

The Old Hickory Bulletin

Old Hickory Church of Christ

841 Old Hickory Blvd.
Jackson, TN 38305
oldhickorycofc.com

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"My Name Is For My Friends"

There is a line in Lawrence of Arabia when Lawrence meets Sharif. Sharif has just come upon him. Lawrence is trespassing at a well in the middle of the desert. Sharif shoots and kills Lawrence's guide. He then confronts Lawrence and asks him what his name is, "My name," Lawrence replies, "is for my friends."

"My name is for my friends" is a courageous stand for truth and against tyranny. There is also a more subtle meaning. It is an affirmation of love and friendship. "My name is for my friends," means one does not feel the need to broadcast one's identity. He let his actions speak for themselves. Those who are his friends know it. They love him for who he is. What he did serving others is what matters.

"My name is known to my friends," means we don't have to try to impress those who know us the best. In a world where social media is driven by name recognition, this simple philosophy is greatly lacking. Such recognition is empty. The reward is also fleeting. There is something about not letting the right hand know what the left hand is doing. If we pray in the street corner or must have recognition for the alms, we have our reward. There is something shallow about the need to promote ourselves. If we are the examples we ought to be, name recognition will come. What matters most is those that know our name. If we are allowing our actions to speak for themselves and working quietly to help others, then if name recognition comes, it will be because of the work we do, not because we have promoted ourselves. But even then, not everybody will really know us.

Further, "my name is only known to those who know me" speaks to the depth of the relationship with one another. Many people may recognize our name, but only those who are deep, intimate friends really know our name. They are close and personal relationships. They really know our name.

Finally, what really matters is not "do others know my name", but "am I known by God?" "My name is known by Him" is what is important to us. Because of His desire to love us and sending His Son to die for us, we can be known by Him (Hebrews 6:10). We can

have fellowship with Him. We can have that deep personal relationship with Him. Our lives matter because He knows our name. He knows those who are His (2 Timothy 2:19-20).

So, in a world that is crazy about getting their name "out there," let your name speak for itself. It does not need any help. Just live for God, respect others, and walk the path of righteousness.

- Rickie Jenkins

Will The Real "Michael" Please Stand?

False teachers seem to delight in speculation, and sometimes it seems that the simple truth would suit their purposes as well, or better, than the speculation. Such is the case with the identity of Michael, the archangel. Jehovah's Witnesses and Mormons both engage in pointless speculation about him.

Jehovah's Witnesses deny that Jesus is God the Son. They teach that He was a created being and that He was known as "Michael" in heaven. "Being the only begotten Son of God . . . the Word would be a prince among all other creatures. In this office he bore another name in heaven, which is Michael" (The Truth Shall Make You Free, p. 49).

The Hebrew writer said: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:5, 6) The point in these verses is that God never made such a statement to an angel. Of the angels He said: "Who maketh his angels spirits and his ministers a flame of fire: but of the Son he saith, Thy throne, O God, is for ever and ever; And the scepter of uprightness is the scepter of thy kingdom" (Hebrews 1:7, 8). Two points are clear in this passage: (1) God never spoke to an angel and called him His Son, and (2) "of the Son, he said, Thy throne, O God . . ." Yes, the Father called the Son "God." Isaiah had prophesied that His name would be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). An angel told Joseph, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matthew 1:21). Matthew continues and says that "they shall call his name Immanuel; which is, being interpreted, God with us" (v. 23). Jesus is not God the Father, but the Father called Him "God," therefore He was not an angel!

The Mormons have another problem with their doctrine of Adam being an angel, because they teach that Adam was married in another world and brought one of his wives to this world to populate it. Brigham Young, the second President of the Utah Branch of the

Mormon Church, said: "When our father Adam came into the Garden of Eden he came into it with a celestial body and brought Eve, one of his celestial wives, with him. . . ." (Journal of Discourses, Vol. 1, p. 50). When the Sadducees questioned Jesus about "whose wife shall she be?" if there is a resurrection, He said, "You do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30, 31). Since angels do not marry, then Adam could not have been Michael, because according to Mormon doctrine, Adam was married when he came to earth!

The Bible says that angels are "ministering spirits" (Hebrews 1:14). The word "archangel" appears only twice. In Jude 9, Michael is called "the archangel." In 1 Thessalonians 4:16, the writer speaks of Jesus coming "with a shout, with the voice of the archangel." Daniel mentions Michael as "one of the chief princes" (Daniel 10:13), and "the great prince which standeth for the children of thy people" (Daniel 12:1). For men to try to make him the Son of God, or Adam, is purely speculation and contrary to what the Bible says about both Jesus and Adam.

- Frank Jamerson, via *Guardian of Truth*, 11/20/1986

God's Sovereignty Over Me

Dictionary.com defines sovereignty as "having supreme power or authority" and "dominion, power or authority." True sovereignty means having the right and ability to do whatever you want to do and never having to answer to anyone for your actions. It is being devoid of consequences imposed from an outside power or authority.

We've finished our studies looking at God's sovereignty over creation, over nations and His sovereignty over the church. Today, we will look at God's sovereignty over me. This is the most personal, and in many ways, the most significant aspect of His sovereignty. So, what do we mean when we talk of His sovereignty over me?

Jesus says, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Revelation 3:20). We have been blessed by the sovereign Creator with a free will. We can choose our own course in life. However, the sovereign God has the right to tell us how He wishes our choices to be. If we obey, we will be rewarded. If we don't, then we reap the consequences of eternal damnation.

Paul wrote, "But who are you, O man, to answer back to God? Will what is molded say to its molder, 'Why have you made me like this?'" (Romans 9:20). Sometimes, we are

tempted to treat our obedience to God as a privilege we are granting Him. In truth, it is our spiritual service (Romans 12:1). He has the right to rule over us because He made us.

Consider...

- When God tells us to remain pure, we do because He said so.
- When God tells us to be kind to one another, we do because He said so.
- When God tells us to be immersed for remission of sin, we do because He said so.
- When God tells us how to worship, we do it that way because He said so.

In a culture where our rights are so important, we often forget that in the spiritual world, we live in an absolute monarchy. Our spiritual life is not governed by democracy. When God speaks, we obey. What He says is law. Period. There is no discussion. He says, we do. That's what it means that He is sovereign over me.

We are fortunate to serve a benevolent Monarch. He invites us to bring our cares, desires and concerns to Him. But let's not forget the words of James when we do: "Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, 'If the Lord wills, we will live and also do this or that.'" (James 4:14-15).

If the Lord wills. He is sovereign. "Our God is in the heavens; he does all that he pleases." (Psalms 115:3).

- Tony Eldridge

Share a Quote ...

The human mind will always set itself on something and Paul wished to be quite sure that the Philippians would set their minds on the right things. This is something of the utmost importance, because it is a law of life that, if a man thinks of something often enough, he will come to the stage when he cannot stop thinking about it. His thoughts will be quite literally in a groove out of which he cannot jerk them. It is, therefore, of the first importance that a man should set his thoughts upon the fine things and here [Philippians 4:8-9] Paul makes a list of them.

- William Barclay, *Daily Study Bible Series*, on Philippians 4:8

* "The way to break a bad habit is to drop it!"

- * "A wise man is like a pin; his head keeps him from going too far!"
 - * "It is the voice of the critic more than the praise of ardent admirers that causes us to re-examine ourselves and our teaching and make improvements!"
 - * "Prejudice never saved a soul, nor settled any question in the light of truth!"
 - * "Most people believe willingly that which they wish to be true!"
-

What Must I Do To Be Saved?

HEAR THE GOSPEL

(Romans 10:14-17; John 20:30-31; Romans 1:15-17)

BELIEVE IN JESUS CHRIST

(Acts 8:37; John 8:24; Hebrews 11:6)

REPENT OF PAST SINS

(Luke 13:3; Acts 2:38; Acts 17:30)

CONFESS CHRIST

(Romans 10:9-10; Acts 8:37)

BE BAPTIZED

(Romans 6:3-4; Mark 16:15-16; Acts 2:38; Acts 8:36-39; 1 Peter 3:21)

LIVE A FAITHFUL LIFE

(Revelation 2:10; 2 Peter 1:5-11; John 15:1-8; Hebrews 10:23-25)