

# Members Who Strengthen

The strength of the church lies in her supernatural elements, her sure foundation, her divine cornerstone, her infallible guide. The weakness of the church lies in her human elements. We can offer no improvement in the supernatural elements, but we can strengthen the human elements. There are four groups of members who strengthen the church.

1) **The first group is composed of attending members.** They are found in every congregation. They have the same "excuses" which others use: company comes to see them too, they also work very hard all week, they too have Sunday illnesses; but because of their love for the church—they “put” God first “not forsaking the assembly” (Heb: 10:24-25).

2) 3) **The second group is made up of informed members.** The Christian life begins with a spiritual impulse, a movement of life toward God. When and where and how this desire, for more knowledge of God is not always discoverable. It is perfectly plain, however, that when a life has been “born again,” its growth can be sustained and matured only through knowledge and experience as they “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). They are busy people who make time to feast on the good Word of God (2 Tim. 2:15). “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matt. 5:6).

4) 3) **The third group which strengthens the church is that of the supporting members.** A church is strong or feeble, not primarily in proportion to its enrolled membership, but in proportion to its supporting membership. The strength of a church is in its “active members” those who invest time, thought, energy, and money in its maintenance. The weakness is seen in the number of its inactive members. Those who have a will to work make time for the church and give their time and service to the cause. They are like the Christians in Antioch, “The disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea” (Acts 11:30-31). Have you ever parked at a parking meter with time left on it? You used someone's money to park. Many in the church are doing the same things. They use the work and effort of others for their benefit.

5) **The fourth group which lifts the church is a consistent member.** Those in this group profess with their lips and their lives. They are Christians on Monday as well as Sunday. They are dependable and trustworthy in every undertaking. When there is a need they will step in and fill the void. “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor. 15:58).

6) Is it possible that the church of our Lord at Belvedere has those who fall into these groups? If you cannot find yourself, begin at once to confess the error of your way and dedicate your life to strengthening the church.

– Selected

## BELVEDERE BEACON

“Ye are the light of the world” (Matthew 5:14)

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535 Clearwater Road, Belvedere, SC 29841-2574

(Greater Augusta, GA area)

## The Sin of Doing Nothing

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

The meaning of this passage is clarified and enforced by some of Jesus’ wonderful lessons.

### THE GOOD SAMARITAN (Luke 10:25-37).

The sin of the priest and Levite was that of passing by on the other side. The Samaritan commends himself to us because of his compassion and kindness love in action.

### THE RICH MAN AND LAZARUS (Luke 16:19-31).

The fault of the rich man consisted not in cruelty but in neglect to minister to the man who had been “laid at his gate.” He did not do the good that was in his power to do (Proverbs 3:27).

### THE TEN VIRGINS (Matthew 25:1-13).

Though listed among the friends of the bridegroom, the five foolish virgins were barred because they had not prepared themselves for the occasion. The person who does not prepare his heart and life, in harmony with divine direction, will be confined to the darkness of the outside.

### THE TALENTS (Matthew 25:14-30).

The third servant was not a criminal. He had not been wasteful. He had buried (preserved) that which had been given to him. His sin was the failure to put into circulation the sum that had been entrusted to him.

### THE SHEEP AND THE GOATS (Matthew 25:31-46).

The people on the right side of the throne were blessed because of the deeds of love they had done; the people on the left were lost because they had not rendered service. No man should entertain the idea that the Lord will bless him merely because he does no evil. Positive goodness, as well as negative, is divinely required.

*Frank L. Cox, Deceased*

### SCHEDULE OF SERVICES

**SUNDAY:**  
Bible Classes for all ages 10.00 am.  
Morning Worship 11.00 am.  
Evening Worship 6.00 p.m.

**WEDNESDAY:**  
Bible Classes for all ages 7.00 p.m.

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**“...IN THE NAME OF THE LORD JESUS...”**

The apostle Paul, by inspiration of the Holy Spirit, wrote to the saints and faithful brethren in Christ which are at Colosse, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17). The idea of doing something in the name of the Lord Jesus has been greatly misunderstood through the years. We shall endeavor to gain a better understanding of the subject in this study.

In order to gain a better understanding of the phrase under consideration, it would be helpful for us to turn back to the fourth chapter of the Acts of the Apostles and read verses 5-12: “And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, and were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done unto the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved” (Acts 4:5-12). The phrases “by what power” and “by what name” are used interchangeably. The fact that they are correctly used interchangeably is seen in the answer Peter gave to the question, (i.e. giving only one answer to the doubly stated question). Therefore, when we do something “in the name of” Jesus Christ we are doing it “by the power of” Jesus Christ. To do it by His power is to do it as directed by the revelation of His power, the Gospel (Romans 1:16).

The question of whether something must be said in order to act “in the name of” Jesus Christ is a valid inquiry. Must we utter the words over someone or something in order to do something “in the name of Jesus Christ?” Hear again what Paul said to the Colossians, “And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus...” (Colossians 3:17). Paul is instructing his followers to act in a certain way with respect to “whatsoever” they were to “do in word or in deed”. This means that every time they said anything or did anything it had to be said or done “in the name of the Lord...” He did not say that whatever they did that people commonly thought ought to be done in the name of the Lord Jesus, but whatsoever they did. Is it the case that one must say, “In the name of the Lord Jesus” each time he does anything? What about mowing the lawn? That is something we do, we do it “in deed.” What about fixing supper? That is something that we do, “in deed.” What about talking with our neighbor, must we begin (or end) each sentence with the words, “in the name of the Lord Jesus”? If it be objected that this injunction applies only in religious matters, we would hasten to point out that no such explanation is given by Paul. He said “whatsoever.” But, even if one were to accept the false notion suggested, must we say, “in the name of the Lord Jesus” each time we enter the church building? Must we say those words each time we eat the Lord’s Supper? How about saying them each time we put our check in the collection plate? If, in order to do something “in the name of the Lord Jesus.” we must say those words, then we would have to say them each time we did anything or said anything. The writers of the New Testament did not use this “formula” each time they wrote or spoke. And yet no one would argue that they were not incorrect in their omission of this, nor would any knowledgeable Christian argue that they failed to act “in the name of the Lord Jesus.” The fact is, as noted above, when we act by (or in) his name, we are acting by (or in) his power (authority).

It is sometimes objected, with respect to what “must” be said upon immersing one into Christ, that the “formula” of Matthew 28:19 (i.e. “in the name of the Father, and of the Son, and of the Holy Ghost”) is somehow incorrect because it contains no “name,” only “titles.” However, it must be noted that the following are not “names” either: Christ – this is a title indicating that Jesus is the promised messiah; Lord – this is a title indicating that Jesus is the ruler of the lives of his followers. Therefore, the presence of a title does not preclude us from doing something in a “name.” The explanation of Matthew 28:19 is easily seen when taken in context. Jesus had just declared that all

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**NEWS AND NOTES**

Keep in your prayers the following: Helen Culpepper, Pam Gossett and mother, Kathy Treadway’s mother, Lavonne McClish, Linda Chumbley, and Rachel Fitzpatrick’s aunt (Eula Baker) who has cancer and her step Father’s brother is in serious condition in hospital in Greenwood, SC., Maomi Aaron’ sister who has been having health problems.

Ron Wilson’s mother continues to do well at home. Ron’s cataract surgery went well and he is enjoying better sight. Ron and Janice will be out of town Sunday morning to pick up Cynthia from the airport.

Please keep the Chumbleys in your prayers. Ken is scheduled for outpatient hernia surgery December 21 and Linda has several procedures and tests over the holidays.

Congratulations to Adrienne Mitchell and Michael Farmer on their engagement. They plan a February wedding.

Rachel Fitzpatrick invites all to attend a holiday “get-together” at her home following the evening services on December 23. See information posted on the bulletin board.

**“...In The Name of Jesus...” Continued from page 2.**

power was His (Matthew 28:18), and He then proceeded to command that the apostles go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Ghost. He went on to instruct the apostles to teach the ones taught and baptized to “observe all things whatsoever” He had commanded them (the apostles) (Matthew 28:20). Since to do something “in the name of” one is to do it by his power (Acts 4:5-12), and since all power was given to him (Matthew 28:18), to do something in the name of the Father and of the Son and of the Holy Ghost is the same as doing it in the name of the Lord Jesus or in the name of Jesus Christ. Those who argue against the “perceived” formula of Matthew 28:19 contend that the only acceptable “formula” that may be uttered over a baptismal candidate is the “formula” of Acts 2:38. We have demonstrated (and shall further in a moment) that we are nowhere told to say anything one way or the other over a baptismal candidate, but if there is a “formula” to say, does their argument hold water? Would Christ have instructed his apostles to do something they would never be able to do and be right in doing it? If it is wrong to say “in the name of the Father...Son...Holy Ghost...” when baptizing now because of what Acts 2:38 says, when was it ever right to say it? And, if it was never right to say it, why did Christ command it? Further, if “saying something” is under consideration, and if it is wrong to say “Father...Son...Holy Ghost...” when immersing, why did Christ command the apostles to teach their converts to do “all things whatsoever I have commanded you” (Matthew 28:20)? He had just commanded them to baptize “in the name of the Father...Son...Holy Ghost...”

With respect to saying or not saying something, it is interesting to note that nowhere in the New Testament are we told to “say” anything over the one being baptized. We are also nowhere given an example of one “saying” anything. Whenever the phrase “in the name of” is dealt with biblically, it always is in connection with a command to do something. We are to be baptized “in the name of the Father and of the Son and of the Holy Ghost”; “in the name of Jesus Christ”; and we are to do all things “in the name of the Lord Jesus.” The act is to be done in keeping with the authority of (power, name) the Lord. One may wish to say “in the name of the Lord Jesus” when immersing another, or one may wish to say “in the name of Jesus Christ,” or one may wish to say “in the name of the Father and of the Son and of the Holy Ghost,” or one may wish to say nothing at all, or one may wish to say all of the above. The Bible simply does not tell us what to say, it tells us what to do.

*Tim Smith, Dothan, AL*

*Ken Chumbley*