

News and Notes

PLEASE PRAY FOR:

Jo Ann McLerran - COPD/back problems. She has been sick this week with her COPD.

David Brown - Spring, Texas preacher. Serious blood pressure problems and asthma.

Sissy Craig - For spiritual and emotional strength.

Sandy Craig - Health and other issues.

Charles and Linda Pogue - Congestive heart failure.

Nancy Verkist - Ellensburg, Washington. Suffering from Von Hippel Lindau disease.

Don Smith - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

KENYA REPORT - Contributing this week to the Kenya Fund this week were Holley Brewer, Noble, Okla.; the Bellview church, Pensacola, Fla.; the Parkview church, Odessa, Texas; the Morton St. church, Denison, Texas; Gary and Jacque Rogers, Quanah, Texas; and Mr. and Mrs. James Savage, Denison, Texas. Benard reports that a new school of preaching has begun in the Rift Valley. This area is where many churches went into apostasy under the influence of Abilene Christian University and the Nairobi Great Commission School. Many of them have been restored and a great work of teaching men to preach the gospel has begun there. Many of the Masai Tribe live in the Rift Valley.

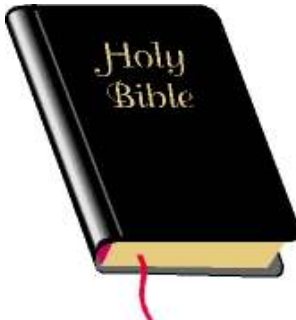
INTERNET WORK - We are back on You Tube with our weekly sermons. Patrick is preaching this Lord's Day and his sermons will be posted there. They are posted at this link: www.youtube.com/channel/UCjd5rSEV1vXCNx52ouOrXoQ and we urge you to visit our website at www.necocec.org, and our Face Book Page at www.facebook.com/nechurchofchristecok. We are also posting teaching articles weekly on Face Book and several new ones have been added to the website.

SPRING LECTURESHIP - Jerry and Sherlene will attend the Annual Spring, Texas Contending For The Faith Lectureship Feb. 24-26. The theme is *The Seven Churches of Asia And Christian Fellowship*. Jerry will speak on "The Church in Sardis" on Saturday, and "Attempts To Justify Fellowship With Those In Error" on Sunday. They will spend Thursday night, Feb. 23, in Denton, Texas with Dub McClish, who will accompany them to the lectureship. The lectures may be seen live at Spring's website, located at www.churchesofchrist.com.

Those Who Serve	
Sunday Morning, Feb. 12, 2017	
First Prayer - Dylan Brewer	Closing Prayer - Jerry Brewer
Communion - Dylan Brewer	Offering - Patrick King
Sunday Afternoon, Feb. 12, 2017	
First Prayer - Patrick King	Closing Prayer - Landry Brewer

Records - Feb. 5	
Attendance	
Bible Class.....	17
Morning Worship.....	17
Afternoon Worship.....	15
Contribution.....	\$546.00

Weekly Meeting Times	
Sunday Morning Bible Classes.....	9:30
Sunday Morning Worship.....	10:30
Sunday Afternoon Worship.....	5:00



Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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“Praying To Jesus” (1 Cor. 1:2)

Jerry C. Brewer

The following was submitted to me several years ago. Below it is my answer.

I read an article entitled “can we pray to Jesus” from www.answersingenesis.org. I want help regarding some of the points the author raised. One argument is that the phrase “all who in every place call on the name Jesus Christ” in First Corinthians 1:2 suggests there’s scriptural authority to pray to Jesus. What does this mean? Another argument he raised was that, Paul’s plea to the Lord in Second Corinthians 12:8 means he prayed to the Lord. The term “kurios” mostly refers to Jesus and God mostly refers to the Father (I agree with this). And in verse 9, Christ is mentioned. Please is there scriptural authority in praying to Jesus? If not, what do these passages mean?

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours...” (1 Cor. 1:2).

The first three verses of this chapter constitute Paul’s salutation to the brethren at Corinth and verse 2 is the middle part of that salutation. In verse 1, he identifies himself as a called apostle, and Sosthenes, a brother in Christ, as the senders of the letter. Verse 2 is the address to the church at Corinth, and verse 3 is his usual blessing of grace and peace to them from the Father and the Lord Jesus Christ. Our concern here is verse 2 and the phrase, “all that in every place call upon the name of Jesus Christ our Lord...” It has been asserted that this phrase, “suggests Scriptural authority to pray to Jesus.” That assertion is false, and one which is used to teach salvation by something called, “The Sinner’s Prayer”—a phrase which cannot be found in the New Testament.

It is wrongly, and falsely, assumed that the phrase, “call upon the name of Jesus Christ”

means to pray. It has no such meaning in the New Testament. To “call upon the name of Jesus” is the same as acting in His name. Paul told the Colossians, “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” (Col. 3:17). Very simply, to act or teach “in the name of Jesus Christ” is to do so by his authority. That means that whatever is taught or done must first be authorized by Him.

You might be surprised to know that, “calling on the name of the Lord” doesn’t mean praying. Many people think that you can initially have your sins forgiven by praying. This misunderstanding is based on Paul’s words in Romans 10:13: “For whosoever shall call upon the name of the Lord shall be saved.” But this passage has nothing to do with prayer.

So, what does “calling on the name of the Lord” mean if it doesn’t mean praying? To call upon someone’s name is to appeal to that person’s authority. An ambassador deals with foreign governments and speaks, “in the name of the United States”—speaking with the authority of our government. If you get married in Oklahoma you must have a blood test, obtain a marriage license, have a man who’s authorized by the state to perform the ceremony, and have witnesses attest that the ceremony took place, then the license has to be returned to the County Clerk for registration. By doing all of those things, persons who are married in Oklahoma appeal the state’s authority. They “call upon the name of the state” to legalize their marriage.

To “call on the name of the Lord” is to appeal to the Lord’s authority. There are examples in the New Testament of appealing to the Lord’s authority for various reasons. In Acts three, Peter and John healed a lame man outside the temple in Jerusalem. In Acts 3:6, Peter tells the lame man to arise and walk, “In the name of Jesus Christ.” Peter could as well have said, arise and walk, “by the authority of Jesus Christ.” Peter couldn’t have healed the lame man by himself. He appealed to Christ’s authority, or “name,” to perform the miracle.

That’s the same thing Peter told the crowd on Pentecost in Acts 2. There, he used the same words that Paul used in Romans 10:13 when he told the audience that, “whosoever shall call upon the name of the Lord shall be saved” (Acts 2:21). When Peter’s hearers were convinced of their lost condition, they cried out and asked what to do, Peter told them how to call upon the name of the Lord for salvation. “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). If “calling on the name of the Lord” meant praying, Peter would have said that. But he didn’t. He told his audience to “repent and be baptized.”

There is another example in the book of Acts of a man being told to, “call on the name of the Lord” for forgiveness. When Paul was on his way to Damascus to round up Christians and imprison them, he was blinded by a light. Jesus appeared to Paul and accused him of persecuting the Lord. When Paul asked Jesus what to do, Jesus told him to go into

the city and wait for instructions.

Jesus then sent a man named Ananias to preach to Paul and some of his words are recorded in Acts 9. But to get a fuller picture of what was said, we must look at Paul’s account of this event in Acts 22. Ananias asked Paul, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). Baptism to have his sins washed away was *how* Paul called on the name (appealed to the authority) of the Lord. He appealed to the Lord’s authority in obedience—not by praying. Peter told the thousands on Pentecost in Acts 2 to “repent...and be baptized in the name of Jesus Christ for the remission of sins,” and Ananias told Paul to call on the name of the Lord by being baptized. That’s what it means to, “call on the name of the Lord.”

There is no Scriptural authority for praying to Jesus. Jesus Himself said we are to pray to the Father in His name (John 16:23-24). The word “kurios” in Second Corinthians 12:8 does not mean he prayed to Jesus. That term is also applied to the Father (God). Paul would not have prayed to Jesus after being instructed to pray to the Father, as in John 16:23-24.

Did Matthew Misquote Micah?

Ron Cosby

Over the years, gospel preachers have pointed out the importance of taking into consideration the context of a passage. A few websites from the Internet that are run by atheists make light of the idea of explaining so called contradictions by referring to the context.

It seems skeptics have found a “contradiction” in Matthew, chapter two. Atheist Paul Carlson says, “Both Matthew and Luke say that Jesus was born in Bethlehem. Matthew quotes Micah 5:2 to show that this was in fulfillment of prophecy. Actually, Matthew misquotes Micah.”

A closer study of Matthew two reveals that the atheist has it wrong. Matthew is not the one that is quoting Micah. He is quoting the *scribes* who are quoting Micah. So, if anybody is misquoting, it is the scribes. However, I suggest that even the scribes were not misquoting. They were simply giving the context of their belief that the birth place of the Messiah was predicted to be Bethlehem, and they were correct.

By his faulty characterization of what Matthew wrote, Mr. Carlson has inadvertently acknowledged that the Jews of the first century were looking for the Messiah. More importantly, he has also acknowledged that they fully expected their Messiah to be born in Bethlehem.

Did Matthew misquote Micah? He did not. Proper use of the principles of interpretation and a deep desire to do heaven’s will help skeptics from being embarrassed by their shallow thinking.