

*In
search
of*

Truth and Right

Tim Henderson, Editor

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"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." Philippians 4:8 (NASB-U)

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What is in a Name

By: T. Sean Sullivan

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It may be assumed that the term "Christian" is found all throughout the New Testament scriptures; when, in fact, it is only used in three locations. One of those mentions is found in Acts 11:26 where we can read, *"And the disciples were first called Christians in Antioch."* Today, we desire to be Christians and the scriptures clearly indicate the short and long-term benefits of this role.

We must understand some things about being a Christian. The name "Christian" is exclusive and distinct. Only true followers of Christ were ever associated with this name, "Christian" in the New Testament. The term "Christian" has suffered in our modern context. "Christian" has become so generic that most every western religion is lumped together in "Christianity" and anyone who loosely accepts that Jesus is real is declared a Christian. The issue behind this problem is that too many fail to see the qualifications and responsibilities of becoming and continuing to be a "true Christian".

Even the very fact that I must use the descriptive term "true" in association with Christian speaks clearly that there is a present day lack of understanding. We need to look closely at the name Christian. We need to study its true application and meaning so that we may wear that name and honor it as we should.

What Is In A Name?

Some have suggested the name Christian was a derogatory term used to slander those who followed the will of God through Jesus Christ. This is simply not the case. One point of evidence is the fact that Peter in his first epistle considered his own brethren to be "Christians" (1 Peter 4:16). Peter would not espouse a derogatory term against his fellow disciples. The fact is that the scriptures declare the source of this name as Divine. We understand and can prove that God Himself gave the name Christian to the followers of His Son.

The question now is, "Where is the proof?" The fact of God's involvement is recorded in Acts 11:26. The passage reads, *"The disciples were first [divinely] called Christians at Antioch."* At first glance the word "divinely" is not in this verse. Upon a closer examination we make note of the original Greek term that has been translated "called". In this verse it is not the typical "kaleo" but rather it is "chrematizo" which literally means "divinely called".

TIMES OF SERVICES	
SUNDAY	
Bible Classes*	10:00 AM
AM Worship	10:45 AM
PM Worship	6:30 PM
WEDNESDAY	
Bible Classes*	7:00 PM
(* Bible Classes for All Ages)	

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To further emphasize this point we must look back at Isaiah 62:1-2, *"For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns. The Gentiles shall see your righteousness, And all kings your glory. You shall be called by a new name, Which the mouth of the LORD will name."*

Now let's follow the progression leading up to the new name from God. The gospel of salvation is revealed in Jerusalem (Acts 2). The gospel is carried out from Jerusalem in every direction (Acts 8:4 *"went everywhere preaching the word"*). In Acts chapter ten, just as Isaiah prophesied, the Gentiles were added to the church. It is then that the name is given.

What It Means To Be a Christian

There is meaning associated with this God-given name. What does it mean to be a Christian? It means you have been saved through the obedience of the gospel—hearing and willingly obeying the word on every point—comprehensive belief—acting on our belief through obedience. For example I might believe that I must be baptized but until I become baptized my belief will merit me nothing.

The Bible clearly points out that to become a Christian one must hear, believe and obey the gospel of Jesus Christ. Just as those in Peter's audience on the day of Pentecost in Jerusalem (Acts 2:37-38). They heard the message of the gospel. They were convinced of their sins. When they came to this knowledge they wanted nothing other than freedom from their sins. They wanted to be saved. Peter instructed them to repent and be baptized for the remission of their sins. In doing this they became Christians.

Being a Christian also means that you are a disciple of Christ. A disciple is a follower. In this case a follower of Jesus Christ. Jesus said, *"If you abide in My word you are my disciples indeed"* (John 8:31). To abide in is to live in. We must live within the boundaries the word, conducting our lives according to His word, studying to show ourselves approved of God (2 Timothy 2:15). How many, who call themselves Christians today, are truly abiding in His word?

Living Up To Our Name

We must make sure that we doing what we should to live up to the name Christian. Does your daily conduct live up to the standard that we have been discussing? Have you earned the right to be called a Christian? Are you faithfully following Christ? To faithfully follow Christ one must put God first (Matthew 26:39 *"Your will not mine be done"*). Our example is important because we are, to the world, ambassadors for Christ. When it is known that you are a Christian you will be looked upon as a reflection of what truly is a Christian. This is a lot of responsibility. Responsibility from which we cannot hide (Matthew 5:14-16).

Conclusion:

"Christian" is much more than a generic term denoting western religion. There are qualifications that must be met in order for you to be called a Christian. Doing what God has declared in His word as the standard. There are responsibilities involved in being a Christian. We must know that our conduct, our daily life, is to reflect a true Christian. Others can be encouraged to seek God by our example or just the opposite they can become completely turned away. Our responsibility is to shine as lights in a world of darkness. If you are a Christian today, "Does your life honor that name?" If you are not yet a Christian, will you become one today?

Today's Sermon:

*Why Are
We Here?*

Ephesians 2:19-22

Do You Pray

By: Bill Hall

The worshiper who would pray in the assembly must do more than bow his head and close his eyes. He must pray. "Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say 'Amen' at your giving of thanks, since he does not understand what you say?" (1 Corinthians 14:16). This verse suggests four requirements if one is to enter into a prayer.

1. He must listen to the prayer. One cannot legitimately say "Amen" at the conclusion of a prayer if he has not listened to the prayer. "Mind-wandering" is an ever-present problem. We sing,

but we don't observe the words of the song. We bow our heads, but we don't listen to the prayer. We sit through the sermon, but our minds wander to things of an earthly nature. Consequently, we attend worship periods, but we don't worship as we ought. If one is to pray, with the congregation, he must listen to the prayer.

2. He must understand the prayer. When a man in the first century led a prayer in an unknown tongue, the worshiper could not say 'Amen,' for he could not understand the language in which the prayer was spoken. Neither can the worshiper say 'Amen' today if the leader has not spoken loudly enough to be heard or if he has used words or phrases which the worshiper does not understand.

Those who lead prayers in the assembly should be conscious of the needs of the whole congregation, speaking up where all can hear and using words which all can understand.

3. He must agree with the prayer. A number of years ago, while sitting beside an old preacher, I observed his saying "Yes" or "Yes, Lord" at the conclusion of each separate phrase of the prayer as it was being led. He spoke the words softly enough that I was probably the only one in the assembly who could hear them, but I was impressed. Obviously, this brother was listening to every phrase, determining whether or not he agreed with the phrase, and was softly speaking his agreement. He was not just sitting through a prayer; he was praying. Occasionally, we hear sentiments expressed in prayer with which we do not agree. To these sentiments we cannot say "Amen."

4. He must say "Amen." The word "Amen" means "so let it be." We long to hear the strong, resounding "Amen" at the close of prayers which we used to hear. We fear that the move away from this practice is just another step toward cold, lifeless formality in our worship periods. We are not contending, however, that one must say the word "Amen" audibly; but we are suggesting that at least in his mind he should say "Amen," thus making the prayer his own prayer. He has listened to the prayer; he has understood the prayer; he has agreed with the prayer; now he speaks to God his "Amen" or approval of the prayer as his prayer. In this manner, he unites with other worshipers in common prayer to God.

News N Notes

Remember these in your prayers:

- Dorothy Lancaster
- Trudell Tennant
- Lucille Harless, Dave Harless' mother
- Blake Headen, Alberta's husband.
- Blake Swanson, Dorothy Lancaster's grandson
- Virginia Malick, Peggy Miller's mother
- Roy Rhodes, Peggy Miller's brother
- Merl Frey
- Tammy Garrison, Zeda Goddard's daughter
- Audrio Gaudio, Nancy Morris' great-granddaughter
- Mabel Fleming
- Ed & Marie Roberts, & Ed's father, Jim Roberts.
- Ila Marshall, Harold Marshall's mother
- Cary & Grace Lancaster

Nursing Home:

- Hazel Carroll
- Pauline Sellers

Shut-ins:

- Ethel Mahan
- Josephine Clow
- Mabel Fleming
- Pauline Midcap
- Rhea Henthorn