

## *“What Must I Do To Be Saved?”*

Acts 16:30

### **Learn The Gospel**

John 6:45; Romans 10:17; James 1:22-25

### **Believe On GOD In CHRIST**

Hebrews 11:6; John 3:16; James 2:14-26

### **Confess CHRIST**

Romans 10:9-10; Matthew 10:32-33; 7:21

### **Repent Of Sin**

Acts 3:19; Matthew 3:8

### **Be Baptized Into CHRIST**

Mark 16:16; Romans 6:3-6; 1<sup>st</sup> Peter 3:21

## *“Let The Word... Dwell In You Richly”*

Colossians 3:16

The current memory assignment is: *“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake”* (Matthew 5:11).

Read, write, listen to, and recite this passage.

# *“Sound Doctrine”*

Titus 2:1

## **PRAYER TO JESUS IS NOT AUTHORIZED**

Bryan Matthew Dockens

Prayer to Jesus is not authorized.

**Prayer to Jesus is not commanded.** Nowhere in the word of God is prayer to Jesus even once commanded. On the contrary, prayer is to be addressed to the Father, in Jesus' name. Observe the commands: *“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him”* (Colossians 3:17) and *“giving thanks always for all things to God the Father in the name of our Lord Jesus Christ”* (Ephesians 5:20). Jesus Himself said, *“Whatever you ask the Father in My name He may give you”* (John 15:16).

Not only is prayer to Jesus not commanded, it is expressly forbidden. With reference to the time following His ascension (John 16:16), Jesus said, *“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you”* (John 16:23).

Some may appeal to a certain statement by Christ (John 14:14) for evidence of a command to pray to Him, but that presents a problem. The passage is alternately rendered as follows: *“If you ask Me anything in My name, I will do it”* (ESV, NASB, NIV), and *“If you ask anything in My name, I will do it”* (ASV, KJV, NKJV). The very fact that various translations offer opposing interpretations of this verse is sufficient to demonstrate the weakness of the argument. The point is altogether nullified considering that Jesus' own

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## *“The Assembling Of Ourselves Together”*

Hebrews 10:24-25

### **Sunday**

10:15 am.....Worship

Las Vegas Library  
833 Las Vegas Boulevard North

### **Tuesday**

7:00 pm.....Ladies' Study

Rachel Dockens residence

### **Wednesday**

7:00 pm.....Various Studies

Jerry & Beverly Dockens residence

## *“Give Attention To Reading”*

1<sup>st</sup> Timothy 4:13

**Sunday**...Proverbs 9; Genesis 49:1-50:26;  
Matthew 17:9-27

**Monday**...Psalm 15; Job 1:1-3:26; Matthew  
18:1-20

**Tuesday**...Psalm 16; Job 4:1-7:10; Matthew  
18:21-19:2

**Wednesday**...Proverbs 10; Job 7:11-10:22;  
Matthew 19:3-22

**Thursday**...Psalm 17; Job 11:1-14:22;  
Matthew 19:23-20:16

**Friday**...Psalm 18:1-15; Job 15:1-18:21;  
Matthew 20:17-20:34

**Saturday**...Psalm 18:16-36; Job 19:1-21:34;  
Matthew 21:1-22

## *Vegas Valley Church Of CHRIST*

Romans 16:16

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prohibition against prayer to Him (John 16:23) is upheld in every version.

**Prayer to Jesus is not exemplified.** Nowhere in the word of God is prayer to Jesus even once exemplified. On the contrary, prayer is to be addressed to the Father, in Jesus' name. Observe the examples: *"I thank my God through Jesus Christ"* (Romans 1:8), and *"I thank God --through Jesus Christ our Lord!"* (Romans 7:25).

Some may appeal to Stephen's dying utterance (Acts 7:59-60) as an example of prayer to Christ, but this instance is not germane inasmuch as Stephen was addressing someone he could see at the time (Acts 7:55-56). Another supposed example is that of Paul's three pleas for the removal of his *"thorn in the flesh"* (2<sup>nd</sup> Corinthians 12:7-9). The first problem with this argument is the presumption that *"the Lord"* in context is Jesus rather than the Father, which is improvable. The second problem is that Paul received a verbal response to his request, indicating a dialogue unlike anything we may reasonably expect in prayer. If conversations with visible individuals who answer verbally qualify as prayers, then we can pray to the angels, too (Luke 1:11-20, 26-38). That which proves too much proves nothing at all.

**Prayer to Jesus is not implied.** Nowhere in the word of God is prayer to Jesus even once implied. On the contrary, prayer is to be addressed to the Father, in Jesus' name. Observe the implications: *"For there is one God and one Mediator between God and men, the Man Christ Jesus"* (1<sup>st</sup> Timothy 2:5), and *"Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them"* (Hebrews 7:25). Since Jesus is the Mediator between men and God, whose purpose is to intercede on behalf of men, he is the one through whom men access the Father. Instead of excluding the Father in prayer, Jesus is the transmitter through whom men pray to the Father.

Some may appeal to the fact that Jesus and the Father are *"one"* (John 5:17-19, 23; 17:5, 20-23) to suggest the implication that a prayer to one is a prayer to the other. However, unity must not be confused for indistinguishability. Husband and wife are also *"one"* (Genesis 2:24; Ephesians 5:31), yet each has a role distinct from the other (Ephesians

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5:22-29). If a prayer to Jesus is a prayer to the Father and vice versa, then Jesus prayed to Himself while on earth (John 17), which makes little sense considering that He repeatedly referred to *"You"* and *"I"*.

Another argument advanced in favor of prayer to Jesus is that since He is God (John 1:1), and since prayer is to God (Philippians 4:6), then Jesus ought to be prayed to. By that logic, men should pray to the Holy Spirit, too, since He is also God (Acts 5:3-4). However, that is not the role of the Holy Spirit in prayer (Romans 8:26; Jude 20). Neither is it the role of Christ Jesus to be prayed to, but to be prayed through (Romans 1:8; 7:25).

Let's be satisfied with God's simple plan for prayer and quit tampering with it.

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## THE IRREDUCIBLE COMPLEXITY OF THE HUMAN EYE

Author Unknown

The irreducible complexity of the human eye is clear evidence of intelligent design. By *"irreducible complexity"* I simply mean that every part of the eye has to be there for the eye to work properly, which means that a step-by-step evolutionary process is illogical.

Consider the following facts about the various parts of the human eye. Without the retina, the eyeball would be a tumor. Without the focusing lens, the eyeball would be worthless except as a light detector. Without a functioning optic nerve to carry the signal to the brain, the eyeball would be worthless. Without the perfect balance of fluid pressure, the eye would explode or implode. Without a brain designed to interpret the signals, the eyeball would be sightless.

You see, we either believe that a series of random mutations led to the formation of the human body, which is illogical in light of the body's irreducible complexity, or we believe that the human body is the result of an intelligent designer.

*"I will praise Thee; for I am fearfully and wonderfully made"* (Psalm 139:14). Amen!