine identity, authority, salvation, and victory. The question "Who is Jesus?" is treated as a decisive, heart-exposing question that cannot be answered by tradition alone. Peter's confession and Thomas's confession are placed side by side as models of revelation leading to worship. Peter sees Jesus as the Christ; Thomas reaches the explicit confession, "My Lord and my God." The chapter argues that the church must be built not on guesswork or inherited language, but on revelation. Jesus is not merely a respectful title; He is the name in which God's saving revelation is made known and in which every knee will bow.

Chapter 9: Salvation, Authority, and the Power of the Name

This chapter moves from doctrine to response, centering on Romans 10:9. Salvation is framed as a lived confession: believing in the heart, confessing with the mouth, and calling on the name of the Lord Jesus. The author insists that this is not abstract theology but a direct and transformative encounter with Christ that changes how a believer speaks, prays, and lives. The chapter explores the practical power of Jesus' name in deliverance, healing, prayer, identity restoration, and spiritual authority. It repeatedly warns against reducing the name of Jesus to a formula. Instead, it should be understood as the living expression of the Lord's authority, activated by revelation and faith. Submission to Jesus is presented as the condition for healthy spiritual authority.

Chapter 10: Spiritual Power, Identity, and Wealth in Christ

This chapter redefines wealth through the lens of Christ. The author warns against equating prosperity with greed or material accumulation, and instead places revelation at the beginning of any biblical view of abundance. True wealth starts with knowing Christ and receiving the internal goods the world cannot manufacture: wisdom, peace, purpose, confidence, and ordered desire. The chapter argues that spiritual power begins with identity clarity. When a believer knows who they are in Christ, they can steward money, work, and success without turning any of them into idols. Wealth becomes something that serves purpose rather than replacing it. Generosity, contentment, and stewardship are presented as signs of mature prosperity, and the richest life is defined as the life most fully submitted to Jesus.

Chapter 11: Living the Revelation: Prayer, Worship, and a Rewritten Life

This chapter explains what it looks like to live as though the revelation of Jesus is true. Prayer is no longer a last resort or vague religious habit; it becomes truthful, direct, and confident because the believer knows who God is. Worship likewise deepens, moving beyond emotion or ritual into wonder, reverence, and a real awareness of God's worth. The chapter also addresses obedience, daily habits, renewed identity, and the reshaping of desire. Revelation is shown to affect ordinary life: speech, thought patterns, rhythms, and reactions under pressure. The author gives practical exhortations to begin each day with Jesus, return quickly after failure, guard speech, and make room for Scripture. The message is that revelation must become a way of life, not just a mental assent.

Chapter 12: Conclusion: One God, One Lord, One Name

The conclusion gathers the book's argument into a final confession: there is one God, one Lord, and one name—Jesus. The author reasserts that Scripture does not end in fragments or contradictions, but in a unified witness that finds its visible center in Christ. Heaven and earth agree, and the name of Jesus is not decorative language but the focal point of saving revelation. The chapter shifts from exposition to appeal. The reader is urged to trust, confess, worship, and call on Jesus' name. The point is not simply to understand the doctrine intellectually, but to receive it personally. The book closes by presenting Jesus as Creator,

Savior, and King, and by insisting that the right response to revelation is surrender and worship.

Notable Quotes

"There are truths in Scripture that inform the mind, and there are truths that rearrange a life."

"the revelation of Jesus is not merely a doctrinal position to be defended. It is the key that unlocks spiritual power, identity, salvation, and true wealth."

"then began men to call upon the name of the Lord."

"There is only one God."

"God will provide himself a lamb for a burnt offering."

"And the Word was made flesh, and dwelt among us."

"For in him dwelleth all the fulness of the Godhead bodily."

"There is one God, one Lord, one name."

Full Summary

Jesus, Name Above Every Name builds its entire message around one central conviction: the revelation of Jesus is not just something to believe intellectually, but something that changes the entire structure of a person's life. Zachery S. Mitcham presents Jesus as the key that unlocks spiritual power, identity, salvation, and what he calls true wealth. From the beginning, he frames this not as a narrow doctrinal argument, but as a deeply pastoral one. The issue is not simply whether Christians can say the right words about God. The issue is whether the soul actually encounters the living reality Scripture reveals. In the author's view, many people are spiritually restless because they have never come to the name that answers their deepest need. They have searched through achievement, status, religion, money, and self-improvement, but remain unsatisfied because the human heart was made for dependence on God, not self-sufficiency. The book argues that everything begins to fall into place when Jesus is seen rightly.

The opening chapters establish that the human longing for God is ancient. Mitcham takes Genesis 4:26, which says that "men began to call upon the name of the Lord," and treats it as a window into the earliest spiritual instinct of humanity. Before empires, philosophies, and organized systems, there was already a cry. Humanity's first true response to its own need was not mastery, but appeal. Calling on the name of the Lord represents the soul reaching

beyond itself, refusing the illusion that it can save itself. The author sees this as more than ritual language. To call on God is to admit dependence, to recognize nearness, and to pursue the only One who can satisfy the ache beneath all human striving. He contrasts this with the endless substitutes people create: wealth, status, pleasure, control, and human achievement. These may conceal the ache for a while, but they cannot heal it. The soul's deepest need is not for better circumstances, but for God Himself.

From there, the book insists that any true revelation of Jesus must be built on the foundation that there is only one God. This is one of the author's central emphases throughout the book. He repeatedly draws from the Shema, from Isaiah, from the Psalms, and from New Testament passages to show that the Bible's witness is consistently singular: one Creator, one Lord, one Savior, one ultimate authority. The book argues that confusion about God weakens faith. If the believer is unsure who God is, then prayer becomes hesitant, worship becomes fragmented, and spiritual authority becomes unstable. On the other hand, when the heart is anchored in the clarity that there is one God, everything becomes steadier. The author returns often to texts such as Psalm 100:3, "The Lord, he is God," Deuteronomy's confession that "the Lord our God is one Lord," and Isaiah's declaration that beside Him there is no savior. These are not presented as abstract theological formulas, but as practical truth that shapes the believer's inner world.

That same concern for clarity leads into the book's treatment of 1 John 5:7–8. Mitcham reads this passage as a unified witness from heaven and earth. In heaven, the Father, the Word, and the Holy Ghost bear record, and "these three are one." On earth, the Spirit, the water, and the blood bear witness, and "these three agree in one." The author spends considerable time showing how the passage functions as testimony rather than division. He emphasizes its parallel structure and its convergence on Christ. The heavenly witnesses are not separate deities, in his reading, but one divine self-disclosure. The earthly witnesses point naturally to Jesus' ministry, death, and the ongoing testimony of the Spirit. He connects "the Word" in this passage directly to John 1, making the link between the eternal Word and the incarnate Christ. For Mitcham, the force of the text is not fragmentation but unity: heaven and earth are saying the same thing about one divine reality centered in Jesus. He uses this reading to reinforce the trustworthiness of Scripture and the coherence of the oneness foundation he believes the Bible teaches.

A major turning point in the book comes in the chapter on prophecy, where Mitcham argues that the Old Testament repeatedly hints that God Himself will come to save. He sees Genesis 22:8, where Abraham tells Isaac that "God will provide himself a lamb for a burnt offering," as a prophetic clue that redemption will not be outsourced. The phrase "provide himself" matters immensely to him because it suggests that God's answer to human need will come from God's own initiative and presence, not merely through a distant messenger. He then turns to Isaiah 9:6, one of the book's most important texts. The child who is born, the son who is given,

is called Wonderful, Counselor, the Mighty God, and the Everlasting Father. Mitcham treats this as a startling prophetic paradox. The coming child is somehow named with divine titles that collapse ordinary categories. This, for him, is the Old Testament refusing to end in distance. Prophecy is preparing the reader to expect that God's salvation will be personal, near, and astonishingly embodied.

That prophetic expectation is fulfilled, in the book's view, in the incarnation. Chapter 6 presents Jesus not merely as one who speaks for God, but as God made visible in flesh. The author relies heavily on John 1:1 and 1:14, along with Matthew's proclamation that Jesus is Emmanuel, "God with us." The incarnation is the answer to distance. Human beings do not merely need information about God; they need God near enough to be seen, heard, touched, and known. Mitcham develops this through several gospel scenes. Jesus touches the untouchable leper, showing that divine compassion is not separate from divine identity. He forgives the sins of the paralytic and heals him, demonstrating authority over both spiritual and physical affliction. He rebukes the storm, showing authority over creation itself. He stands at Lazarus' tomb, revealing God's life-giving power in the face of death. These episodes are not treated as isolated miracles but as evidence that Jesus is God present in action. The incarnation, in this telling, is not merely theological; it is relational and revelatory. God does not stand far away discussing human pain. In Jesus, God enters it.

Chapter 7 then deepens this argument through Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily." Mitcham treats this as a decisive statement that there is nothing missing in Jesus. Not some of the fullness, not a portion of deity, not a partial visitation, but all the fullness of the Godhead bodily. This chapter becomes one of the book's strongest affirmations that Christ is not a stepping-stone to something beyond Himself. He is the full revelation. The author works this out in several directions: Jesus' words, Jesus' works, worship directed to Him, trust placed in Him, prayer made through Him, identity found in Him, and spiritual power received from Him. He insists that the believer does not need to search for a higher access point to God. If all the fullness dwells in Christ, then nothing lacking needs to be completed elsewhere. This leads to a practical invitation: come to Jesus without hesitation, because in Him the seeker is not receiving a fragment but the fullness.

The next major focus is the name Jesus itself. Mitcham argues that the name is more than a label. It is the name above every name because it is the name in which divine identity, authority, salvation, and victory are revealed. He moves through Philippians 2, where every knee bows and every tongue confesses Jesus as Lord, and he ties that exaltation to the cross and resurrection. The road to glory runs through suffering, and the name is honored because of what God accomplished in Jesus Christ. The chapter also brings together Peter's confession in Matthew 16 and Thomas's confession in John 20. Peter recognizes Jesus as the Christ through revelation from the Father, and Thomas, seeing the risen Lord, cries out, "My Lord and my God." The author treats these confessions as complementary. Peter shows

that the church is built on revelation, not guesswork. Thomas shows that the revelation leads to worship. Together they reinforce the book's argument that Jesus' name is not merely familiar Christian language; it is divine identity made confessable.

This emphasis on confession leads naturally into the chapter on salvation, authority, and the power of the name. Romans 10:9 becomes a key text here: confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, and you shall be saved. Mitcham emphasizes that salvation is not abstract. It requires response. The mouth confesses, the heart believes, and the person is saved. He extends this into the broader practice of calling on the name of Jesus in faith. The name is associated with deliverance, healing, boldness in prayer, and freedom from lesser masters. But he is careful to distinguish between formula and faith. The power is not in a magical repetition of words. It is in Jesus Christ Himself, known by revelation and trusted in submission. Authority in the believer's life is possible only where there is surrender to the Lordship of Jesus. The chapter's pastoral tone is strong here: many people want the benefits of Jesus' name without the relationship of trust and obedience that gives those benefits meaning.

In chapter 10, Mitcham reframes wealth through the revelation of Jesus. He has already claimed that the book's subtitle speaks of spiritual power, identity, and wealth, and here he clarifies that wealth must be understood biblically, not merely financially. True wealth begins with Christ, not circumstances. He warns against identity confusion, materialism, and the mistake of seeing prosperity as proof of spirituality. Instead, he argues that wisdom, peace, purpose, stewardship, generosity, and contentment are themselves forms of richness. Money is not denied its place, but it is dethroned. Work becomes service, not self-salvation. Success becomes stewardship. Giving becomes worship. Peace is treated as a treasure the world cannot sell. Contentment is not seen as opposition to increase, but as the protection against corruption. In his framework, the wealth that matters most is the kind that survives loss because it is rooted in Christ.

The closing chapter gathers all of these threads into a final confession: one God, one Lord, one name. Mitcham presents Scripture as a unified witness that does not end in fragments. The law, the Psalms, the prophets, the Gospels, and the apostolic writings all converge in Jesus Christ. Heaven and earth agree in the testimony. The one God has made Himself known in one Lord, Jesus Christ. This final section is not merely summary; it is a call to response. The reader is asked to trust Him, confess Him, worship Him, and call on His name. The book ends where it began: with the name that unlocks everything. Mitcham's final prayer is simple and direct, asking for forgiveness, clarity, and surrender under the lordship of Jesus.

Taken as a whole, *Jesus, Name Above Every Name* is a forceful, devotional, and doctrinally focused argument that the revelation of Jesus is the center of spiritual life. Its movement is careful and cumulative: human need, divine unity, prophetic anticipation, incarnation, fullness,

exaltation, salvation, authority, identity, wealth, and daily transformation. The author's voice is insistent but pastoral. He is not trying to win an argument for its own sake. He wants the reader to see that Jesus is not merely the object of religious admiration, but the living answer to humanity's oldest cry. The deepest poverty is distance from God, and the deepest wealth is to know Him in Christ. Once that revelation is received, he says, nothing remains untouched.

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