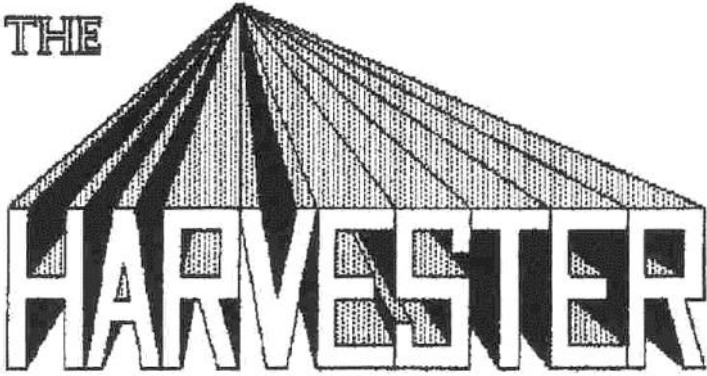


THE



"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2)

January 2015

No. 349

WHY BELIEVE THE BIBLE

A college student is asked, "Do you believe the Bible? Why should a fellow want to believe the Bible?" He answers, "What difference does it make anyway?" This, I am persuaded is the attitude of many. The Bible preaches that man will live after death. With other books death is the end of man. With the Bible it is the beginning. None, save the Bible teach that man has the same conscious personality, the same individual lives after death. Others have said that man's goodness

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lives on, or that his spirit is reincarnated and becomes a rock, an insect, a cow, a donkey, but the Bible alone advances the idea that the same individual lives again. In John we read,

Do not marvel at this, for the hour is coming in which all who are in the graves shall hear His voice, and shall come forth, those who have done good to the resurrection of life, and those who have practiced evil to the resurrection of condemnation. (John 5:28-29)

Every sane individual wants to live after death. No man wants to go down into the darkness of the tomb to come up no more. Therefore every normal individual should want to believe the Bible.

We should want to believe the Bible because it tells of a home and life better than this. Many books have told of utopias. The Bible is the only book that seriously tells man that he may dwell at least in an ideal abode. We live in a wonderful world. Its joys and friendships grow sweeter as the years go drifting by. Yet who has not seen poverty, crime, sin, suffering and distress on every hand? Who has not wished that they might dwell where all such is banished? The Bible teaches that in the fairest of summer lands there will be no death, no pain and no sorrow for the former things are passed away.

We have known and loved some of earth's finest friends. Some have passed on. We would like to see them again. To those who believe the Bible, seeing them again is no more unreasonable than meeting them the first time.

The account of David at the death of his son, he stated, "*Can I bring him back again? I shall go to him, but he shall not return to me*" (2 Sam. 12:23b). Surely we want to meet all our friends and loved ones. We are taught in the Bible that we must believe the Bible and obey the commands of God to gain eternal life. Read these scriptures for better understanding: Hebrews 11:1, Hebrews 11:6, Romans 10:17, Luke, 17:3, Matthew 10:32, Philipians 2:11, Romans 10, 9-10, Acts 2:28, Galatians 3:26-27, and 1 Peter 3:21.

JOE YOUNG (deceased)
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APOLOGIA

QUESTION: What is the meaning of the expression to "call upon the name of the Lord"?

ANSWER: A study of the Scriptures has led us to the conclusion that for the most part the expression "to call upon the name of the LORD" is a technical use of words with a distinctive meaning. Let us illustrate.

The first use of this expression in the Bible is found in Genesis 4:26. It involves the righteous line of Seth, son of Adam and Eve. It reads, "*And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.*" We next find this expression in Genesis 12:8. Here, after coming into Canaan we find that Abraham built "*an altar unto the LORD, and called upon the name of the LORD.*" Genesis 13:4 tells us that after an interlude in Egypt, he returned "*unto the place of the altar, which*

he had made there at the first: and there Abram [Abraham] called on the name of the LORD." Later the same language is used in connection with Isaac. This happened at Beersheba: *"And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well"* (Gen. 26:25).

The first time an expression is used tends to identify and define its usage. Thereafter it can be used as a point of reference in understanding the word. In these references in Genesis, from the very first one going back to Seth, we get the impression "to call upon the name of the Lord" means to worship God. It takes on this decided technical flavor, and even is expanded in the New Testament to identify followers of the Lord. It has reference to worship of God and the lifestyle of those who worship God. It encompasses the life of trust and reliance upon God.

Let us pinpoint some New Testament Scriptures that make use of such expressions having to do with calling upon the name of the Lord. The use of these expressions is quite interesting as well as being very informative.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. (Acts 9:13-14)

And straightway he preached Christ in the synagogues, that he is the Son of God.

But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? (Acts 9:20-21)

Unto 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: (1 Cor. 1:2)

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (2 Tim. 2:22)

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: (1 Pet. 1:17)

In these Scriptures, "saints" and "they that call upon the name of the Lord" are used synonymously. "They that call upon the name of the Lord" is talking about Christians. It is a very fitting appellation. It is all-inclusive of the life of trust. One commentator said, "To call on this name is to confess it as being the bearer of salvation, to pray and to worship God in this name, and to expect all help in time and eternity from him who is revealed in the name" (Lenski). It is not talking about becoming a Christian as much as it is in being one. The life of prayer, and consequently trust, characterizes the Christian's life.

This information being crystal clear, there is no reason why we can't understand Acts 2:21 and perhaps consider Romans 10:13 in this same light.

Acts 2:21 reads, "*And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*" Whether we understand the context of the this Scripture (read the verse before) as leading up to the destruction of Jerusalem or the end of the world, the statement of truth is still the same. Those who are calling upon the name of the Lord will be saved. Christians by their lifestyle will be ready. It won't do any good to call upon the Lord when that day has actually come. The book of Revelation ends by saying,

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
(Rev. 22:10-12)

The five foolish virgins, who were not

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ready, cried out,

Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Mat.25:11b-13)

The context of Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved," is to be understood in the larger context of Jew and Gentile alike being accepted by God. The things that are said here in reference to calling upon the name of the Lord could be a panoramic view that encompasses the life spent in calling upon the name of the Lord or it could refer to the initiation into the Christian life. All of the things we have said about this expression characterizing the Christian life are true, but if it pertains specifically to becoming a Christian here, we must call upon the Lord in the way the Scriptures say.

Gibbons, James E. "What Is the Meaning of the Expression to 'Call upon the Name of the Lord'?" *The Sword and Staff: 2-4.*

Submitted by J.D. Nash
Gadsden, AL

SEARCH THE SCRIPTURES

1. Which two tribes of Israel were not named after sons of Jacob?
2. How did Moses assure victory against the Amalekites?

Gospel Meetings

DATES	PLACE	SPEAKER
January 23-24 at 7 p.m. January 25 at 2 p.m.	New Bethel Cullman, AL	J.D. McDonald Woodbury, TN
January 25 10 a.m.	Bangor Hayden, AL	J.D. McDonald Woodbury, TN
January 30 - February 1	Taylor's Cross Roads Roanoke, AL	David Carter Phil Carter Paul Carter

3. In what town did Martha and Mary live?
4. What did the chief priest and Pharisees give Judas to enable him to help arrest Jesus?
5. In the New Jerusalem described in Revelation, what are the twelve gates made from?
...and remember last month's questions?
1. How old was Noah when the flood came? 600
(Genesis 7:6)
2. To what tribe did Samson belong? DAN (Judges 13:24-25)
3. Which king had the longest reign over the kingdom of Israel? JEROBOAM II (2 Kings 14:23)
4. After Pilate found no guilt in Christ, for what reason did the Jews say that Jesus should die? HE CLAIMED TO BE THE SON OF GOD (John 19:7)
5. On which island did Paul preach on his first missionary journey? CYPRUS (Acts 13:4)