

The SCRIPTURE STANDARD

*Pleading for a complete return to Christianity
as it was in the beginning*

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SHAKEN BUT UNMOVABLE

More earthquakes this week - with 3,000 feared dead in northern Afghanistan.

Perhaps it's just imagination, but there does seem to have been an increase in reported earthquakes recently. Within a matter of months there have been very serious earthquakes in America, Russia, China, India, Iran, Turkey, etc.: even in Australia.

We like to think that nothing is more solid than the ground below our feet, (*terra firma*), and when that begins to buckle and heave it must be frightening in the extreme. None of this is new, of course, and earthquakes go back as far as Exodus 19:18, and Mount Sinai. Nearly every country from Egypt to Switzerland has experienced earthquakes some obviously more than others, and even Scotland has had about 800 or so. Probably the greatest earthquake in recent times was the one which ruined Lisbon, in 1755, the wide ranging effects of which agitated even the still and deep waters of Loch Ness, here in Scotland, some 1320 miles away. Indeed the water level in Loch Lomond rose by 2 feet 4 inches. and continued to rise and fall every ten minutes, for an hour and a half. Cruden (on earthquakes) in his *Concordance* says, "The Scripture speaks of several earthquakes. One of the most remarkable occurred in the 27th year of Uzziah, King of Judah (Zech. 14:5). Another memorable earthquake was at the time of our Saviour's crucifixion (Matt. 27:51). Great alterations and changes are expressed in scripture by a shaking of the earth (Heb. 12:26). The delivering of the Israelites out of Egypt is called a moving, or shaking, of the earth (Ps. 68:8). And an extraordinary and unexpected alteration in the state of affairs, civil or ecclesiastical, is represented by a great earthquake (Rev. 6:12; 16:18)." Cruden thus acknowledges the figurative use of earthquakes.

Bearing in mind the staggering subterranean force required to bring about one small, minor, earthquake we can, appreciate the consummate power and skill required to produce one 'to order', as God did on many occasions, and to bring it to bear on a small geographical spot on the map. Surely this ranks with the very greatest of miracles. For instance, to use an earthquake to open the doors of a prison at Philippi (Acts 16:26), allowing the release of Paul and Silas, may seem to some a case of using a sledgehammer to crack a nut, but it was a truly remarkable thing. Many times God mobilised an earthquake to accomplish His purpose.

DOOMSDAY SCENARIO

Some claim that this apparent increase in volcanic activity is a sure sign of the end of the world and a fulfilment of the words of Jesus (Matt. 24) viz. "**And ye shall hear of wars and rumours of wars . . . for nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilence AND**

EARTHQUAKES in divers places . . ." (v. 6,7).

In actual fact, if we make a serious study of Matt. 24 (Mark 13; Luke 21) we shall find that the events predicted (wars, rumours of wars, famines, earthquakes etc.) were to precede not the end of the world, but the **destruction of Jerusalem and the Temple**. Not only did Jesus say that **all manner of signs and portents would be given** prior to the destruction of Jerusalem (wars, rumours of wars, false Christs, famines, pestilences, earthquakes etc.) but these would be just **"the beginning of sorrow,"** to be followed by personal privations, persecutions, hatred, betrayal: even death itself. This is a far cry from an "end of the world" scenario. All these things would increase in intensity during the lifetime of those to whom Jesus spoke, culminating in the arrival of Titus with his Roman Legions (in 70 AD), intent upon the sacking of the Holy City. **"When,"** said Jesus, **"Ye shall see Jerusalem encompassed with armies, then know that the desolation is nigh."** These events, therefore, the wars, famines, earthquakes, etc. were all precursors of the destruction of Jerusalem and the Temple and had nothing whatsoever to do with the end of the world. When the end of the world comes, the event will be **completely unannounced**, will happen very quickly (in the twinkling of an eye) and will come as suddenly as **"a thief in the night."** The burglar does not send postcards or give any other indication that he intends to call professionally upon us. So will the end of the world be: **no prior notice will be given**, no hints, no signs, no heralds, no omens, no portents.

AN EXPLOSION - WAITING TO HAPPEN

Thus, the increased frequency, or otherwise, of earthquakes has **no bearing whatsoever** upon the end of the world, but they do illustrate, I think, just how readily and easily the destruction of the earth will be accomplished. Obviously the **destruction** of the earth calls for just as big a miracle as did the **creation** of the earth, and some tell us that the world is so solid and massive, (with enormous mountain ranges, vast oceans, sprawling deserts and tropical forests) that it could never be destroyed. Yet scientists tell that the earth contains a cocktail of chemicals, presently kept apart but which, were these elements to come together, would blow the world to smithereens: in short the earth is really a large keg of gunpowder. Regardless of how true this might be, it is certainly true that earthquakes demonstrate that the earth has latent power enough to destroy itself. All that is required is for the power to be unleashed. This may well be what the apostle Peter describes regarding the demise of the globe, when he says that its **"elements shall melt with a fervent heat"** (II Peter 3:10) and **"the earth and all the works therein shall be burned up."** In simple terms, earthquakes are caused by molten earth finding a weak spot on the earth's crust and, under tremendous pressure, forcing its way through (volcanoes), or, alternatively by what geologists call 'faulting' where rock formations at a great depth break, and the parts on opposite sides 'slip'. A 'slip' of only a few inches can cause great destruction: classified in 12 degrees on the Richter Scale from 'imperceptible' to 'very strong.' We are apt to think that the molten white-hot core of the earth is at a vast depth but this, it seems is not so. Scientists tell us that, generally speaking, although the earth is some 8,000 miles across (diam.) the crust is only about 20 miles thick and the earth under the crust is either red-hot or white-hot (like the molten lava we often see). Comparatively speaking, the earth's crust in thickness is rather akin to the skin of an apple, or better still, to the surface of a very large soap bubble. Thus relatively, we are not very far away from red-hot and molten earth, and this apparently, accounts for why it is so warm down a deep coal mine.

Probably the deepest mine in South Africa (11,000 feet deep) where the temperature of the walls at the mine bottom is recorded at 131 degrees Fahrenheit. And so while the world is so beautiful on the surface it is nevertheless ever-ready for imminent and total

destruction, alike in all respects to the doomsday portrayal by Peter: "elements melting with a fervent heat." Peter warns, "But the day of the Lord will come as a thief in the night: in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness." (II Peter 3:11). In v. 7 of the same chapter Peter adds that "the heavens and the earth, which are now, **ARE KEPT IN STORE**, reserved unto fire . . ." When we see the horrendous devastation of even a fairly small earthquake, which after all, is but a pin-prick on the earth's surface, we perhaps get some idea of the colossal subterranean forces yet held back and in reserve ("in store") pending the earth's final destruction.

METAPHORICAL EARTHQUAKES

God has "shaken the earth" on more than one occasion not only literally but particularly in a spiritual sense, and will do so again.

As Cruden rightly commented in his remarks (already quoted) the term 'earthquake' in the Bible is sometimes used figuratively to imply "a shaking of the earth," and the powers that be, to denote great alterations and changes. The Psalmist, for instance, in referring to Israel's escape from Egypt, says, "O God, Thou wentest forth before Thy people, when Thou didst march through the wilderness. The earth shook: the heavens also dropped at Thy presence: even Sinai itself was moved at the presence of God: the God of Israel." (Ps. 68:7). This was, of course, partly figurative and partly literal: but the three references in the Book of Revelation must surely be entirely symbolical of great upheaval (Rev. 8:5; 11:9 & 16:18). In the last reference mentioned (16:18) we read that when the Seventh Angel poured out his vial, "There came a great voice out of the Temple of Heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a **GREAT EARTHQUAKE**, such as was not since man were upon the earth, so mighty an earthquake and so great." And so we are not quite finished with these special earthquakes of God's own making. There were many such tremors in N.T. times: there have been many since; and there are many yet to come. I make so bold to suggest this, by virtue of what the writer to the Hebrews says when he warns, "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall we not escape, if we turn away from Him that speaketh from Heaven. Whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word 'yet once more' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom that cannot be moved . . ." (Hebrews 12:25-28).

Unfortunately space does not permit a pursuit of all the marvellous thoughts expressed in that passage and we can only generalise. Obviously the writer refers to the fact that just as calamity befell those who rejected Moses who spoke (for God) on earth, so, to a much greater extent, would tribulation descend on those who turn away from Him who speaks (for God) from heaven - even Christ. The writer also refers to the time when God shook the earth (Ex. 19) an event whereby the people were absolutely terrified at the awesome sound of God's voice. Mount Sinai convulsed, shook and shuddered and it "was so terrible that Moses said, I do exceedingly fear and quake" (Heb. 12:21). The recorded outcome was, of course, that God acquiesced to the plea of the people that He would never again speak directly to mankind but only through a representative, i.e. Moses at that time. The writer to the Hebrews in recalling that particular shaking of the earth declares that "YET ONCE MORE, I shall shake not

the earth only, but also heaven." This is, in fact, a quotation from a remarkable prophecy in the O.T. made by Haggai (2:6,7) who predicted, **"This saith the Lord of hosts; Yet once, it is a little while, and I shall shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come: and I will fill this House with glory, saith the Lord of Hosts."** The initial and immediate meaning of Haggai's words had reference to the rebuilding of the Temple, or second Temple, by Zerubbabel. It was obvious to all that the new temple was not a patch on the glorious edifice originally made by Solomon, now destroyed, and God's people were understandably, very depressed. Haggai was moved to assure everyone, however, that, despite its evident inferiority to Solomon's Temple, the new building was acceptable to God and that God **"would fill this House with His glory."**

Interestingly, Paul (if indeed he was the writer to the Hebrews) plucks this prophecy of Haggai from the relative obscurity of the O.T., and recharges it with all its original force and meaning: applying it to his own age and day: showing that were elements of it yet to be fulfilled. **"YET ONCE MORE,"** God says, **"I will shake not the earth only but also heaven."**

YET ONCE MORE

Our puzzlement over the meaning of how, why and when God would shake the earth and heaven, would be great indeed had Paul not hinted at its meaning and what it signified. He says the phrase ("Yet once more") **"signifieth the removing of those things that are made, that those things which cannot be shaken may remain."** In the wake of an earthquake, survivors are often quite surprised at the unlikely buildings which have remained standing. Very often the solid and strong-looking edifices are the ones with the poor foundations and first to collapse, whereas the flimsy looking buildings are quite often the ones which survive. This seems to be what is meant by the prophecy - God would shake the nations: most institutions would collapse: some would remain. Paul in making a re-application of Haggai's words, and referring them to N.T. times shows that "the Desire of all the nations" (Christ) had come, and that His institutions would survive and prevail. In the shaking of the earth and heavens, only the **eternal and God-ordained** things would remain. Indeed the shaking will continue until all perishable things be removed: until Judaism and all false systems of religion and philosophy are taken out of the way; until all the kingdoms of the world shall be swallowed up by the Kingdom of Heaven, and until the dawning of the new heavens and the new earth, wherein dwelleth righteousness. For Jesus came not only to fulfil the Mosaic Law and bring the Old Economy to a close: but also to destroy Satan and his works and establish His own everlasting kingdom. Consequently He must reign, and sift, and shake the nations until His fully comprehensive mission has been brought to completion (I Cor. 15:24,25). It is true that other analogies, (such as the refiner's fire, and fuller's soap) are used to indicate the improvement and purification of individuals: but clearly the analogy of the earthquake applies to God's purging and sifting of the nations, (kingdoms and religious institutions).

THINGS THAT REMAIN

Diminished space allows only a brief summary. At varying degrees on the spiritual Richter Scale God shakes the nations. Already some things are recognised as permanent. Paul himself said, **"Wherefore we having a kingdom which cannot be moved . . ."** and shows that Christ's kingdom will survive all forms of shaking. Jesus said, **"Heaven and earth shall pass away but My words shall not pass away"** thus indicating another imperishable. The 'eternal' things of the N.T. include an eternal purpose; eternal glory; eternal redemption; an eternal inheritance and eternal life. **"I go to prepare a place for you,"** said Jesus, and to the disciples He said, **"Be of good**

cheer, for great is your reward in heaven." All these eternal promises and institutions will survive. As Paul said, "Yet once more" signifies "the removing of those things that are made, that those things which cannot be shaken may remain." And so, as the Psalmist said a long time ago. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1).

EDITOR.

CALL UPON THE NAME OF THE LORD

Some religious groups teach that all one must do in order to be saved is simply to "call upon the name of the Lord." By that they mean that all the alien sinner must do in order to be saved is to fall on his knees and ask God to save him. The idea is taken from Romans 10:13 and Acts 2:21.

Some time ago, I was trying to talk to a man about his soul. He made reference to this idea and insinuated he could live any way he desired and be saved provided he asked God to save him before he died. It is tragic that many are throwing away their hope of eternal life because they have been indoctrinated with a false hope.

There are many passages which contradict the idea that all the alien sinner must do to be saved is to pray. For the sake of brevity, I will list and not quote them: Proverbs 15:29; Isaiah 59:1,2; Micah 3:4; Zechariah 7:13; John 9:31; Luke 6:46; Matthew 7:21; and 1 Peter 3:12.

There are other conditions of salvation: Hear, Romans 10:17; Believe, Acts 16:31; Repent, Acts 17:30; Confess, Romans 10:9,10; and Baptism, Acts 2:38. Prayer is *never* mentioned as a condition of salvation. Rather, it is the privilege of one who has already obeyed the gospel.

When we examine the examples of conversion in Acts, we learn that no one was ever told to "pray through" or to "call upon the name of the Lord" when they asked what to do to be saved. In Acts 8:26-39, Philip was preaching "Jesus" to the Ethiopian eunuch when they came to "a certain water." The eunuch said, "See, here is water, what doth hinder me to be baptised?" Philip did *not* tell him to "call upon the name of the Lord," but rather he baptised him in accordance with Mark 16:16.

In Acts 10, we read of the conversion of Cornelius. We find that he was one who "prayed to God always." When the angel appeared to Cornelius, he did *not* tell him his prayers had saved him, or that he was to "call upon the name of the Lord" to be saved. The angel told him to send for Peter "who shall speak unto thee words, whereby thou shalt be saved . . ." (Acts 11:14). Peter commanded him to be baptised in the name of the Lord Jesus, but never told him to "call upon the name of the Lord," or fall on his knees and ask God to forgive him.

PAUL'S OWN CASE

In Acts 22, Paul tells of his own conversion. When he met the Lord on the road to Damascus, he asked, "What shall I do, Lord?" Jesus did not tell him to call on His name, but told him to go into Damascus "and there it shall be told thee of all things which are appointed for thee to do." In Acts 9:11, we learn that during the next three days while awaiting further instructions, Paul was praying. When Ananias came, he did *not* tell Paul that his prayers had saved him, nor that he should "pray through." The inspired preacher said, "Why tarriest thou? arise and be baptised, and wash away thy sins, calling on His name."

Some say Ananias was telling Paul to "arise and be baptised, and wash away your sins by your calling on the name of the Lord." But I see two things wrong with this. In the first place, it reverses the order which most denominations believe. They believe the

alien sinner must first "call upon the name of the Lord," and then be baptised, as a sign that he has been saved. Secondly, it would be kind of ridiculous for Ananias to come and tell him to pray when he was already praying.

But what about the statements in Acts 2:21 and Romans 10:13 which say, "**Whosoever shall call upon the name of the Lord shall be saved?**" This is a quotation from Joel. Peter tells us in Acts 2:16 that it is from Joel. The quotation begins in verse 17 and ends in verse 21. Then Peter begins his sermon in verse 22 and concludes in verse 36 with the statement: "**Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified.**"

Upon hearing this, "**they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?**" Notice: "**Peter said unto them Repent ye, and be baptised everyone of you in the name of Jesus Christ unto the remission of your sins . . .**" Verse 38 is the divine commentary upon verse 21. Peter had quoted: "**Whosoever shall call upon the name of the Lord shall be saved.**" When the people wanted to know what to do to be saved, Peter told them to repent and be baptised. So, verse 38 is God's commentary on verse 21.

Ananias is really telling Paul the same thing Peter told those Jews in Acts 2 when he said, "**Arise and be baptised and wash away thy sins, calling on His name.**"

ABRAHAM'S CASE

This is not to say that baptism is synonymous with "calling on the name of the Lord." I Genesis 12:8, Abraham "**builed an altar unto the Lord, and called upon the name of the Lord.**" *Leupold* comments on this: "God's character and works are extolled." The *Pulpit Commentary* says: "The expression is elsewhere used to denote all the appropriate acts and exercises of the stated worship of God" (comments on Genesis 4:26). Acts 9:14, "he hath authority from the chief priests to bind all them that call upon Thy name." *Lenski* on this passage says: "To call on this name is to confess it as being the bearer of salvation, to pray and to worship in this name, and to expect all help in time and in eternity from Him who is revealed by this name." Acts 9:21, "**all that heard him were amazed, and said, is not this he that in Jerusalem made havoc of them that called on this name.**" I Corinthians 1:2, "**the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ . . .**"

Therefore, when Abraham built an altar and worshipped God, he was "**calling on the name of the Lord.**" Faithful Christians are referred to as those who call upon the name of the Lord. When Peter preached, "**Whosoever shall call upon the name of the Lord shall be saved**" and alien sinners asked what to do to be saved, he told them to repent and be baptised. When Saul of Tarsus obeyed the gospel, he was calling on the name of the Lord.

Thus, "calling on the name of the Lord" includes: (1) Obedience to the gospel plan of salvation; (2) worshipping God; (3) faithful service to the Lord Jesus Christ. But it is never used in the sense that many denominational preachers use it, namely, that all the alien sinner must do in order to be saved is to fall on his knees and ask God to save him.

R. BATES

CHRIST'S FAITHFUL SERVANT

"**I will follow thee whithersoever thou goest**" (Matt. 8:19) is surely the sincerely felt determination of every new disciple of the Christ. So real is the loving submission that one readily says with the apostle Peter, "**I will lay down my life for Thee**"

(John 13:37). And there is no temerity in openly asserting, **"Although all shall be offended, yet not will I"** (Mark 14:29). That's as it should be, for the cost of discipleship was set forth by Jesus over and over again. Even after months of personal companionship with their Lord the apostles had to hear, **"If any man would come after me, let him deny himself, and take up his cross, and follow me"** (Matt 16:24).

FAITHFUL SERVANTS

How thrilling then, it is to read about the young church in Jerusalem, **"They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers"** (Acts 2:42). *Continued* - ah, stretch that out over the weeks and months and years. They continued in good times and bad, when weather was comfortable and when it was severe, when they felt well and when they didn't, when opposition was weak and when it was strong, when being faithful as a follower of Jesus was convenient and when it wasn't. They **continued steadfastly**. Theirs was the patience of perseverance. See the determination, the constancy, the courage, Faithful servants of Christ were they.

That's the charge to all of us - and it takes on added significance to us as the years of Christian service come and go. **"Faithful unto death"** (Rev. 2:10) sees us willingly die in order to continue true to our Lord. But the living - the daily living - so often dulls the sharp cutting edge of our **"always abounding in the work of the Lord"** (1 Cor. 15:58). Some of us seem to find it much easier to die for the Lord than to live for Him.

WAY OF CONVENIENCE?

Any faithful servant holds as a primary concern the well-being of the master. The apostle Paul pictured this with thoughts like these: **"In singleness of heart . . . work heartily"** (Col. 3:22,23); **"With good will doing service"** (Eph.6:7). With us, then, there is the dawning realisation that our decisions are made not in view of our own comfort, convenience or pleasures, but in consideration of our Master's requirements. This means that we will have to break the barriers of fear (let's remember that the one-talent man of Matthew 25:24-30 was condemned not because he was afraid BUT because, being afraid, he did nothing). It means we will have to break loose from the patterns of personal comfort and the normal routines of convenience and security that keep us from active unselfish service.

Lifetime Service. How convenient was it for the apostles to respond to Christ's call that they follow Him? Look at Peter and Andrew - **"Straightway left the nets, and followed Him"** (Matt. 4:20). See James and John - **"Straightway left the boat and their father, and followed Him"** (Matt. 4:22). **"We have left all, and followed Thee"** (Matt. 19:27) meant a life of total commitment to their Lord and His way of life.

Daily Routines. But not every believer was called to the apostle-ship or even to full-time service in which they lived of the gospel as proclaimers of the gospel (1 Cor. 9:14). Consider the thrilling example of the Samaritan woman who **"left her waterpot, and went into the city, and saith to the people, Come, see a man, who told me all the things that ever I did: can this be the Christ?"** (John 4:28,29), Hers was a necessary responsibility of securing water for her household - and she couldn't day after day avoid that chore, BUT the importance of what was immediately before her completely outweighed her normal responsibility. Oh, how we need to learn that lesson. No one of us will ever be a really faithful servant of the Lord unless this leave-the-water-pot lesson is learned. Let's remember this when we face opportunities relating to gospel meetings, personal evangelism, benevolent deeds etc. Secondary things CAN be postponed until another time!

Emergencies. **"For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need"** (Acts

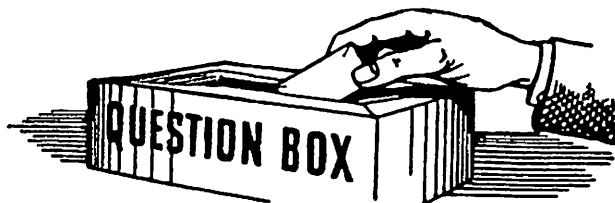
4:34,35) sees the meeting of emergency needs. The Jerusalem disciples did that - and later on so also did the Macedonian Christians (2 Cor. 8:1-4). This was not a state of communism but was rather the willingness of those who *had* to share with those who *didn't have*. In our day similar emergency situations arise again and again - members and neighbours suffer extended periods of illness with all the costs in time and money that are beyond the ability of that family to handle, or perhaps the loss of property and possessions by fire or storm or flood, or even destitution brought on by loss of employment. Personal involvement and special contributions are indeed part of faithful service. We just can't be insensitive, uncaring. Convenient? Certainly not - but, oh, so important. How wonderful to willing to share!

Unique Opportunities "Upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them intending to depart on the morrow; and prolonged His speech until midnight" (Acts 20:7) reminds of an important principle relating to faithful service - unique opportunities need to be grasped. Paul wasn't a "long-winded preacher." Because he was to be at Troas for only a little while, he "**prolonged his speech.**" Normal assembly worship and study hours can be changed or extended. There are times when this is imperative - so please don't be another Eutychus!

LORD, USE ME

How much more beautiful and rewarding it is to be an Epaphroditus (Phil. 4:15-19) than to be a Demas (2 Tim. 4:10), to be a "Lord, use me!" Christian that to be a "Lord, excuse me" exception (Luke 14:18-20). Lord Jesus, I do, I really do, want to be used in your service, to your glory.

C. ROGERS



Conducted by
Frank Worgan

"Who are the 'Fearful' in Rev. 21:8?"

In both the 'Authorised' and the 'Revised' versions of the New Testament the word 'fearful' is the rendering of the Greek word '*deilos*,' which occurs just three times. It is used twice to describe the mental state of the disciples of Jesus, during the storm on the Sea of Galilee and once here in the Revelation. However, the two situations in which the word is used are very different.

1st Let us remember that there are times when to be 'fearful' is a perfectly natural and understandable reaction. For instance, if we had been with those disciples in the boat that stormy night on the Sea of Galilee, I have no doubt that we would have shared their fear! (Mark 4:37-40).

2nd There are also other times when we *should* be 'fearful'; when it is *right* to be fearful. Our Lord Himself, in Matt. 10:28, tells us that we need not fear those who are able to kill our bodies, and in Luke 12:5, He even says, "*I will warn you whom to fear; fear Him, who, after He has killed, has power to cast into hell; yes, I tell you, fear Him!*"

We understand, of course, that He is speaking about the power of God. Hence, when, in 1 Peter 1:17, we are told to '*pass the time of your sojourning here in fear,*' this 'fear' is 'reverential fear' and is very different from the physical terror felt by those men

in the boat.

These three verses alone establish the fact that to be 'fearful' is, in itself, not a sin. Everything depends on the nature of the fear. Therefore we must look more closely at the word in Rev. 20:8, to determine what it means.

Now, I think I may be correct in assuming that our questioner uses the 'King James' or 'Authorised' version. However, virtually all-later *genuine translations* of the New Testament have abandoned the word 'fearful' and render '*deilos*' differently. I use the words '*genuine translations*' to distinguish them from the numerous editions of the New Testament which, for one reason or another, are basically only modifications of the 'King James Version' and not really translations.

Twenty-two of the forty or so translations - both 'ancient and modern' - I have examined, including several foreign language translations, give the meaning of '*deilos*' as 'fainthearted,' 'timid,' and 'craven,' whilst most of them use 'cowardly.'

Something which really surprised me was the discovery that my translation of the New Testament by Nathaniel Scarlett, also uses the word 'cowardly.' This translation is dated: 'January 20th, 1798!' So, over 200 years ago, someone got it right!

Thayer's Greek Lexicon tells us that, in the verse we have under consideration, the word '*deilos*' describes '*Christians who through cowardice give way under persecution and apostatise,*' whilst Liddell and Scott's Lexicon reveals that in classical Greek, among its many usage the word even meant '*good for nothing!*'

The sum of the evidence is that, in certain circumstances, '*deilos*' carries a moral significance, as becomes quite evident when we compare verses 7 and 8.

It goes without saying that the 21st chapter of the Revelation is one, which we Christians naturally love to read, describing, as it does, the glories of the New Jerusalem. But let us also notice that it proceeds to tell us, not only who will be admitted to the 'heavenly city', but also who will be excluded.

We see that, in contrast with the 'conquerors' who are allowed to enter and who are mentioned in verse 7, the chapter refers to the 'fearful', in this 8th verse.

These are *not* non-Christians as might at first be supposed, but are members of the Church who, displaying cowardice in the time of testing, have turned and run away; or have simply given up the fight and surrendered to the enemy. They are regarded as being unfaithful and therefore listed with the various classes of immoral and unclean people, to whom entrance is denied.

It is important to listen to the warning, which sounds out from such passages as Rev. 21:7-8 and the questioner has done us a service in bringing it to our attention.

It must be obvious to any thoughtful reader, that the doctrine of so-called 'eternal security', often referred to by such expressions as '*once saved, always saved*', and '*once in grace always in grace*' is not supported by this passage, nor in fact, by any part of God's Word.

The message is clear; it is not enough to *begin* the race; we must *finish* the course.

It is not enough to *enlist* in the Lord's army; we must '*fight the good fight of faith, lay hold on eternal life*' (1 Tim.6:12). We must remain loyal to the end.

The words of Paul come readily to mind in this connection.

2 Tim. 4:7-8: "*I have fought a good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me only but to all them also who love His appearing.*"

(If you have a question concerning the scriptures, please send it directly to:-

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THE LORD'S SUPPER (2) - GIVING THANKS

EUCHARIST

The established church has adopted the word 'Eucharist' - from the Greek 'euchaista' meaning 'gratitude, thankfulness, thanksgiving' for the Lord's Supper. This raises the question, what is this feast for, and what should it be called.

In his letter to Timothy, Paul says "*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men* (1 Timothy 2:1), and places the importance giving of thanks as he did in his epistle to the Romans:- "*First, I thank my God through Jesus Christ for you all.*" (Romans 1:8). Zodhiates (The Complete Word Study Dictionary - 1992) says 'first' here means "emphatically first of all." A meeting of the Lord's people then, will, of necessity, require the giving of thanks. The Psalmist connects, conjoins, rejoicing with thankfulness - "*Rejoice in the LORD, ye righteous; and give thanks at the remembrance of His holiness*" (Psalm 97:12). Ignatius who died around 115, uses the term 'eucharist' in his epistle to the Philadelphians and the Smyrnians, (as given by J. H. Strawley (1850?) and Dr. J. B. Lightfoot (1890); however, by the time of Justin who died in 165 the term had become "Eucharist" (Apology, 1:66), as given in "A New Eusebius" edited by J. Stevenson (1957). This shows that by the middle of the second century the noun used in the New Testament had become a proper noun defining it as something special. Tertullian who was born in 160 also wrote on the sacrament of the Eucharist. The Didache written sometime before the fourth century also discusses "the Eucharist." The term, then, has an early origin confirming the early churches emphasis on thanksgiving at the feast. The term 'eucharist' had, then, an early application to the Lord's Supper. We need, however, to exercise a great deal of caution anglicising words and then appropriating to them meanings that they did not have in the original language e.g. baptism. The same degree of caution is required of the Latinised forms of the Greek. Alzog's 'Universal Church History' (1872) states - "the Holy Eucharist is the very centre and essence of Catholic worship," and seeks to prove from Justin, Ignatius, Terullian, Iranaeus, and Clement of Alexandria, that in the sacrament of the Eucharist the substance of the bread and wine are unquestionably changed into the Body and Blood of Jesus Christ. Because of these teachings Greek words should be ascribed Greek meanings. if English words are transliterated from the Greek the standard Greek-English dictionary terms should be used, not those generated by theologians well after the time the words were in daily use. This is difficult to do now that the new (post N.T.) definitions have become entrenched. Therefore, it would seem preferable, to prevent confusion, to drop the word 'eucharist' and instead retain the usage of "The Lord's Supper" that does not have any non-scriptural connotations attached to it.

RECONCILIATION

We saw in the first article that self examination plays an important part in those that participate. The disciple's response to Jesus saying to them "*Verily I say unto you, One of you which eateth with me shall betray Me*" (Mark 14:18) was, (verse 19) "*And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said is it I?*" It is then seen that there was a personal examination before Jesus gave thanks (eucharist) for the bread.

The message of the Cross is that "*God was in Christ, reconciling the world unto Himself,*" (2 Corinthians 5:19). *The ministry of this reconciliation has been given to us* (2 Corinthians 5:18). Jesus taught that we cannot offer gifts to God without first making sure our brothers do not have anything against us (Matthew 5:23). Jesus, in elaborating on the way to pray, made it abundantly clear when He reinforced this with "*For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*"

(Matthew 6:14,15). What a tremendous obligation we then have on ourselves to come to table properly prepared. Early history of the Church shows that they well appreciated the importance of this element in worship.

The Didache (300?) says in section 14 "If any man has a quarrel with a friend, let him not join your assembly until they be reconciled, that your sacrifice may not be defiled. For this is the sacrifice spoken by the Lord "In every place and time offer me pure sacrifice" (Malachi 1:11-14). "Bingham's Antiquities of the Christian Church (1714) quotes Chrysostom (400) on the need for reconciliation. "How can we take the sacrament in the hand, and use the words "Forgive us our trespasses as we forgive them that trespass against us." Lightfoot's translation of the Didache 14 gives "And on the Lord's day gather yourselves together break bread and give thanks, first confessing your transgressions that your sacrifice may be pure." William Cave's 'Primitive Christianity' (1682) quotes Justin Martyr (d165) Then the Deacon cried out aloud - "Mutually embrace and kiss one another." This holy kiss was very ancient, commonly used in Apostles' times and in the succeeding ages of the Sacrament, as a sign of unfeigned reconciliation of their minds." There then seems evidence that the early Church sought to make time at the Lord's Supper to dwell upon the importance reconciliation through resolving conflicts, forgiveness, confession and showing mutual affection. The New Testament uses 3 words that are translated "reconciliation" in the A.V. The first is 'katalasso' is to make peace where none could be given because of it being prevented by Justice (2 Corinthians 5:20); the second 'diallassomai' to resolve a quarrel where one or both parties are at fault (Matthew 5:24); and the third 'apokatallasso' (Colossians 1:20), meaning 'the restoration of a relationship that existed before (Zodhiates), or as Vine suggests - 'to remove all enmity and leave no impediment to unity and peace.' Therefore, from whatever cause enmity has arisen we have no excuse but to resolve the matter if we are to be presented holy and unblameable and unproveable in His sight (Col. 1:22).

TONE

What then were the structure and tone of the meetings of the Lord's Supper in the early days of Christianity?

Jesus when telling His disciples that He was going away chided them for their sadness saying "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I" (John 14:28). We now have the Comforter, the Holy Ghost, so that we should not be sad as were the two disciples on the way to Emmaus (Luke 24:17). We are not to be foolish as they were (Luke 24:25). "We know that the Son of God has come and has given us understanding, in order that one might know Him who is true" (1 John 5:20) "though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory" (1 Peter 1:8). Even when Saul, was making havoc of the Church, entering into every house, and haling men and women committed them to prison (Acts 8:3), those that had been scattered were able to be the centre of much rejoicing (Acts 8:8). "The God of hope, should fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost" (Romans 15:13). Even if we are called upon to suffer for Christ, we are encouraged to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings;" (1 Peter 4:12,13). Dobschutz's '*Christian Life in the Primitive Church*' (1904) quotes from the Epistle of Barnabas and the Didache; "The Lord's Supper is celebrated - in the sentiment of joyful thanksgivings for God's . . . Blessings, and with reverence, and godly fear, without tumult, whilst singing psalm 34." Alexander Campbell's '*Christian System*' (1839) "There was no stiffness, no

formality, no pageantry; all was easy, familiar, solemn, cheerful." Barnes (1848) in his notes on 1 Corinthians 10:16 says "It is called 'the cup of blessing' because over it Christians praise or bless God for His mercy in providing redemption."

As for the Eastern Orthodox Churches (Russian, Greek, Armenian, Nestorian, Chaldean, Coptic) each have their own highly choreographed services. The actions and dialogue of the "priest" and congregation are all very complicated and symbolic. The services rely heavily on lights, vestments, consecrations, incense and fire. The liturgy is alleged to date back beyond this millenium. The bread and fruit of the vine remain but the surrounding ritual subsume them to the sidelines. The likeness to the feast initiated before Jesus was crucified is difficult to identify. It is therefore a cautionary tale to us today of the need to keep going back for a "thus saith the Lord" for all our practices, and not build upon our own traditions developed over the past couple of centuries. The practice of Rome was challenged by early reformers like Zwingli (died 1531) and the early English martyrs who lost their lives due to their questioning the doctrine that Rome placed upon this feast. Cranmer (Martyred 1556) put it bluntly "For these be but false doctrines, without shame devised and feigned by wicked popish priests, idolaters, monks and friars, which for filthy lucre have altered and corrupted the most holy Supper of the Lord and turned it into manifest idolatry. Wherefore all Godly men ought with all their heart to refuse and abhor such blasphemy against the Son of God." In 1910 the British Government dropped, under pressure from the Irish Nationalists, the requirement for George V, at his coronation, to declare that he did not accept that the bread and wine at the Lord's Supper did not, at any stage, become the Body and Blood of Christ. What we accept then on these matters has far reaching effects well beyond the environment of the local church. What beliefs these reformers lost their lives for, will be explored (DV) in the next article.

BRIAN J. BOLAND

"DISPUTES ABOUT WORDS"

Among those singled out in Paul's warnings to Timothy were people who have "a morbid craving for controversy and for disputes about words" (1 Timothy 6:4). Even in Paul's day the Church was plagued by this very modern problem. It is amazing how a controversy can be perpetuated over the way certain words are used. Does it never occur to us that very few words indeed are subject to only one definition?

One preacher rebuked another for saying in the prayer he led, "Lord, we thank you for the right to become your children." "It was not a right; it is a privilege," the rebuking preacher pointed out. "A right is something earned." If the preacher had but consulted his dictionary, he would have discovered that one definition of the word *right* is *privilege*.

Battles continue to rage over words such as law, grace, faith commandments, obedience, works. Granted, some differences in convictions may exist among brethren, but we ought to make every effort to define clearly and completely our usage of these words before we launch into heated debate with our brethren.

Paul contended strongly that Christians are not under law but are justified by God's grace as a gift. But nowhere did Paul contend that we are not subject to the teachings of Christ or exempted from obedience to Him. He declared that our salvation is a matter of faith from beginning to end. But he made it crystal clear that this faith involves obedience.

What do you mean when you say, "faith?" How limited is your definition?

How do you use the word "law?" Do you use it as Paul did in Romans? Are you using it merely to indicate the teachings of Christ?

What works are you talking about? Works of merit or those acts which are a part of faith and without which faith is incomplete?

Brethren, before we do battle, let's define our terms. We just may believe the same thing.

C. MOORE

SCRIPTURE READINGS

Aug. 2	Eccl. 12	1 Tim 4
Aug. 9	Isaiah 1:10-20	1 Tim. 5:1-16
Aug. 16	Deu. 24:17 to 25:4	1 Tim. 5:17 to 6:10
Aug. 23	Psalm 52	1 Tim. 6:11-21
Aug. 30	Psalm 119:1-16	2 Tim. 1

INSTRUCTIONS TO TIMOTHY

One thing I like about the apostle Paul is that he did not "beat about the bush," to use a common expression. For example, his words to Timothy (in what we call chapter four) are clear, plain and simple. He gave the young man a few warnings as well as a number of exhortations. Apostasy, hypocrisy and asceticism were just some of the things threatening the ancient faith. Timothy received sound practical advice from Paul to help him overcome the heresies and the false teachers.

Paul highlights the importance of "godliness" (4:7,8). The word in Greek is *eusebeia* and it "denotes that piety which, characterised by a Godward attitude, does that which is well-pleasing to Him" (Vine). Walter Scott, the famous evangelist, once wrote: "Godliness is a grace so great and noble that the very foundation of character would be imperfect without it. It is in itself eternal life and the highest wisdom." Adam Clarke has commented: "By godliness we are to understand every thing that the Christian religion either promises or prescribes: the life of God in the soul of man; and the glory of God as the object and end of that life." William Barclay said: "*Eusebeia* is a tremendous thing. It never forgets the reverence due to God; it never forgets the rights due to men; it never forgets the respect due to self. It describes the character of the man who

never fails God, man or himself."

We read: "Neglect not the gift that is in you, which was given you by prophecy, with the laying on of the hands of the presbytery" (4:14). These words should be read in conjunction with those of 2 Timothy 1:6: "Wherefore I put you in remembrance that you stir up the gift of God, which is in you by the putting on of my hands." These passages reveal that the apostle Paul bestowed the gift of God upon Timothy by the laying on of his hands. It was a spiritual gift which was the subject of prophecy. The presbytery or eldership also laid hands on Timothy, but for another purpose. It was to appoint or ordain him as an evangelist. James MacKnight has written: "The order in which the apostle mentions these transactions, leads us to think, that he first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer accompanied with the laying on of the hands of the eldership."

ADVICE ABOUT WIDOWS, ELDERS AND SLAVES

I have not read many books that have dealt in detail with "Widow Ministry." One exception is the *Memoir of David King*. David King is one of the greatest scholars the Church in the U.K. has produced. He bemoaned the fact that service to widows was very much neglected in the modern Church. "When will the Church restore it? What is needful to its restoration? In churches of the primitive order no extraordinary discussion or commotion are to that end called for. It is not so much a matter of resolutions . . . as of quiet growth and easy adoption." I know that social services have changed things even from King's time in the nineteenth century. However, there is

still much to consider and, perhaps, adopt from Paul's guidance on the subject (5:3-16).

Paul also in this section has sound words on the eldership (5:17-22). For example, **"Against an elder receive not an accusation, but before two or three witnesses"** (5:19). Remember, these words are written to an evangelist. It was the task of an evangelist to set in order the wanting things and ordain elders." But that evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, it as unquestionably a part of the office of an evangelist, as praying, preaching, or baptising" (Campbell). We read: **"Them that sin rebuke before all, that others also may fear"** (5:20). **"Lay hands suddenly on no man, neither be partaker of other men's sins; keep yourself pure"** (5:22). I believe the former verse has to do with elders and the latter has to do with the ordination of bishops or elders and deacons.

Christian slaves are addressed by Paul (6:1,2). It is difficult for us to imagine just what life was like for many of them. However, we must remember that there were white-collar, as well as black-collar, slaves. Some slaves served as business managers, overseers, secretaries, clerks, accountants, or school teachers; and great numbers of them were skilled artisans. Schools were actually established to give very specialised training. Slaves had to honour their earthly masters so that the heavenly Master might be honoured. They also had to respect a believing master and not take any advantage of him. One thing is clear: Jesus did not call for a revolt of slaves in His day. The institution would die, given time, and given the growing influence of Christianity.

THE LOVE OF MONEY

Paul deals with the peril of riches (6:9,10). He did not say that money is the root of all evil, but that **"the love of money is the root of all evil."** However,

I do not think the A.V. renders the most accurate translation here. Consider the following: "For a root of all the vices is the love of money" (Rotherham). "For the love of money is a root from which every kind of evil springs" (Knox). "For the love of money is a source of all kinds of evil" (Twentieth Century N.T.). Note the use of "a" rather than "the" in the modern translations.

Jesus said: **"Lay not up for yourselves treasures upon earth, where moth and rust corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt and where thieves do not break through and steal: for where your treasure is, there will your heart be also"** (Matthew 6:24). **"For what shall it profit a man, if he shall gain the whole of the world and lose his soul? or what shall a man give in exchange for his soul?"** (Matthew 16:26).

2 TIMOTHY

AUTHOR: the apostle Paul.

PLACE: probably Rome, while Paul was a prisoner.

DATE: between 65 and 67 AD.

PURPOSE: "Chapter 1: The charge to guard the gospel. Chapter 2: The charge to suffer for the gospel. Chapter 3: The charge to continue in the gospel. Chapter 4: The charge to proclaim the gospel" (John R.W. Scott).

COMMENT : Many scholars believe that this was the last epistle Paul wrote. he penned it under the shadow of execution. "Although it was an immensely personal communication to his young friend Timothy, it was also - and consciously - his last will and testament to the Church" (Stott).

CHAPTER ONE

Timothy's mother and grandmother were devoutly religious and they taught him the scriptures (1:5; 3:15). Once he came in contact with the apostle Paul, he showed rapid spiritual development. Paul once wrote: **"For everyone looks out for his own interests, not those of**

Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served me in the work of the gospel" (Philippians 2:21,22, N.I.V.). Paul encouraged him again and again to labour for the Master through trials and sufferings. The strength from the Spirit (1:7) would see him through and, like Paul, he was never to be ashamed of the gospel of Christ (1:8). **"Guard the good deposit that was entrusted to you - guard it with the help of the Holy Spirit who lives in us"** (1:14, N.I.V.). Many were out to rob the Church of the priceless treasure entrusted to it. So it was then and so it is today.

IAN S, DAVIDSON,
Motherwell.

TEST YOUR BIBLICAL KNOWLEDGE

1. How many plagues in Egypt could Pharaoh's magicians duplicate?
2. What new name did God give to Jacob?
3. Which king disguised himself to enable him to engage in battle on the plain of Negiddo?
4. What does the place "Marah" mean?
5. From which port did Jonah leave for Tarshish?
6. Who was the father of Gershon, Kohath and Merari?
7. During his missionary work, Paul stayed in Corinth for how long?
8. According to Paul, which men "shipwrecked the faith"?
9. Was it John or Peter who reached the empty tomb first?
10. What Old Testament chapter was the Ethiopian eunuch reading?

NEWS FROM THE CHURCHES

Slamannan District: The Quarterly Mutual Benefit Meeting took place at Dennyloanhead on Saturday, 30th May, 1998, when the question "Does The End

Justify The Means, as per 1 Cor. 9:22?" was discussed. The speakers were Bro, John Kneller, Tranent, and Bro. Andrew McGinn, New Cumnock, and the Chairman was Bro. Niall Scobbie, Dennyloanhead. The speakers dealt with the subject admirably and a very interesting hour was spent in general discussion by those present.

Our next such meeting, God Willing, will be on Saturday, 12th September, 1998 at 4.00 p.m., in the meetinghouse at Motherwell, when the subject will be "What was the purpose of the laying on of hands in the N.T.? Who laid hands on whom and for what purpose? Should this happen today?" The speakers will be Bro. Harry McGinn and Bro. Jim McGinn, and the Chairman will be Bro. Andrew McGinn.

OBITUARY

Kentish Town, London: The Church here sadly reports the passing of our dear sister Esther Mather on April, 26th 1998, at the age of 102 years. She had been a member at Kentish Town for many years but unable to attend for quite a long time due to ill health and disability.

DOROTHY PROUD (Sec.).

THANKS

Miriam and Joanna Brown (Ulverston) wish to thank all those who have sent cards and letters, and offered prayers, during Miriam's stay in hospital. They have all been a great encouragement.

Brother and Sister Joseph Malcolm would like to, thank all those who have sent letters, cards and telephone messages during Nora's recent illness and stay in hospital.

These, along with your prayers, have given great strength, encouragement and comfort. Far more than words can say. A lovely reminder of the wonderful family we have through Jesus our Saviour.

Pleased to report that progress continues to be good.

COMING EVENTS

127th ANNIVERSARY MEETING
Kentish Town, London

Saturday, 10th October, at 3.00 p.m.

Tea at 4.45 p.m. followed by the
Evening Meeting at 6.30 p.m.

Speaker: Bob Eckman
(Also on the Sunday)

ALL WELCOME

**EMERGENCY GHANA
APPEAL**

This morning, 6th June I received a letter from the Upper Eastern Region of Ghana who are in the midst of "a severe famine crisis." The Catholic and Pentecostal relief services are operating there. The Government have also recognised the problem and responded by supplying food relief. Mini bags of Maize cost 15,000 cedis and mini bags of rice cost 30,000 cedis (4,000 cedis to the Pond). Brethren are selling their belongings to buy food. The church is getting smaller as people are moving south to make a fresh start. Most of the church members in the three churches up, there in the far north are farmers.

Brethren, do not read this and discard as just another one of Graeme's

appeals for Ghana. I am aware that fewer are supporting this appeal and I am sure those who have stopped supporting as they did at one time have their reasons. We claim to be the New Testament Church, well here is a chance for you to embarrass me with your generosity 2 Corinthians 8:3. I will arrange with the group of trusted brethren in Accra to personally administer the gift to avoid any criticism 2 Cor. 8:20. Please ensure that you mark your gift for the **Famine Appeal** to avoid any misunderstandings. Please make cheques payable to "Graeme Pearson (Ghana Appeal)" and send to Graeme Pearson, 13 Fairways, Dunfermline, Fife. KY12 0DU. Tel. (01383) 728624.

- 1. Two (Exodus 7:22; 8:7).
- 2. Israel (Genesis 32:28).
- 3. Josiah (2 Chronicles 35:22).
- 4. Bitter (Exodus 15:23).
- 5. Joppa (Jonah 1:3).
- 6. Levi (Numbers 3:17).
- 7. 18 months (Acts 18:11).
- 8. Hymeneus and Alexander (1 Timothy 1:20).
- 9. John (John 20:4).
- 10. Isaiah (Acts 8:28 & 32,33).

ANSWERS

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