

House of Meay No 5  
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# The SCRIPTURE STANDARD

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

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## CALLING ON THE NAME OF THE LORD

In last month's article I tried to show, from simple statements in the N.T., that sinners are saved not by any one thing in particular but by a whole series of related factors. We are saved by God's grace and by our Lord's death. We are also saved by our own efforts; by the strength of our own faith; by the extent of our own repentance and by our disposition to obey the gospel in baptism. During the course of that article I also mentioned Paul's words (in Romans 10:12) where he said, "For whosoever shall call upon the name of the Lord shall be saved." Here Paul adds yet another ingredient into the Divine recipe for our salvation. Some readers, like me, have doubtless often wondered exactly what is meant, and what is involved, in "**Calling upon the name of the Lord.**" I cannot recall ever having heard any one speak on the subject nor can I remember ever reading any articles on the matter. I hereby offer readers the results of my own (fairly superficial) look at the topic, in the fond hope that others may be prompted to study it a little more.

### OLD TESTAMENT REFERENCES

Gen. 4:26 "Calling upon the name of the Lord" is not some new concept unveiled in the N.T. but, is quite as old as Genesis. Indeed, we read that in the days of Adam's sons (and grandsons) "... then began men to call upon the name of the Lord."

Gen. 12:8 Still in the book of Genesis we read that the great patriarch Abraham,  
Gen. 21:23 "removed from thence unto a mountain on the east of Bethel, pitched his tent and there builded an altar unto the Lord, and "called upon the name the Lord." Later, Abraham "planted a grove in Beersheba, and there called upon the name of the everlasting God."

Gen. 26:25 Before leaving Genesis we note that Isaac, like his father Abraham, "Builded an altar there (Beersheba) and called upon the name of the Lord."

I Kings 18:24 Taking the references chronologically, as given in the Concordance, we next come to the record of the contest between Elijah and the prophets of Baal. Elijah's challenge was, "Call ye upon the name of your gods, and I will call on the name of the Lord."

II Kings 5:11 Even a heathenish man like Naaman thought that Elisha the prophet of Israel would "surely come out to me and call upon the name of the Lord his god."

- I Chron. 16:18 The words of David's song of thanksgiving run thus, "Give thanks unto the Lord, call upon His name, make known His deeds among the people."
- Psalms 116:17 The Psalmist more than once, made the following avowal, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord."
- Isaiah 12:4 Even the prophet Isaiah is not to be missed out, for he also employed the phrase. "And in that day shall ye say, praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted."
- Joel 2:32 Probably the most notable mention of the term is in Joel's prophecy (quoted later by the apostle Peter) where Joel foretells the day when God would pour out His spirit upon all flesh and would show wonders in the heavens and in the earth blood, fire and pillars of smoke (stirring times) and ends by saying, "And whosoever shall call on the name of the Lord shall be delivered."

These, then, constitute most of the references to the phrase in the O.T. and it may puzzle other readers, as it puzzles me, why, in nearly every instance, from Genesis onwards, everyone calls upon **the name** of the Lord, rather than on the Lord Himself. Alfred Barnes, in his commentary, notices this circumstance but explains it merely by saying "that to call upon the name of the Lord is equal to calling upon the Lord Himself." This, while true, is not much of an explanation, and so if anyone has a better answer I shall be pleased to hear from them.

#### NEW TESTAMENT MENTION

In the N.T. the phrase occurs only about four or five times, but each one has great significance. If, again, we take them in chronological order the first is in Acts 2:21.

- Acts 2:21 This refers, of course, to the day of Pentecost when God, as predicted in Joel's prophecy, poured out his spirit on all flesh (firstly on the apostles) and did all those wonders in heaven and signs in the earth. Under the moving influence of the Holy Spirit the apostles, although Galileans, began to proclaim the wonderful works of God in a great many different languages (languages they had never learned). Puzzled crowds gathered, and failing to understand this strange phenomena, accused the apostles of being drunk. Peter stood up and explained to the crowds that this was indeed "that which was spoken by the prophet Joel" i.e. that in the last days God would accomplish all these things. Peter quotes Joel meticulously and ends with Joel's last words, "that whosoever shall call upon the name of the Lord shall be saved."
- Acts 9:14 During the conversion of Paul the apostle, Ananias, in a vision, was instructed to go to Paul but was reluctant to go. Ananias knew that Paul had done 'much evil' to Christians and had, in fact, come to Damascus specifically to find and bind "all that call upon Thy (Christ's) name." And so, by this period in the history of the Church, members were regarded as those "who called upon the name of the Lord."
- Acts 22:16 When Ananias was finally induced to visit Paul and had restored Paul's sight, and informed Paul that he (Paul) was a chosen vessel of God's, he said, "And now why tarriest thou? arise and be baptised, and wash away thy sins, calling on the name of the Lord."
- Rom. 10:13 Paul's prayer always was that Israel might be saved, for they had a zeal for God but an imperfect knowledge. In the Roman letter he tries to supply



that lacking knowledge, freely quoting all the time from the Jews' own book. Even the O.T. predicted the time when the Gentiles would be accepted by God. Paul says, "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

I Cor. 1:2 When Paul writes to the Christians at Corinth he addresses his epistle to, "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."

### WHAT DOES IT REALLY MEAN

What, then, does it mean to "call upon the name of the Lord." It is important to know for salvation depends upon it.

Calling upon God can, of course, refer to a special occasion and can be a prayer. When people pray they certainly call upon God. When Stephen the martyr died we read that as he was being stoned to death he kneeled "calling upon God" in prayer and forgiving his murderers. (Acts 7:60). It may also be said that when Abraham was setting up his altar at Bethel, and calling upon the name of God, this also may have referred to prayer; it certainly included prayer.

But surely "calling upon the name of the Lord" means much more than prayer. Surely it refers to an on-going fellowship with God; day after day. Surely it means a **confession** of Christ and a **profession** of Christ. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. Surely this **confession** is not limited to our verbal acknowledgement of Christ's Sonship at baptism but is a continuous admission of our faith and trust in Him. In short, those who call upon the name of the Lord (or, as Moses Lard puts it, "Calls upon the Lord by name") are those who profess to follow Him in all things. God calls us through the gospel and those who respond take the name of Jesus upon themselves. In Roman times to do so very often meant a sentence of death but men and women took the name nevertheless. Jesus said that those who would confess him before men (in such dangerous times) He would likewise confess them before His Father in heaven. Such entered "the calling of God" and called the name of God upon themselves.

When Ananias instructed Paul to be baptised and wash away his sins calling on the name of the Lord, he was associating the name of the Lord with an act of obedience, and this is another facet of the phrase. Calling upon the name of the Lord is not confined to the lips but involves obedience to the Lord's commands. Did not Jesus once say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." (Matt. 7:21). Baptism is carried out "**into the name of the Father, Son and Holy Spirit**" and this denotes that God's authority lies behind it and sanctions it. Thus when we "call upon the name of the Lord" we accept the Lord's supreme authority in all matters (especially of faith and practice): we offer Him our love, obedience, worship, homage, devotion, trust and acknowledge our total dependence upon Him. Surely all this is implied in "calling upon the name of the Lord". Perhaps we noticed in the quotation from Isaiah that there seemed to be a very close affinity between the things mentioned in that verse, i.e. praising the Lord, calling upon His name and declaring His doings among the people. Over the period, it involves a lifetime of devotion, service and obedience to Jesus invoking His name in all that we do. It includes the good confession Timothy made before many witnesses but also refers to that great profession of faith that Paul speaks of (Heb. 4:14) and to which he urges us to hold fast.

One would imagine that if the phrase "calling on the name of the Lord" has been around in the world since, at least, the sons of Adam, that by now we should have a very good idea as to what it means, especially when salvation depends upon it, but as I said earlier I have never heard it commented upon. If you have opinions on the subject why not write and share them with our readers. "Whosoever calleth upon the name of the Lord shall be saved."

EDITOR.

## GLEANINGS

*"Let her glean even among the sheaves." Ruth 2:15*

### SINGING

**Colossians 3:12-17**

"The Lord made the crow as well as the nightingale. I am sure He enjoys the chirping of the sparrow as much as the glorious song of the lark. The crooning song of a young mother is as much a part of Heaven's harmonies as the glorious music of a great artist. Singing is an expression of the spirit, and the finest songs are the songs without words. A full heart must sing; but it is infinitely greater to sing when the heart is bowed down. A man who can sing when life has put him in stocks is indeed the master of his fate and the captain of his soul. A bird in the hand never sings but the believer can sing when the hand of circumstance holds him tight. Jesus sang. To know that in a few hours you would be done to death and yet to be able to sing bespeaks a courage that is rare. In the heart of every man there is a song, for God is there. 'There is singing in Heaven,' says our old song, and that is true, for Heaven is the place where the broken notes are made complete."

Gardner Miller.

### UNWANING TREASURE

"Midst all the things which change and pass and perish, —  
The blessings which so oft seem growing dim, —  
How good it is to calmly, truly cherish  
The treasure which is ours in having Him."

J. Danson Smith.

### "TO ME TO LIVE IS CHRIST"

"If we were to begin by seeking an appropriate motto for Paul's life, we should not need to go further than the quotation which forms our text. This fragment from one of his own letters lets us in at once to his whole secret. The true discovery of a character is the discovery of its ideals. Paul spares us any speculation in his case. "To me to live," he says, "is Christ." This is the motto of his life, the ruling passion of it, which at once explains the nature of his success and accounts for it. He lives for Christ. "To me to live is Christ." .....

"Paul explicitly announces to us the working principle of his life. If the lines are great lines, there is nothing mysterious about them. If we want to live like Paul, we have simply to live for Christ; Christ our life on one side, our life for Christ on the other, and both summed up together in Paul's epitome: "To me to live is Christ.""

Henry Drummond.

### "KEEP BUSY TO KEEP HAPPY"

"Having plenty of time on his hands between duties a watchman of a railway crossing at Carnoustie had fixed this motto on his cabin, 'The Devil tempts idle men, but idle men tempt the Devil'."

T.W.T.

## WE QUOTE — H. L. HASTINGS

“Every sentiment and emotion prescribed and enjoyed by the sacred Scriptures, is healthful and life-giving. The love, joy, and peace, which are the fruits of the Spirit; the patience which is quiet under reproach; the charity which suffereth long and is kind; the meekness that bends before an assailing blast; the hope that sings her songs of gladness through the night of tears; the faith that rests secure in trouble as in the hollow of the Almighty’s hand; the trust which has no anxiety for food or raiment, or for to-morrow’s cares; the knowledge that all things are working for good, and will surely come out right at last; the surety that all is well in sickness and health, for time and for eternity; the feeling that life’s great care has not been neglected, but that the concerns of eternity are forever settled; — and in fact every thought, emotion, and peculiarity which distinguishes Christianity from superstition, and divine grace from human nature, conduces to the health, happiness, and physical perfection of mankind.”

## C. H. SPURGEON

“Mr. Spurgeons’s career has settled several important points. He has proved that evangelical preaching can draw the greatest congregation in the world, and hold it for a life-time, and that it is possible to draw and hold the greatest congregation, without organ, band, choir, or painted windows. He has demonstrated beyond all question that the voluntary principle can be so worked as to sustain the greatest religious and benevolent institutions in full vigour; and he has vividly — almost sublimely — illustrated the Divine election which chooses its own instruments, protects them in the face of all hostility, and brings obscurity to the point of world-wide renown. Mr. Spurgeon was ordained in a mountain apart.”

Dr. Parker

## QUESTIONS

- Can you put the spiders web back in its place  
That once has been swept away?  
Can you put the apple again on the bough  
Which fell at our feet to-day?  
Can you put the lily-cup back on the stem,  
And cause it to live and grow?  
Can you mend the butterfly’s broken wing  
That you crushed with a hasty blow!  
Can you put the bloom again on the grape,  
And the grape again on the vine?  
Can you put the dewdrops again on the flowers,  
And make them sparkle and shine?  
Can you put the petals again on the rose?  
If you could, would it smell as sweet?  
Can you put the flower again on the husk,  
And show me the ripened wheat?  
Can you put the kernel again in the nut,  
Or the broken egg in the shell?  
Can you put the honey back in the comb,  
And cover with wax each cell?  
Can you put the perfume back in the vase  
When once it has sped away?  
Can you put the corn-silk back on the corn,  
Or down on the Katkins? Say.

You think my questions are trifling, dear?  
 Let me ask you another one:  
 Can a hasty word ever be unsaid,  
 Or a deed unkind undone?

Wide Awake.  
 Selected by Leonard Morgan.

## CONTENTMENT

*“Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee”* (Heb. 13:5). Paul said to Titus: *“But godliness with contentment is great gain.”* (1 Timothy 6:6).

When we read these scriptures, we can come to no other conclusion than that the Lord wants us to be content with what He does for us, and to fully trust Him. Jesus said He would never leave us nor forsake us. Do we believe this statement to be true, or was this placed in the Bible to fill space?

If we study the history of Israel, when Moses led them out of captivity, we find one of their worst sins was murmuring or complaining. No man can please God and continually find fault. Let us see how these very things have caused men to get into trouble. When the children of Israel had come out of Egypt, they immediately began to complain. *“And when the people complained, it displeased the Lord: and the Lord heard it: and His anger was kindled: and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp”* (Num. 11: 1). When Moses prayed to God the fire was quenched. Then they began to lust for and desire the things they did not have. They said: *“Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick”* (Num. 11 4-5). The Lord was very much displeased with their complaining. The Lord told Moses that His hand was not shortened, and that He would give them flesh to eat. *“Ye shall not eat one day, nor two days, nor five days; neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you ...”* (Num. 11 19-20). *“And there went forth a wind from the Lord, and brought forth quails from the sea, and let them fall by the camp as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that least gathered ten homers: and they spread them all abroad for themselves round the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.”* (Num. 11: 31-33).

Now, let us go the the dictionary to find the meaning of the word “murmur.” The dictionary says, *“To mutter in discontent, grumble.”*

The Lord said, *“How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number from twenty years old and upward, which have murmured against me? (Num. 14: 27-29). This caused Israel to wander in the wilderness forty years. Because of their grumbling, Israel was delayed 40 years in reaching the promised land.*

We too complain many times about very small, insignificant things. Many complain about the weather. When the weather is hot, we wish it would be cooler. If we have a little more rain than we think we should have, we wish we could have dry weather. Then, if it is too dry, we wish for rain. If we would just stop to think and check on

ourselves, we would discover many things we all complain about each day. Maybe we complain without thinking, and don't mean to, but wasn't that what the children of Israel did? They always wanted something different from what they had. Did you ever stop to think that God holds power to give the rain, the snow, and the icy winds? He sends them on the just and un-just the same. Let us read a few scriptures which show how God controls the universe. "I would seek unto God, and unto God would I commit my cause: Who giveth rain upon the earth, and sendeth waters upon the fields" (Job 5: 8, 10). Jesus said, "That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the un-just" (Matt. 5:45). David said, "He giveth snow like wool: He scattered the hoarfrost like ashes" (Ps. 147:16). "Fire, and hail; snow, and vapours; stormy wind fulfilling his word:" (Ps. 148:8). Who then sends the rain, drought, hot and cold weather? Do we ever stop to think that perhaps the severeness of the weather might be intensified by wickedness which exists among the people? Wickedness in Israel was the cause of much destruction in Elijah's day. Instead of complaining about our condition, the weather, or what we have or do not have, let us stop and give God the praise for all His many wonderful blessings. He is so wonderful to us all, and much more so than we deserve.

Paul gives us excellent advice. "But godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6: 6-8). Many of us do not stop to think that our life is not our own. The Lord can shorten our days if He cares to speak the word. The murmuring and grumbling which we do will surely not prolong our lives.

James said, "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say. If the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil" (James 4 13-16). When we start to grumble or murmur about the things of this life, let us stop a moment and consider from whence come all our blessings. Many people do not think that God has anything to do with our lives. One day this will be found out when it is too late. Jude said in speaking about those who murmur against the Lord: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage" (Jude 1:16). May we all take heed to the scriptures which we have read, and overcome the bad habit which we have of complaining and being dissatisfied with others with whom we come in contact, and with the possessions which we have. Whatever your lot in life, build something on it.

The Advocate of Truth

## A VOICE FROM THE PAST

"The 'Churches of Christ' are Churches set for the unqualified restoration of Primitive Christianity, in all its pristine simplicity and purity. In order to do this they discard and discountenance all human names, creeds, and confessions of faith, polity, maintain that the Christian institution was absolutely perfected, as to its faith, polity, ordinances and worship, from the first Pentecost after the ascension of our Divine Lord, until the death of the Apostle John, and that it is capable of no subsequent development or improvement. They hold, however, that in relation to the 'region of expediency' there is considerable latitude for diversity of method in applying Christianity to the special exigencies of the age and of the times in which we live. But there

must be no violation of Christian principle. The principles of Christianity are inelastic. The methods of their application are by no means stereotyped.

"The Churches are one with Chillingworth in affirming that the Bible, the whole Bible, and nothing but the Bible contains the religion for Protestants.' Each Church is a self-governing, self-supporting and self-edifying body, and is independent of any conference, synod, council or other legislative assembly.

"In their contention for the organic union of all obedient believers in the Son of God, the Churches hold the absolute essentiality of adopting the names, both as individuals and Churches, which are found in the New Testament Scriptures. They avoid any such distinctive names as Calvinists, Lutherans, or Baptists. As individuals they adopt such New Testament names as 'Christians,' 'Saints,' 'Disciples,' or 'Brethren,' while the congregations in their corporate capacity are known as 'Churches of Christ,' 'Churches of God,' or 'Churches of God in Christ.'

"In relation to human creeds, they hold their utter inutility on the following grounds: Firstly, if a creed contain more than is in the Bible, it contains **too much**. Secondly, if it contain less than is in the Bible, it contains **too little**. Thirdly, if it contain **the same**, then the inutility of the creed at once becomes apparent. And, fourthly, if intended to render the Bible more explicit as to what is to be believed in order to salvation, then they hold it impugns the wisdom and judgement of the Holy Spirit, who has vouchsafed to us a simple revelation of the Christian system in the New Testament.

"The Churches of Christ hold further that the only confession of faith recognised by the New Testament Scriptures is the 'rock' confession which Simon Peter made at Caesarea Philippi: 'Thou art the Christ, the Son of the Living God.' They maintain this to be an all-sufficient and all-embracing confession of faith, and that this great foundation truth must be confessed with the mouth in order to obtain the remission of sins.

"They also emphatically plead for the organic union of all followers of the Lord Jesus upon the well-known seven-fold basis enunciated by the Apostle to the Gentiles, in Ephesians 4. 4-6. 'There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism: one God and father of all, who is above all, through all and in you all.'

"In contending for this simple basis of union, they lay special emphasis upon speaking where the Scriptures speak, and being silent where the Scriptures are silent in all matters relating to the faith, institutions, and polity of the Church of Christ. They plead that in things essential there must be **unity**; that in things doubtful, there must be **liberty**; while in all things, there must be **unselfish love**.

"In their proclamation of the saving Evangel they feel morally compelled to lay **special** stress upon the conditions of salvation laid down by Jesus Christ in His parting behest, and invariably enunciated by His inspired Apostles. They hold that there are several co-operating causes at work in the salvation of mankind. On the Divine side there is the **moving** cause — the pure, disinterested love of God. There is also the **procuring** cause — the free gift of the Divine Son. On the human side there is the **qualifying** cause — faith evolving a determination to follow the Lamb everywhere. There is also the **receiving** cause — the Heaven-appointed ordinance of Christian immersion. They use this last word because they reject both sprinkling and pouring, and take this course on the authority of the scholarship of the ages. They hold that baptism administered to believing penitents is, in the words of good old John Wesley, "both a means and a seal of pardon," and on this point they are pleased to propagate the teaching of that revered pioneer on Acts 22:16. Hence every member of this great movement is an immersed believer.

(Selected by *Leonard Morgan*)  
Sydney Black.






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Conducted by  
Alf Marsden

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**“Considering the number of individual Churches of Christ in the world, is it possible for them all to speak and practice the same things?”**

When I was young in the faith I used to think, “How wonderful it would be if one could walk into any Church of Christ in the world and find all the same things being practiced, and precisely all the same teaching being given.” Since then, of course, I have come to realise the social, cultural, and environmental problems which make this idea extremely improbable, if not impossible. In addition to this, the seemingly intractable problem of interpretation of the scriptures compounds the difficulty.

An examination of other religious groups reveals an equally confusing picture. The edicts of the Roman Catholic Church are not followed by some members of their own priesthood; the Anglican Church is threatened with a serious split because of the problem of women priests; there are ‘high’ churches and ‘low’ churches; evangelical and non-evangelical; and having said all of that, we have not even started to look at the problems associated with the Eastern religions. So what is a realistic approach to this problem, and can there be a sensible resolution of it?

#### Introductory Arguments

Those who believe that all Churches of Christ should say and do the same things advance their arguments something like this: “God is not the Author of confusion so His revelation would not be designed to confuse His own creation.” This is perfectly true, and the fact that it is true ought to teach us that it must be we ourselves who cause and have caused the confusion. So let us look in the right place and we may find the answers.

Also advanced is the argument that the words of the Bible are ‘God-breathed,’ and that the people who spoke and wrote the words, the “inspired ones,” were only the vehicles of the authoritative words of God. That is also perfectly true, but we must understand that there are no inspired **interpreters** of that authoritative Word, although some act as if they **think** they are. We **must** understand that the one who speaks, and has spoken, the Word in the post-Apostolic era is not speaking definitive truth but, in most cases, **his** beliefs **about** the truth. The only speaker who will not err is the one who quotes verbatim from the Word without offering any explanation or opinion of **his own** as to what the Word means. It is a fact, however, that the listener, who may have read the Bible and not understood it, is looking for words of explanation from the speaker. Rather trustingly, our dependence on scholastic ability has made us look to those who have been theologically trained, and therein lies the greatest tragedy. The speaker has probably taught from a hierarchical position in life which he wants to **maintain**, and the listener has believed because it is something which he or she **wants** to believe relative to their own position in life. Well might the cynical Pilate say, “What is truth?”

#### Paul’s Teaching

It is the Greek word DIATASSO which we must consider in order to understand what is meant by the Apostle, and the word means, ‘to arrange throughout or thoroughly.’ The verb ‘to order’ is also the same Greek word. The passages of scripture which we need to look at are, 1 Cor. 7:17; 9:14; Gal. 3:19; 1 Cor. 16:1; 1 Cor. 11:34.

An examination of 1 Cor. 7:17 in its context teaches us that the Apostle is referring to the married state and the call of God through the Gospel relative to that state. The unbelieving wife or husband can stay with the believing partner or depart; either course seems to be acceptable so far as Paul is concerned. The real thrust of the teaching is that people will be called by the Gospel in whatever circumstances they happen to be; what Paul is arranging in all the Churches is that confusion and chaos should not reign by wholesale separations with the consequent upheaval of family life; as he says, "But as God has distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all Churches." So what the Apostle was arranging in this particular instance was that the Churches should not be thrown into confusion because of the Gospel call. That, and nothing else.

In 1 Cor. 9:14 we read of the Lord ordaining that those who minister the Gospel have a right to live of the Gospel, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." This seemingly was not an irrevocable **command** because Paul chose to ignore it in his ministry, "But I have used none of these things: neither have I written these things, that it should be so done unto me." (v15).

1 Cor. 11:34 in its context is a well-known passage of scripture referring to the Lord's Table. The unspiritual nature of some of the Corinthian Christians was characterised by the forms of gluttony which they seemingly engaged themselves in. They were so intent on their natural food that they were failing to discern the Lord's body in the Breaking of the Bread; consequently, the arrangement which Paul wanted to make is summed up in v34, "And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." The arrangement was evidently an interim measure and applied particularly to the Corinthian Church.

In 1 Cor. 16:1 we have a reference to the collection for the saints. "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye." The arrangement as given to the Galatian saints was to be extended to the Corinthian saints. The object of this arrangement was that there should be no gathering when Paul came to them. (v3).

These arrangements by Paul were for particular problems in particular circumstances. It is inconceivable that we, with our knowledge of the scriptures, should be faced with the problem of eating and drinking at the Lord's Table as were the Corinthian brethren. It ought to be equally obvious that local Churches today have not to wait for some Apolostic emissary to take their collections to some central point and authority. So what we are saying is this; if the arrangements made by Paul and other Apostles to counter specific problems in the Churches of the first century are applicable today then they should be carried out; if not applicable, they are nonetheless historically and scripturally true and remain as standard teaching for the Church should similar problems arise in the future.

#### **Areas of Agreement**

It has never ceased to amaze me that whenever we have conflict on doctrine that we tend to inflate it out of all proportion, and we tend to forget the broad areas of agreement which exist. We agree that there is a God and that His Christ has revealed Him to us; on the Gospel and the necessity of obedience to it; on the remembrance of the Lord on the first day of the week (although it is acknowledged that some differences of practice exist); on collections for the saints; on care and love for the saints and for our neighbours; on appreciation of our Heavenly Father and His care for us; on the Coming of the Lord again to claim His own; on Heaven and our hope of it; and so we could go on at length. Brethren, why are we so intent on destroying ourselves and the Church for which Jesus shed His precious blood? Surely we should

go on reading and studying the Word, teaching as well as we are able from it, and talking about the differences which we may experience from time to time, and doing it in such a way that we shall be always showing love for each other and offering comments which seek to build rather than to destroy. We can do it, and we ought to for the sake of our own children and the continuity of the Gospel and the Church. As regards every Church of Christ in the world speaking and practicing exactly the same things, I believe that this will never happen this side of Heaven.

(All questions, please, to  
 Alf Marsden, 20 Costessy Way, Winstanley, Wigan, Lancs. WN3 6ES.)

**TREASURER'S REPORT**

Last year, 1986, was a very eventful one for the *Scripture Standard*. New problems confronted us in resolving them we managed to eliminate some old ones.

Walter Barker, the printers of the *Scripture Standard* for over fifty years, went out of business in March last year and in consequence we were unable to print the April issue. This presented us with a major financial problem as our printing costs immediately rose by 24% for each issue. Because we now use a local printer we have managed to reduce our postal costs a little to compensate. However, costs continue to rise and our printer has advised us of a 4.5% increase in his charges.

We printed a notice in the December issue saying we would only be able to publish ten issues in 1987. However, due the response from Churches and members we feel confident we shall be able to print 12 issues at least for the present year. In view of this commitment and the increased costs we are raising the subscription rate to £6.00 from June this year.

We are pleased also to have made some worthwhile improvements in our general services to you. Early delivery of the magazine each month has certainly been appreciated and commented on. We are also including additional information on your mailing label which shows the number of copies, the postal service for overseas readers, and the expiry date of your subscription. Please check the date and renew promptly.

A number of readers enclosed a letter with their renewal subscription expressing thanks and appreciation for the work put into the various articles. We are encouraged by your kind comments and as we have opportunity acknowledge them by letter. We are not allowed by postal regulations to include letters with the magazines going overseas at reduced rate, so we hope you will accept this brief comment as our 'thank you'.

A simple statement follows which gives an outline of our income and expenditure.

INCOME		EXPENDITURE	
Bank Balance b/f	£504.31	Printers (11 issues)	£2622.00
Subscriptions	2080.01	Postage	339.97
Gifts	1036.07	Stationery	2.09
			£2964.06
Bank Interest	61.18	Royal Bank Current A/c	278.06
		Royal Bank Deposit A/c	439.45
			717.51
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Treasurer, J. K. KNELLER.

Auditor, J. McLUCKIE. 10th January, 1987.

## SCRIPTURE READINGS

April 5 Jonah 1                      Acts 27:27-44  
 April 12 Psalm 107:23-43 Acts 28:1-15  
 April 19 Isaiah 6                      Acts 28:16-31  
 April 26 Jer. 6:9-21                  Jude

### PAUL'S VOYAGE TO ROME

The description of the voyage to Italy is a masterpiece of vivid narrative. H. J. Holtzmann described the account by Luke as "one of the most instructive documents for the knowledge of ancient seamanship."

I do not know how you feel about it, but my stomach turns at the thought of being on that ship of Adramyttium with the 276 passengers and crew. You see, I know what it is like to be at sea in a storm. The bay of Biscay, December 1966, immediately springs to mind. It was one of the worst experiences of my life — never to be repeated! Through God's grace the 26,000-ton *Nevasa* made it to Gibraltar. By the same grace Paul and his fellow passengers reached Melita (Malta) in safety.

The incident of Paul and the viper (Greek, *echidna*) had a profound effect upon the "barbarous people" of the island. It led to their saying that Paul was a god. A similar instance had occurred at Lystra (14:11).

Much healing was done by Paul in Malta. The numbers included the father of Publius, the "first man" of the island. Is it any wonder that when Paul and Luke departed they were loaded with gifts from their grateful patients?

### PAUL AT ROME

Think of Paul's feelings as he entered the great capital of the Empire. As a prisoner, they must have been mixed indeed. Paul was permitted to stay by himself in the city with the soldier who guarded him. "According to Luke's record, he stayed thus for two full years 'at his own expense' or 'in his own hired dwelling' (the Greek phrase may be translated either way). That is to say, he remained under house arrest,

guarded by a soldier, instead of being detained in the praetorian headquarters or any other 'camp.' He was thus able to receive visitors from near and far and discharge his apostolic ministry, even in this restricted situation, without let or hindrance" (F. F. Bruce).

Epistles were sent by Paul during his Roman imprisonment. One of them was the Philemon letter — actually a letter of commendation for Onesimus, Philemon's runaway slave.

Another epistle was that addressed to the saints at Philippi. In it Paul expressed thanks for their outstanding generosity and support through one Epaphroditus, a great disciple.

A big question is: How did Paul eventually die? Much has been written to answer it. In short, the Bible does not tell us. However, for what it's worth, I should like to mention the traditional belief. It is that Paul was beheaded during Nero's persecution at *Aquae Salviae* near the third milestone on the Ostian way. The execution, it is suggested, did not take place at the end of the two years mentioned in Acts, but a year or so later following a period of freedom.

### THE EPISTLE OF JUDE

**AUTHOR:** Jude or Judas. "Tradition has ascribed the letter to Jude, the brother of Jesus, mentioned in Matthew 13:55 and Mark 6:3 (The New Bible Commentary).

**TIME AND PLACE:** Extremely uncertain. Many commentators have suggested a date between A.D. 65 and 75.

**TO WHOM ADDRESSED:** "To them who are sanctified by God the Father, and preserved in Jesus Christ and called" (Jude 1).

**DESIGN:** "To guard believers against the false teachers who had begun to insinuate themselves into the Christian church; and to contend with the utmost earnestness and zeal for the true faith . . ." (Thomas Hartwell Horne).

W. Carl Ketcherside once said of it: "It is not a serene little letter of thanks such as Paul wrote to the Philippians. It

is an air mail, special delivery, with directions for dealing with an emergency."

Jude warned the saints about wicked men who "crept in unawares (A.V.); "secretly slipped in among you" (N.I.V.); "wormed their way in" (W. Barclay); "slipped in by stealth" (J. Moffat. "They are godless men, who change the grace of our God into a licence for immorality and deny Jesus Christ our only Sovereign and Lord" (v.4, N.I.V.). "These dreamers pollute their own bodies, reject authority and slander celestial beings" (v.8). "These men are blemishes at your love feasts, eating with you without the slightest qualm — shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted — twice dead. They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved for ever" (vs. 12-13). "These men are grumblers and fault-finders; they follow their own evil desires; they boast about themselves and flatter others for their advantage" (v.16). Clearly, these words speak of a massive attack by giant evils. But who were they exactly?

They could have been Gnostics. Gnosticism was a destructive philosophy in that day. Someone once described it as "the most monstrous system of philosophy which the human brain ever conceived." The Gnostics taught, among other things, that spirit was essentially good and matter was essentially evil. They said "Let each act according to its own nature. Let the spirit reach out to goodness, and let the body sin to its hearts' content, then each will be fulfilling its own nature." What a doctrine!

They could have been Nicolaitanes. We read of this group in John's letters to the saints at Ephesus and Pergamum (Revelation 2:6 and 15). It appears they originated from Nicholas, who was one of the first deacons (Acts 6:5). The Nicolaitanes at that time were the great compromisers who tried to serve both God and mammon. As a result, God hated their deeds.

One commentator has suggested that both groups turned the Old Testament scriptures upside down in their teaching. In other words, Abraham, Moses and David were not their heroes, but rather the likes of Cain, Balaam and Korah (Jude 11). (We can read of Cain in Genesis 4, Korah in Numbers 16 and Balaam in Numbers 22-31. Brother Gardiner had an excellent article on Balaam's doctrine in *The Scripture Standard* of March 1986. Go back and read it again!)

The authenticity of Jude's epistle has often been questioned because he quoted from an apocryphal book, *The Assumption of Moses*, when speaking of the incident over Moses' body. W. Carl Ketcherside has written: "The word **apocrypha** refers to that which was hidden as to source, and therefore adjudged as spurious. It does not necessarily imply that everything about an apocryphal writing is false, but rather that it did not proceed from the proper source. The apocrypha refers to a collection of books not regarded or recognised as belonging to the sacred canon of scripture because they could not be proven to have been produced under divine inspiration." Brethren, it should be remembered that a high doctrine of inspiration does not preclude the inspired writer's right to quote from non-canonical sources.

We are hearing a lot about A.I.D.S. right now. Consequently, homosexuality is a subject also under public discussion. We should never forget that it was because of homosexuality that Sodom and Gomorrah and the cities about them were destroyed by God (Genesis 19). Let it be emphasised: homosexuality is an abomination unto the Lord (Leviticus 18:22). In other words, homosexuality makes God sick in his stomach. Never forget that!

Ian A. Davidson, Motherwell.

#### NEW SECRETARY

**Kirkcaldy:** The church here has appointed a new Secretary. He is:— Tom Steedman, 233 Colliston Avenue, Glenrothes, Fife. Tel. No. 0592 — 773332.



## RE APPEAL FROM

ALLAN ASHURST

Greetings in Jesus' precious name.

Thank you for your interest and prayers. May we let you know what has transpired since our appeal. We have had several kind and generous gifts towards the gospel work with muslims and the research and translation work being done by Steven and myself. For this we thank our Lord and pray that it will bring glory to his name and many to know our Lord.

These gifts together with the promises of regular support are now sufficient for me to approach my employer and negotiate with him a four-day week, for one year, so that I could spend at least one full day each week helping Steven with the translation of his material.

Due to being involved in home bible studies with a group of non-members, visiting, correspondence etc., my involvement with Steven has almost ground to a halt and it was hoped that I would be able to go full time. Maybe that was an unrealistic dream. However, one day a week is better than none and the Lord is not limited by our lack of resources. The day of small things is never to be despised. Let us confidently pray that these seven loaves and a few fishes will feed thousands of thirsting souls.

By God's grace it is my intention to commence the one day a week with Steven from February the first, the situation being reviewed in twelve months time.

Please continue to pray that the Lord will bless our efforts to the opening of many hearts.

On behalf of the Church,  
Allan Ashurst.

## NEWS FROM THE CHURCHES

**Kirkcaldy:** The church is pleased to report that Ben Bell obeyed his Lord in baptism on 21st December 1986. Ben is the husband of our sister Elizabeth Bell who was restored to fellowship last year.

Please pray for them that together they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

R. Hughes.

**Haddington:** The church here rejoices in the addition of one more soul to the Lord's kingdom. Young Stewart Crosbie was baptised into His Lord on Wednesday 4th February, 1987. We give thanks for this addition and pray that Stewart may remain ever faithful and fruitful in the service of Jesus. We thank the church at Tranent for the use of their baptistry.

Ruth Nisbet.

**Kitwe, Zambia:** In December 1986 there were widespread riots in Kitwe with destruction of property, attacks on vehicles, and looting of stores. Our daughter Kim's School in Kitwe was closed because of the riots. It was impossible to travel around Kitwe because rioters controlled many road junctions and sections of town. Armed Police were reinforced by paramilitary and military to put down the riots with teargas and bullets. Chester was attacked in our vehicle near our home and along our street streamed hundreds of rioters.

The army encircled the Riverside area where we have our home and engaged in house to house searching. At our house our Zambian employee was beaten up by the soldiers for refusing them entry in the absence of the householder — we happened to be away from our house when the soldiers came. Embassies have made representations to the Zambian Government about military ill treatment of their nationals. The British High Commissioner came personally to Kitwe to hear complaints.

In January 1987 there continues to be a strong military presence in the Kitwe and Copperbelt areas with frequent roadblocks and questioning. In addition, on two of the three exit roads from Kitwe there are still problems with occasional stoning of vehicles.

The missionaries in Lusaka and Zambia's Southern Province are in different areas from the riots on the Copperbelt. Two of our children, Ian and Mary

Frances, have flown to England for schooling. The round trip journey to Lusaka airport involved going through eighteen army and Police roadblocks with thorough searching and questioning. We pray for peace on the Copperbelt.

Chester & Angela Woodhall.

## OBITUARY

**Kentish Town, London:** We greatly regret to record the sudden, and un-expected passing of Fred Proud, on Monday 16th February. Fred collapsed suddenly and died while working locally. He will be greatly missed, as apart from being Treasurer he was an extremely active worker in the Lord's vineyard "and always doing good deeds." He was also always busy in looking after our (rather old) meeting-place. He and his wife Dorothy were also very generous givers of hospitality to many who visited with us in London: and to preachers. He will indeed be greatly missed. We pray for God's blessing upon us all as we mourn his passing and our sympathy goes out to Dorothy and daughter Sally.

R.B. Scott.

### CHANGES OF ADDRESS

**Kirkcaldy:** The new address of Derek Mould is 16 Dronachy Road, Kirkcaldy. KY2 5QL. Tel. No. 267285.

**Leicester:** The new address of Paul Jones is 22 Orchard Park, Upper Church Street, Syston, Leicester. LE7 8HR. Tel. No.0533 608270.

**Peterborough:** The new address of Jim Sinclair (Jnr.) is 24 Brackenwood, Orton Wistow, Peterborough. PE2 0YP. Tel. No. 0733 230103.

**Tranent:** The new address of David Scott is c/o 5 Tranent Road, Elphinstone, East Lothian. Tel. No. 610607.

### SOCIAL

The church at Tranent intend (D.V.) holding their Annual Social in the Community Centre, Tranent. on Saturday, 14th March at 4 p.m. Speakers will be David Scott, Tranent. Graham Gorton, Rochdale. John Kneller, Chairman.

### THEY WERE ALL WRONG

A good many years ago a preacher went into a town where there was no New Testament church. He preached in a house of worship and then in the market place of the city. Soon the religious leaders heard of him and invited him to address them. They thought that if his religious claims seemed meritorious to them they would fellowship him. But to their dismay and confusion, he preached that they were all wrong and he was right; that their worship was not acceptable to the God of Heaven. He preached that the church to which he belonged was the only true church of the Living God. Such a preacher! Don't you know he hurt their feelings? Evidently they were sincere. Surely he could have made them a nice talk and got away without causing discord! Who was this preacher, anyway? His name was Paul, and he preached this sermon at Athens. It did cause some stir. It did not please those religious leaders at all. They got up and left him before he was through with his sermon. But this sermon pleased God! Read it again in the seventeenth chapter of Acts.

— Selected

### HE, BEING DEAD, YET SPEAKETH

Carlisle, March 27th, 1832.

Dear Brother Stone:

... "In my public addresses to churches, as well as in my private interviews, I dwell much on the importance and necessity of personal reformation, — a reformation, not consisting merely in a return to the primitive order of worship in congregations, but in a return to primitive holiness of heart and life; to that purity, and peaceableness, and gentleness and goodness, and patience and forbearance, and long-suffering — to those longings after immortality; those breathings of the soul after the mind that was in Christ; to that spirit of

humble, fervent, constant prayer to Him whose eyes are over the righteous, and ears are open to their prayers; and that spirit of deep concern for the conversion of the world — the conversion of our neighbours and our children, which characterized the first Christians. Ah, this is the reformation we want.”

— John Rogers.

*(Letter of one pioneer preacher to Barton Stone).*

**BE NOT ENTANGLED AGAIN WITH DIGRESSION'S YOKE**

“Having been in the bondage of Egypt, and having felt the scorpion lash of sectarianism, I know as those who are freeborn can never know, how sweet a thing it is to enjoy the light and liberty of the gospel truth, both as to faith and practice. Our children think us in our dotage, and that we see ghosts and hobgoblins where no real danger exists. But I know what I am talking about and would turn them against any, even the slightest, departure from the plain teachings of God's Word. I am willing to be liberal, and will be as far as it is lawful; but I must not be liberal at the expense of truth. We may be as liberal as we please with our own things, such as opinions and speculations, for they are pri-

vate property; but let us be careful how we touch the Ark of God!

When the devil wants to make us slaves, he baits his trap with sentiments of extreme liberality and a show of abounding love. When he wants to enslave men, he is not as silly as to let them see the prison he has prepared, or the chains he has forged for them. When he comes to us with purposes of hate, he often covers himself with a cloak of charity, and many are weak enough to take the bait and lose their liberty forever. We must remember that divine precepts and practices cannot be set aside for any consideration. God's Word must be the measure of our charity, of our liberality, of everything pertaining to life and doctrine, or practice. “When it speaks, we speak. When it is silent, we must be silent.” — Samuel Rogers, one of the pioneers of the Restoration movement. “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

—Apostle Paul.

**Noted From Parish Magazine**

“Miss Cynthia Smollet sang, “I shall pass this way but Once” to the obvious delight and satisfaction of the entire audience.

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