



Today's Sermons

Morning: "Things Most Surely Believed"

Evening: Measuring the Soul

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Sunday Bible Study	40
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Offering	\$1629

express in full beauty and truth the glorious relationships of the church with the Father and the Son. Denominational names sectarianize and divide; New Testament names unify.

Is it then any wonder Paul exhorted, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:10-17). "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man" (1 Cor. 3:4-5)? "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. 4:6). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

Conclusive as the above is against denominational titles, still one other observation may be necessary. Why do "sects" wear unscriptural names in the first place? The fact is, as we have seen, names are descriptive; and unscriptural organizations and practices cannot be described with Scriptural names. Inspiration knows nothing of a Bishop's or an Elder's Church. It speaks not of a church wearing the name of some man such as Martin Luther. Nor does it give any intimation of a church which glories in an ordinance to the extent that it would wear the name of that ordinance (see 1 Cor. 1:17). Thus it is evident that if sectarian churches are to be identified by any name, it would have to be an unscriptural one. Think about it! There is something in a name!



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Minister:

Tim Canup

tim@wjchurchofchrist.org

Times of Services:

Sunday

Bible Study:... 10:00am

AM Worship:...11:00am

PM Worship:...6:00pm

2nd Sunday:.....1:30pm

Wednesday

Bible Study:.....7:00pm

Radio Program

Sunday:.....7:30am

"Back to the Bible"

AM 580 WSKS

93.5 FM

**We Extend A
Warm & Cordial
Welcome
To All Our
Visitors!**

THERE IS SOMETHING IN A NAME

Clayton Winters

Generally speaking, church names came about in one of three ways: 1) because of admiration and respect for the founder; 2) because of tenant or ordinance emphasized by that denomination; or 3) because of a particular form of church government.

A good example of the first is that of the Lutheran Church. Martin Luther was a great and fearless teacher. He came on the scene at a time when Catholicism had reached the epitome of corruption; and, at risk to his own life, he successfully challenged the people to rise in revolt to the abuses of the Catholic hierarchy, leading his followers to a greater appreciation of the Bible as the final authority in matters religious. So great was his impact on people who fell under his influence that they crystallized his doctrines and began to call themselves Lutherans. Luther remonstrated (admonished) against this practice, appealing to his followers to designate themselves only as Christians. But despite his protests, the name stuck; and today we have the Lutheran Church—a group holding to the basic tenants of Luther.

Another illustration of churches taking their names from an ordinance may be found in the various Baptist Churches. At a time when sprinkling or pouring was by far the most practiced form of baptism, small groups of people refused to submit to this doctrine of men, insisting rather that immersion was the only Scriptural means of baptism. So emphatically did they affirm their practice that they soon came to be designated by this particular ordinance; and, the Baptist Churches were born.

Other adjectives would soon become a part of their denominational titles. There were the Old, Regular, or Primitive Baptists (sometimes derisively called Hardshells). These had adopted the Calvinistic theory of predestination, a doctrine that a person's spiritual state had already been fixed in eternity, and that nothing within the individual's power could change it. They believed that even if one predestined to hell died in infancy, to hell he surely would go. And since man was born, lived, and died in a fixed state, no effort was made to evangelize the world. However, some among the Baptists did not hold these views to its fullest extent. They believed that through divine intervention of the Holy Spirit an individual was empowered to change his state from that of a sinner condemned to hell, to a condition of salvation from all sins —past, present, and future. This gave impetus to mission work, and so was born the Missionary Baptist Churches: a people who believe in a changeable state of sinners, but in the eternal security of believers —that is, a fixed state for the regenerated. But not all their members would buy even this modified form of predestination (the eternal security of believers). They contended that even after regeneration one remained in control of his own destiny; and that it was a matter of individual choice, volition, or free-will as to whom one might choose to serve. The ones holding these views soon made this tenant a part of their name, and thus they were designated as Free-Will Baptist Churches.

Churches who base their names on internal organization or rule, may best be exemplified by the Presbyterian and Episcopal Churches. The Greek word presbuterion (transliterated in 1 Timothy 4:14 as presbytery) means "a body of elders." It was adopted as the official name for the Presbyterian Church because they believe in a rule of elders with each one exercising equal authority. However, let it be clearly understood that the New Testament rule of elders was strictly limited to the local congregation (1 Peter 5:1-3), while the denominational title Presbyterian designates a form of church government that is graduated from a local level to a whole-church disciplinary body. The Episcopal Church, however, does not accept the equal authority position of Presbyterians; it believes rather that among the elders is one endowed with greater authority, and usually referred to as the bishop. King Henry VIII divorced his fifth wife (Catherine of Aragon), so that he might marry Anne Boleyn; and in so doing, he divorced England from the power and control of the papacy, declaring himself as head of the Church of England. With the American settlers in rebellion against England, it would have been extremely unwise for one to belong to a "Church of England" on this continent; so the church was renamed the Episcopal (Bishop's) Church. This is indicative of the fact that it is controlled by bishops much like the Catholic Church, but it stops short of having a pope over all the bishops. So their name is definitive of their church organization.

But New Testament names or appellations of the church are also definitive. However, as we shall presently see, they are indicative of a much higher and nobler relationship of the people of God. Consider, for example, the following Biblical terms:

THE CHURCH OF GOD. "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). This term is indicative of

through prophetic message (2 Peter 1:19-21), and consummated in the mission which He gave His Son (Heb. 10:9-10; Eph. 1:10).

THE CHURCHES OF CHRIST. "Salute one another with an holy kiss. The churches of Christ salute you" (Rom. 16:16). This is a prepositional phrase showing possession. It is equivalent to saying "Christ's church," or "the church which belongs to Christ." It exalts Christ as the Builder (Matt. 16:18), Foundation (1 Cor. 3:10-11), Cornerstone (Eph. 2:19-22), Head (Col. 1:18), Purchaser (Acts 20: 28; 1 Peter 1:18-19), and Savior (Eph. 5:23).

THE BODY OF CHRIST. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Cor. 12:12-14). There is a beautiful relationship between Christ and His people: "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). Spiritual nourishment is gained by a union with the Head (Col. 2:19). Each joint and ligament supplies what every other joint and ligament lacks (Eph. 4:16). Each member is dependent on every other member of the body (1 Cor. 12:15-27). All of this is inherent in the term, "the body of Christ."

THE HOUSE OF GOD. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). To speak of the Lord's church as a house or household shows a family relationship. In this relationship we are depicted as begotten by the word of God (1 Cor. 4:15), born of water and the Spirit (John 3:5), brethren (adelphos, from the same womb), and joint-heirs with Christ (Rom. 8:17). We must not think of God's house as a material building or a mere meeting place; it is far more than that. It is His people; and may we ever rightly understand and express that, when we use the expression, House of God.

THE BRIDE OF CHRIST. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, ... This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:25,26,32). The church is pure, made white in its bridal attire by the blood of the Lamb (Rev. 7:13-14). Married to its Christ, it brings forth fruit unto God (Rom. 7:4). So when the Bible speaks of the Bride of Christ, it is showing that intimate relationship which exists between Christ and His church.

What, then, is in a name? Everything! Denominational names glory in men, ordinances, and organizations; but New Testament names bring glory to Christ and His church. Denominational names limit truth or express outright false concepts; New Testament names

ANNOUNCEMENTS

- Feb 2 – Men's Business Meeting & Ladies' Bible Class
- Feb 9 – Preach-N-Eat & 1:30 Service (Song Service)
- Please give support money for Chinese orphans to Jim Winters