

# The Bulletin

## Meeks St. Church of Christ

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June 28, 2020

### ***“Calling On The Name of the Lord”***

by Bill Hall

#### **THE EXPRESSION,**



“Calling on the name of the Lord,” is found three times in the New Testament (Acts 2:21; 22:16; Romans 10:13). It is an expression of trust and reliance. In obedience to the gospel, one is not calling upon water to save him; nor is he calling upon his own meritorious works; rather, he is “calling upon the name of the Lord.” He is placing his trust in the only true source of salvation: “Neither is there salvation in any other: for there is none other name under heaven given whereby we must be saved” (Acts 4:12).

#### **Misunderstandings Corrected**

One does not call upon the name of the Lord through mere belief. In fact, belief is a prerequisite to calling upon His name: “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?” (Romans 10:14). One does not call upon the name of the Lord by citing the “sinner’s prayer.” The “sinner’s prayer” originated with men rather than with God. One does call upon the name of the Lord through action: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of the Father which is in heaven” (Matthew 7:21).

One calls upon the name of the Lord when he “trusts and obeys.” After proclaiming, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” Peter told inquiring sinners, “Repent, and be baptized ... for the remission of sins” (Acts 2:21, 38). Since salvation results from calling on the name of the Lord and also from repenting and being baptized, an obvious link exists between the two.

This link is further confirmed in Acts 22:16: “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” It should be observed that these were words spoken by Ananias to a *praying* Saul of Tarsus. Saul was not to call upon the name of the Lord through continued praying, but through arising and being baptized.

Trust is the key element. One may be baptized, trusting the merit of his works for salvation. Such a person is not calling on the name of the Lord. Another is baptized, looking to Jesus for salvation, placing his trust in the promise of God and efficacy of Christ’s blood. This is the person who truly obeys the gospel and, in so doing, calls upon the name of the Lord.

One’s calling upon the name of the Lord, however, is not completed at the point of baptism. One continues to call upon His name through living as a Christian. Ananias said of Saul’s intent in going to

Damascus: "And here he hath authority from the chief priests to bind all that call on thy name" (Acts 9:14).

Christians can be described, then, as those who call on the Lord's name. This implies ongoing action. The whole of one's life as a Christian is to be built on trust. As one lives a godly life, worships, prays, works, and seeks to do God's will, he must do so, not trusting the merit of his own righteousness, but placing his trust in the Lord. In so living, he is calling, not on himself, but on the name of the Lord.

### The Promise Is To All

The word "whosoever" must not be overlooked. "For whosoever shall call upon the name of the Lord shall be saved," Paul wrote to the Romans (Romans 10:13). Paul's primary purpose in quoting this passage was to show that salvation was for both Jew and Gentile and that the word "whosoever" in the prophecy implied the necessity of preaching to both Jew and Gentile.

No one is excluded. The promise is for all: for people of all nations, for rich and for poor, for educated and uneducated, for moral and immoral (if they will repent of their immorality), for the mighty and the lowly.

Thank God! All can call upon the name of the Lord. All can be saved.

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## "The Sad Word—Almost"

By Robert Jackson

We read about a man in the 26th chapter of the book of Acts who spoke these words: "*Then Agrippa said unto Paul, Almost thou persuadeth me to be a Christian.*" (Acts 26:28)

The word *almost* is indeed a very sad word. It is sad in this case, for we never read where the man ever obeyed the Lord. He was almost saved. Why was he almost saved, and not altogether saved?

### (1) It Was Not The Fault Of The Preacher.

The preacher upon this occasion was the beloved Paul. He was speaking as the Spirit of God gave him utterance. Nothing could be wrong with what he said nor the manner in which it was delivered.

It is true that often times we have some preachers who drive people away from the Truth, but not so upon this occasion.

### (2) It Was Not What Was Preached.

The Truth is the only thing that can save one (John 17:17). This was all that was delivered to Agrippa upon this great occasion. The word of God, the gospel is powerful enough to save man (Romans 1:16; 1 Corinthians 1:18).

The message was clear and to the point in leading Agrippa to where he need to go, yet almost with results. Why? Because God doesn't force anyone to be saved. We come to God as a matter of choice.

2 Peter 3:9, "*The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*"

### (3) It Was Solely The Fault Of The Man.

There was no way that he could blame the preacher. He could not blame the Truth. The fault was the fact that he just rejected the opportunity. This is sad.

But what is sadder, many still do what Agrippa did by rejecting the Truth for different reasons. Money, sin, pleasures, neglect, defiance...

Jesus said time and time again that now is the time to prepare for eternity (Luke 12:16-21; Matthew 25:1-13).

Paul said in 2 Corinthians 6:1-2, "*We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.*"

Jesus was not fooling around about what he said, nor was Paul. My friend, I beg of you not to be in that sad number that was almost saved.

Think about it— Now is the time to obey God.

**News and Notes:** Sick and recovering: Tim Harris Sr, Tim Harris Jr, Chad Harris, Martha Norvell (Mississippi Care), June Lawson (Lisa Busby's Mom), Debbie Keplinger, Janis Johnson, Daniel Holloway, Tammy Kilgore (Jerry's niece), Betty Hurst, Peggy Harville (cancer), Clois Wright, and Dan & Linda Hunt, Mollie Harris, David Taylor,, Danny Cottrell, Gary Doles, and Joe Felks.

**Those Who Serve:**

<b>Announcements:</b>	Paul Busby
<b>Opening Prayer &amp; Scripture Reading:</b>	Tim Harris Jr. <i>2 Timothy 3:1-4</i>
<b>Song Leader:</b>	Lee Busby
<b>Lord's Supper:</b>	Fred Johnson
<b>Preaching:</b>	Brian Meade
<b>Sermon:</b>	<i>"Godly Living In Times Of Distress"</i>
<b>Closing Prayer:</b>	Doug George