

Call Upon the Name of the Lord

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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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The Glorious Gospel of Christ

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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 unreprieveable 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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Are We to Judge?

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Every false teacher and every one whose behavior is sinful tries to hide behind Matthew 7:1-4, actually behind a partial quotation and a misapplication of these verses. When these verses are cited by these workers of evil, usually all that is stated is: "Judge not." In short, they say that any sort of criticism is contrary to God's Word because Christ here condemned all judging. The only thing wrong with this is that

it is totally self-contradictory and totally false.

First, as with many false doctrines it is self-contradictory. Here stand the false teachers and the impenitent sinners stating that all criticism is sinful, and yet they seem not to realize that they are self-condemned by the very principle that they advocate. They criticize and condemn those who would criticize or condemn them. They violate the very principle that they advocate. This is not unusual. Those who violate God's Word try desperately to avoid the condemnation of that Word by seeing a different application and interpretation of that Word when it comes to themselves. Paraphrasing Peter in 2 Peter 3:16, these false teachers and sinful "wrest" this Scripture and others to their own destruction.

Second, neither the text before us, its context, or any other Scripture teaches what they want. The Lord does not condemn all judging either here or elsewhere in Scripture. It should be obvious from the text itself that Jesus here has a special kind of judgment under consideration which He condemns. Jesus describes this judgment as coming from someone who is in a worse condition than the one he condemns. Using the terminology found in the New King James Version, the one condemned has a "speck" in his eye while the one who is doing the condemning has a "plank" in his own eye. The Lord condemns the person who is unconcerned about his own sin while being more than eager to point out and condemn the sin in others. The Lord here condemns the judging done by the hypocrite and the double standard of hypocrisy. The self-righteous hypocrite is wrong because he magnifies the sin of others while ignoring the glaring sins of his own life.

Notice the verse which follows our text: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mat. 7:5). In this statement, Jesus makes it clear that He is not condemning all judging for in this verse He tells us what we must do regarding the sin we observe in the lives of

those around us. Jesus says that we must first deal with our own sin, and then we will be able to see clearly enough to help others rid themselves of sin. The lesson before us is: sin must be dealt with in our own lives before we can help others deal with their sins. Do not ignore our own sins and then concentrate on the sin of others. The same standard, God's Word, applies to all.

In Romans 2:1, Paul calls attention to this same sin among the Jews which Jesus identified and condemned in Matthew 7. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Further, Paul admonishes the "spiritual" who see a brother overtaken and overcome in sin to look to themselves when trying to bring the sinner back to faithfulness (Gal. 6:1). Sin in the lives of others should not be ignored. The presence of sin unrepented of brings death (Rom. 5:12). Recognizing sin and its consequence is necessary to obey the instructions of Galatians 6:1. In other words, judging is required to obey this passage. Yet again, those that obey this command are cautioned not to overlook their own sin and/or ignore it, "considering thyself, lest thou also be tempted."

Looking again at Matthew 7, notice that Jesus in this very context rather than condemning all judgment required judgment of those who would obey Him. For example, He commands, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Mat. 7:6). Jesus is not talking here about literal dogs and swine. The pearls to which He refers are not literal. He is teaching us that we need to discern (i.e., distinguish, or judge, between those who will recognize the worth of the Word of God and those who will reject it, abuse it, and try to destroy it). To obey this command we must be able to judge others so we can tell who are

the “dogs” and “swine.”

Jesus also warns us about false prophets in this same chapter of Matthew. “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Mat. 7:15). We must, therefore, be able to discern who these false teachers are. Jesus tells us how to make this judgment when He said, “Ye shall know them by their fruits” (Mat. 7:16). In this passage judgment is far from condemned; it is absolutely necessary!

As we expand our view of God’s Word to include the remote context of Matthew 7:1-4 we observe that judging is again required. Those who would have us believe that Jesus condemned all judgment would have Jesus contradicting Himself. In John 7:24 Jesus states, “Judge not according to the appearance, but judge righteous judgment.” Note that in the latter part of this statement Jesus said, “judge righteous judgment.” Righteous judgment is commanded. It is therefore not optional. If we obey Christ, we will judge righteous judgment. The judgment Jesus requires of us is not according to outward appearance; things are not always how they appear. The judgment Jesus requires is righteous; that is, according to God’s Holy Word, the Divine Standard of right and wrong. “All thy commandments are righteousness” (Psa. 119:172).

Jesus commended the Ephesian church for their ability to make judgments regarding who were and who were not apostles. He said of them, “thou hast tried them which say they are apostles, and are not, and hast found them liars” (Rev. 2:2). Jesus would not have commended them for what He previously had condemned. When Peter sinned, Paul rebuked him to his face (Gal. 2:11-14). This behavior on the part of Paul was the right thing for him to do. Nevertheless for this to be done necessitated judgment, the ability to know that what Peter had done was wrong. Peter’s behavior was sinful, and Paul rightly condemned it. In his discussion with the Corinthian church regarding the fornicator in their midst, Paul poses the

question: "Do not ye judge them that are within?" (1 Cor. 5:21). According to the way this question is stated the correct answer is: "Yes, we are to judge those that are within the church." The inspired solution for the sin in the congregation at Corinth required judging. Judgment was necessary to discern the sin and the sinner so they could be dealt with appropriately.

The truth is that Jesus does not condemn all judging in Matthew 7, or elsewhere. What is condemned is hypocritical, self-righteous judging that overlooks sin in one's own life and concentrates on the sin of others. When the Word of God is obeyed and taught, sin will be reproved and rebuked and the way of righteousness will be commended. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Righteous judgment is necessary to recognize and expose sin and to recognize and obey the Truth. Try as some might to protect their sinful practices and doctrines by twisting the meaning of God's Word, one day we will all stand before God in judgment. All will be held accountable for their behavior according to the standard of God's Word (John 12:48). It behooves us all to begin now making the right application of that Word to our lives. When sin occurs in our lives we need to deal with it in the way that God tells us in His Word. When others care enough about us that they condemn the sin that exists in our lives, we should be grateful and apply the remedy demanded by God's Word so we might be saved. Rather than looking for a way to avoid what God has said, we need to be willing to turn from our sin and obey God to have the forgiveness that He offers. Condemning those who would help us identify sin in our lives so we might remove it is foolish indeed. "Prove all things; hold fast that which is good" (1 Thes. 5:21). However, "He that justifieth the wicked, and he that condemneth the just, Even they both are abomination to the Lord" (Prov. 17:15). Someone has well written, "Refusing to warn a person about his sin is just as unloving as refusing

to warn him about a serious disease he may have. A person who does not warn a friend about his sin cannot claim love as his motive." "When one runs to Matthew 7:1-5 to protect the false teacher and impenitent sinner in the body of Christ, he either does not understand the passage or he deliberately perverts it" (Dub McClish, The Edifier, June 14, 1984).

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