

# Errors Heard from Those Who Have Left the Church

the wages of which is death, but the gift of God is eternal life through Christ our Lord (Rom. 6:23)

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## Call Upon the Name of the Lord

Brad Green

Beacon – August 4th, 2014

Our loving and merciful God wants “all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4). Since God desires that all men be saved, He provides for us His plan to save man (Rom. 1:16-17). How comforting it is to know that God loves us and sent His only begotten Son into the world that through Him we might be saved (John 3:16-17). It is also extremely comforting to know that we can know what God requires of us regarding salvation (John 8:31-32).

The Bible teaches that, “whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:13). What does it mean to “call upon the name of the Lord”? Many have defined calling on the name of the Lord as a prayer for salvation and for Jesus to come and abide in one’s heart. However, this definition contradicts the words of Jesus who said, “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” (Mat. 7:21). Any interpretation of a verse in the Bible that contradicts another verse is, of necessity, deemed

to be false. The inspired James writes, “be ye doers of the word, and not hearers only, deceiving your own selves...Even so faith, if it hath not works, is dead, being alone” (Jam. 1:22; 2:17). Additionally, there is no example anywhere in the New Testament of an individual praying for salvation. Therefore, calling upon the name of the Lord does not refer to a prayer or to any spoken act.

It is important to understand how to “call upon the name of the Lord” since it is necessary for salvation. To understand the meaning, we must study the statement in the context of the book and chapter in which it is found as well as the whole of the New Testament. In the immediate context, we find that there are prerequisites to calling upon the name of the Lord—Romans 10:14-15 teaches that one must hear and believe. Also, in the immediate context, verse 16 in particular, we find a phrase that is used in substitute for “calling upon the name of the Lord.” The inspired writer uses “obeyed the gospel” interchangeably with “call upon the name of the Lord.” To be saved, one must obey the Gospel of Christ—i.e., “call upon the name of the Lord.”

The apostle Paul further defines what it means to call upon the name of the Lord when he recalls the words spoken to him by Ananias, “arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). Here, calling on the name of the Lord is defined as arising and being baptized to have one’s sins washed away. This is in harmony with Paul’s letter to the Romans seeing that Paul told them:

*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3-4).*

It is also in harmony with the first Gospel sermon recorded in

Acts 2. Peter and the other apostles preached, "whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Later, when the audience was convinced of their sins and asked what they must do to be forgiven and thus saved, "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). The New Testament teaches that, following faith (Heb. 11:6), repentance (Luke 13:3), and confessing that Jesus is the Christ (Acts 8:37), baptism is the culminating act of God's plan to save man (Mat. 28:19-20).

The act of calling upon the name of the Lord is inseparable from obedience to the Gospel of Christ and baptism. The Gospel of Christ "is the power of God unto salvation" (Rom. 1:16) and obeying the Gospel is used interchangeably with calling upon the name of the Lord (Rom. 10:13, 16). Being baptized is an act of obedience commanded by the Gospel of Christ and is eternally connected to calling upon the name of the Lord by God, Himself, in such verses as Acts 2:21, 38 and 22:16. The Gospel is God's power unto salvation and baptism is the act at which the Bible teaches one is saved from past sins. According to the apostle Peter, "baptism doth also now save us" (1 Pet. 3:21) and Jesus proclaims, "he that believeth and is baptized shall be saved (Mark 16:16).

Calling upon the name of the Lord, therefore, is not something that is spoken; it is an act of humility and submission to the Word of God in simple obedience. Those who obey God's plan of salvation, which culminates with water baptism, and remain faithful to God's Word until they depart this life (Rev. 2:10) are they who are calling upon the name of the Lord and will be saved.

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# Worship God's Way!

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Beacon – July 6, 2009

In the first century, the church worshiped according to the apostles' doctrine (Acts 2:42). Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). He also promised the apostles that

*when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).*

Therefore, the apostles' doctrine is in complete harmony with the will of the Lord.

It is imperative that we continue to worship according to the New Testament pattern. Failure to do so renders our worship vain (Mat. 15:9). We read how

*Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord (Lev. 10:1-2).*

This example admonishes us not to substitute our desires in place of God's commands.

New Testament worship was always carried out with reverence and in an orderly manner (1 Cor. 14:30). The order of the worship is usually determined beforehand by the elders. Godly

men take the lead in the assembly and direct us in the various acts of worship. These men often briefly explain the item of worship in order to help us better prepare our minds to worship God. Extremism in worship is to be avoided. Ritualism or emotionalism should never characterize our worship. Today, many "new innovations" such as choirs, swaying with upraised hands, spontaneous singing, and hand clapping are being added to the worship. However, a casual reading of the New Testament will find that these acts are not authorized in worship.

Authorized worship includes the Lord's Supper, giving, singing, prayer, and teaching the Gospel. We dare not try to alter, substitute, add to or take away from the worship that God has authorized. As Christians, we are satisfied to worship God in the way that pleases Him. Any change on our part would be presumptuous and sinful.

During the singing, all members of the congregation are to join their voices together in psalms, hymns, and spiritual songs. In doing so, we not only praise God but also teach and admonish one another as well (Eph. 5:19; Col. 3:16). With the specific command to "sing" addressed to the individual, we do not add mechanical instruments of music in our worship songs. For the same reason, we do not have choirs, solos, or any type of mood music for entertainment.

During worship on the first day of the week, Christians are to give liberally as God has prospered them (1 Cor. 16:1-2). Our liberality in giving is evidence of our devotion to God (2 Cor. 8:1-8). Although there are many factors to determine the amount given, our money must always be given freely (2 Cor. 9:6-7). Guests are not required to give, but they may do so if they choose. The funds collected are used in the work of the church which includes evangelism, benevolence, and edification.

A vital part of any Christian's life is prayer. Through prayer the Christian gains strength, offers thanksgiving to God,

makes requests, and intercedes on the behalf of others (1 Pet. 5:8; Phil. 4:6). When Christians come together to worship, prayers are offered frequently. During times of prayer, a godly man speaks his prayer out loud with the rest of the congregation following him in silence (1 Tim. 2:8). Praying in this fashion allows us to maintain order, reverence, and avoid noise and confusion.

The Lord's Supper was instituted by Jesus as a memorial of His death on the cross (Mat. 26:26-29). The unleavened bread and fruit of the vine are emblems which represent our Savior's body and blood and help us to center our minds on the events of His death. In partaking of the Lord's Supper we have communion (fellowship) with Christ (1 Cor. 10:16). In Acts 20:7 we have the example of the first century church partaking of the Lord's Supper on the first day of each week. We do not practice closed communion, but each person must examine himself that he may partake in a worthy manner (1 Cor. 11:27-29). Guests are not encouraged or forbidden to partake; it is their choice. We must, however, point out that there can be no communion or fellowship with Christ unless we are faithful children of God (1 John 1:5-7).

Teaching is also part of our worship. The Bible is the inspired, authoritative, and all sufficient Word of God (2 Tim. 3:16-17). As such, we believe that if a man speaks it should be from the Word of God (1 Pet. 4:11). Therefore, our Bible class teachers usually teach directly out of the Bible. Sermons from the pulpit will be Bible centered with Scriptures given to enable the listener to check the Bible for oneself (Acts 17:11; John 5:39). At the close of each sermon an invitation will be given. This is an opportunity for the believing sinner to be reconciled to God by obeying the Gospel. This is done by repenting of sins, confessing Christ, and being baptized for the remission of sins (John 8:24; Luke 13:3; Mat. 10:32; Acts 2:38). The erring Christian also has the opportunity to repent and ask for the prayers of the

congregation (Acts 8:22).

The foregoing is a brief account of New Testament worship. From the time of the apostles, men have sought to improve upon the Divine pattern. All attempts to do so end in failure and sin. Let us stick with the pattern and worship God “in spirit and in truth.” We encourage all to accept the teaching of the New Testament and “Worship God’s Way!”

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# The Glorious Gospel of Christ

Danny Douglas

Gospel is translated from the Greek euangelion, and it means: “glad or joyful tidings, good message, good news.” Indeed, the Gospel is good news (Rom. 10:15). It is the God-given duty of the Lord’s church to proclaim it to a lost and dying world (Mark 16:15-16). And, as wonderful as the Gospel is, the soul who refuses to obey it will not be saved, but eternally destroyed (2 Thes. 1:7-9). Now, let us consider why it is such good news, and why it is so urgent for us to obey and teach it.

“As cold waters to a thirsty soul, So is good news from a far country” (Prov. 25:25). The good news of God, the Gospel, was brought down from heaven to earth by the Holy Spirit (1 Pet. 1:12). Inspired men have recorded this message for us in the Scriptures (2 Tim. 3:15-17). Man is lost and condemned without the Gospel (Rom. 1:16). To downcast man, lost in sin, hungering and thirsting for salvation—the Gospel has come!

If we really appreciated the Gospel of Christ, then we will be willing to: (a) suffer for it, like Paul (2 Tim. 1:8-9); (b)

sacrifice for its proclamation, and realize that carnal things are very small in comparison to the spiritual blessings brought forth by the preaching and teaching of the Gospel (1 Cor. 9:11-18; Eph. 1:3-7; 3:8); (c) “be fellowhelpers to the truth” (3 John 8); (d) be “fellowlabourers” in the Gospel (Phil. 1:17); (f) spread the Gospel message ourselves (Acts 8:4; Prov. 11:30); (g) help others to be trained to preach and teach it (2 Tim. 2:2). *In the Lord’s church today, we urgently need to have a greater love and devotion to the “glorious gospel of the blessed God” (1 Tim. 1:11), which is the “glorious gospel of Christ” (2 Cor. 4:4).*

## **Why Is the Gospel Such Good News?**

1. *The Gospel is good news because it tells man of the Savior who came to earth to save him (Luke 2:10-12; 19:10). As the song says: “Why Did My Savior Come To Earth...Because He Loves Me So” (1 John 4:8-10; Phil. 2:5-11; Rom. 5:6-11; Rev. 1:5). In the Gospel we learn about: “the Son of God, who loved me, and gave himself for me” (Gal. 2:20b). A wonderful Savior is Jesus my Lord.*

The Gospel announces: “how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (1 Cor. 15:3-4). Man, under the condemnation of sin, has a Savior who loves him, and who shed his precious blood to save him and wash away his sins (Mat. 1:21; Rev. 1:5; 1 Pet. 1:19). Man does not have to be lost in hell (Rom. 5:8-9). Now that is truly good news!

2. *The Gospel is for all people (Rom. 1:16; Acts 15:7). Jesus commanded His disciples: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15-16). Indeed, Christ “by the grace of God” tasted death “for every man” (Heb. 2:9).*

3. *The Gospel is good news because it is the “gospel of the grace of God” (Acts 20:24). “For the grace of God that*



bringeth salvation hath appeared to all men, Teaching us" (cf. Tit. 2:11-12). Because of God's grace, man has the privilege of being taught the Gospel of Christ. Moreover, the Gospel is the message of God's grace, and the grace of God has made the Gospel possible. By it we have access to God's grace (Tit. 2:11-12; Eph. 2:8; Rom. 5:1-2; 10:17; Tit. 3:4-7; 1 Cor. 15:1).

4. *The Gospel is good news because by it we are begotten by God—we become His children* (1 Cor. 4:15; James 1:18; 1 Pet. 1:23). When one obeys the Gospel of Christ, he is begotten by God and born into His house, the church of Christ—the kingdom of God (1 Tim. 3:15; John 3:3-5; Col. 1:13-14). As physical children are begotten by their fathers, God's children have been begotten by His seed, the Word of God (Luke 8:11; 1 Pet. 1:23). What a privilege to be a child of God (John 1:12-13)! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

5. *The Gospel is of God. It is the "gospel of God"* (Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thes. 2:2, 8-9; 1 Pet. 4:17). It is from God—not men! Inspired men received it from God; they did not receive it from man (Gal. 1:11-12; 1 Cor. 2:6-16). Unlike the teachings and inventions of man, it is perfect and eternal (Eph. 1:13; John 8:32; Tit. 1:14; Mat. 15:9; 15:13; 2 John 9; 1 Pet. 1:25; Rev. 14:6). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13).

6. *Christ's Gospel is good news because it tells man of heaven and makes the hope of heaven possible* (Col. 1:5). Yet, we must be steadfast and faithful, and be not moved away from the Gospel hope if we are to reach Heaven.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard

before in the word of the truth of the gospel... And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Col. 1:3-5, 21-23).

7. *The Gospel of Christ brings peace. It is the "gospel of peace"* (Eph. 6:15; Rom. 10:15). By the Gospel, God has made peace between Jew and Gentile, and between Himself and man (cf. Eph. 2:11-22). Because of the Gospel, man is able to have his sins remitted by the blood of Christ, and therefore have access to God the Father (Eph. 2:13-18). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). By the Gospel "we have peace with God through our Lord Jesus Christ" (Rom. 5:1), which the world cannot provide! (John 14:27; 16:33).

8. *We are called unto God by the Gospel, and by it we are able to obtain "the glory of our Lord Jesus Christ"* (2 Thes. 2:14). "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Thus, the Gospel is the only means by which God calls men to Him. Thus, we can understand why God wants all men to hear the Gospel of Christ (Mat. 28:19-20; Mark 16:15-16). What are we doing about it?

9. *The Gospel of Christ is good news because it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (Rom. 1:16; cf. 1 Cor. 15:1-2). Our "Saviour Jesus Christ...hath brought life and immortality to light through the gospel" (2 Tim. 1:10), "the gospel of your salvation" (Eph. 1:13). It informs man that to be saved, he must: hear and believe the Gospel (Acts 2:38; 15:7; Rom. 10:14-17); repent (Acts 2:38; 17:30); confess Jesus Christ as the Son of God (Acts 8:37; Rom. 10:9-10); and be baptized in His name for the remission of sins (Acts 2:38; 22:16). Having

put on Christ (Gal. 3:27; Rom. 6:3-4), one must remain faithful (Rev. 2:10; John 8:31-32; 14:15, 21-24; 1 John 1:7). The sacrifice of Christ has made Gospel preaching possible (1 Cor. 1:18-25; 2:2; Eph. 2:13; 3:8)! How great it is!

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