

Truth and Reason

Speaking the Words of Truth and Reason ♦ Acts 26:25

Volume I

March 2006

Number 10

Who Can Wear the Name of Christ?

MANY PEOPLE CALL THEMSELVES “Christians.” They claim to wear the name of Christ and to be His disciples. Yet, according to the New Testament Scriptures, they are not entitled to wear His name because they have not met the qualifications set forth in the inspired word which allow one to properly be identified as belonging to Him.

Wearing the name of one religiously is a sign of ownership. Those who wear the name of Jesus are those who belong to Him—those whom He purchased with His blood shed on the cross (1 Pet. 1:18-19).

The question is, then, “What is required for one to be able to wear the name of Christ?” This article will show what the gospel requires.

The Church at Corinth

The church of Christ at

Corinth was beset by many problems. The apostle Paul wrote the book of First Corinthians to address those problems. In the first chapter of that epistle he identifies a major problem—the division that existed among them.

That division was caused by rivalry, competition. The disciples there were divided in their allegiance thinking that one was better than another because he identified with a certain teacher.

In verses ten through sixteen of that chapter he wrote, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe’s

household, that there are contentions among you. Now I say this, that each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ.’ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.”

The apostle told them there were to be no divisions among them but they were to have the same mind and judgment so that they could be “perfectly joined together.” He then proceeded to tell them why they should not wear his name or call themselves after him or anyone other than the Christ.

Paul's Rhetorical Questions

Paul began his call for unity among the Corinthian believers by asking them a series of rhetorical questions, the first one being, "Is Christ divided?" A rhetorical question is a question that needs no answer. It needs no answer because the answer is quite evident. Of course Christ was not divided. It would have been absurd for anyone to think otherwise. His point being that since Christ was not divided, why would they, His followers, want to be divided.

His second rhetorical question was, "Was Paul crucified for you?" Again, the answer is obvious and does not need to be stated. Paul had not been crucified for anyone. He was very much alive while writing this letter.

Rhetorical question number three was, "Were you baptized in the name of Paul?" This question was also in need of no answer. He told them he had only baptized Crispus, Gaius and the household of Stephanas while he had visited and taught in their city so he knew they had not been baptized in the name of Paul. Paul taught, as did the apostle Peter and all other true gospel preachers, that baptism is to be in the name of Jesus Christ. Peter told the assembly in Acts 2 that to

have remission of their sins they needed to "repent and be baptized every one of you in the name of Jesus Christ" (v. 38). "In the name of" is the same as saying "by the authority of" (see Colossians 3:17). Baptism is to be "in the name of Christ" because Jesus Christ possesses "all authority in heaven and on earth" (Matt. 28:18), thus only He has the right to command and the power to forgive sins.

But what do these last two rhetorical questions have to do with unity? It is easy to see why the first one did. But how do these questions about crucifixion and baptism relate to being one in Christ? The answer is easy.

Belonging to Christ

In asking both of these latter questions, the apostle Paul is establishing ownership religiously. He is stating the conditions necessary for belonging to someone religiously and thus having the right to wear that person's name.

"Was Paul crucified for you?" No. "Then do not wear my name!" "Were you baptized in the name of Paul?" No. "Then you cannot wear my name." The same could be said if the names "Cephas" and "Apollos" were substituted in the questions.

But it is different when the name "Christ" is placed in the questions.

"Was Christ crucified for you?" Yes. He died a horrible death upon the cross to be a sacrifice for sin—to take the sinner's place.

"Were you baptized in the name of Christ?" Yes. Every Christian at Corinth, every Christian who has been scripturally baptized has been baptized "in the name of," i.e., "by the authority of," Jesus Christ.

Therefore, since Christ had been crucified for every disciple at Corinth and all those disciples had been baptized in His name, they should be one by wearing the name of Christ alone.

Conclusion

Our conclusion, from Scripture, is that if one is to rightfully wear the name of Christ and belong to Him, not only did Christ have to die for him—which He did—but he must also be baptized in the name of Christ for the remission of his sins. One who has never been baptized cannot wear Christ's name for He does not belong to Christ. He is not a Christian by the standard of Scripture no matter what he might claim.☛



Book of the Month

A Study of the Books of the Bible from Truth and Reason

Second Samuel

I. General Data

A. Name: 2 Samuel.

1. The name of the book, like the former one, is taken from Samuel the prophet, priest, and judge. It was formerly part of the first book.
2. "These two books (1 and 2 Samuel - GT) are named after Samuel, not only because he was the principle character in the first part, but also because he anointed the other two principle characters, Saul and David. Originally these books were regarded as one." (Edward J. Young, *An Introduction to the Old Testament*, p. 177)
 - a. Originally the four books of Samuel and Kings were all called the Books of Kings.
 - b. Later the books of Samuel were separated from Kings as a single book. Then it was further separated.

B. Author.

1. The authorship of the book of 2 Samuel is unknown.
2. "The authorship of this book is not stated in the book; it is somewhat uncertain. Certainly the author could *not* have been Samuel, as he died before Saul and quite some time before David's reign began.
"The ancient Jews believed that Jeremiah wrote the books of Samuel from records left by Samuel, Gad the seer, and Nathan the prophet. It is thought he completed the books, adding the last materials and filling in details as they now stand. If this is true, it is still likely that Samuel, Gad, and Nathan did the original works of both volumes (I Chron. 29:29), especially when we know the books were originally all in *one* volume. The most likely person to have prepared the original of what is now II Samuel would have been Nathan the prophet, who was David's personal prophetic and religious counselor (7:1-17; 12:1-14)." (William S. Deal, *Baker's Pictorial Introduction to the Bible*, p. 94)
3. "Like I Samuel, 2 Samuel is anonymous but was probably composed by an unnamed prophet who compiled written chronicles of prophets such as Nathan and Gad the seer (I Chron. 29:29). In addition to these prophetic written sources, the compiler evidently used another source called the 'Book of Jasher' (1:18)." (*Nelson's Complete Book of Bible Maps & Charts*, p. 99)

C. Time span.

1. 2 Samuel relates the forty years of David's reign from Saul's death until just prior to David's death.
2. "The time covered by this book is about forty years. Most of it is devoted to the establishment and reign of David as Israel's second king, his life, and his acts thereafter." (Deal, *ibid*)

D. Purposes.

1. While serving as a historical record of Israel's leaders and its outstanding events, it also relates the story of the unfolding of the kingdom of David.
2. "The key truth illustrated is the same as the theme of Deuteronomy: obedience to God brings blessing, and disobedience brings trouble and judgment." (*Nelson's*, 101)
 - a. David's triumphs which are blessings from God because of his obedience.
 - 1) King of Judah. (2:4)
 - 2) King of Israel. (5:3)
 - 3) Conquers Jerusalem. (5:7)
 - 4) Returns ark. (6:12)

-
- 5) Davidic covenant. (7:16)
 - 6) Defeats Philistines. (8:1)
 - 7) Defeats Moab. (8:2)
 - 8) Defeats Ammon. (10:16)
 - 9) Defeats Syria. (10:19)
- b. David's troubles after his great sin with Bathsheba. (ch. 11)
 - 1) Bathsheba bears a son because of adultery. (11:4-5)
 - 2) The murder of Uriah. David is accused, repents, but the child dies. (11:17; 12:10, 13, 19)
 - 3) Amnon murdered because of his incest. (13:14,28-29)
 - 4) Absalom usurps the throne and is murdered. (16:15-16; 18:14-15)
 - 5) David takes an unauthorized census and a plague comes upon Israel. (24:2, 15)
 3. "This book is another step in the progressive unfolding of the covenant made with Abraham. As the story unfolds it shows more of how God would make the Hebrew nation a blessing to all nations, and it is revealed that God is establishing a family line from which the Redeemer is finally to come. The King will live forever and establish a kingdom of endless duration." (Deal, 94)
- E. Summaries of the book.
1. "Continuing the narrative, 2 Samuel presents the biographical story of David...In 2 Samuel the restoration of order follows the enthroning of God's king, with the establishment of Jerusalem as the nation's political center (2 Sam. 5:6-12) and Zion (2 Sam. 5:7; 6:1-17) as the religious center. Following this arrangement the great Davidic covenant was established by the Lord (2 Sam. 7:8-17)...David prophetically sang of that kingdom." (*Unger's Bible Handbook*, p. 200)
 2. "Second Samuel can be divided into three divisions: the triumphs of David (chs. 1-10), the transgressions of David (ch. 11), and the troubles of David.
"The central character of 2 Samuel is David, around whom the entire book is written...The first ten chapters describe the rewards of obedience as David's rule is extended first over Judah and then over all Israel. David's crimes of adultery and murder, described in chapter 11, mark the turning point in the book. After this, David's life is a chronicle of trouble and misery—the death of an infant son, incest and murder among David's children, and rebellion against David's kingship." (*Nelson's*, 100-101)
 3. A summary from the text.
 - a. 2 Samuel depicts the life of David as king of Israel (cf. Parallel accounts in I Chronicles). It begins with his sorrow over the death of Saul, God's anointed, and his good friend Jonathan. He began his reign over Judah first and after 7½ years was recognized as king over all Israel (5:1-5). He took Jerusalem from the Jebusites and made it the political and religious center of the nation.
 - b. God's tabernacle had been kept in the obscure city of Kirjath Jearim and David wanted it brought to Jerusalem (I Chron. 13:1-6). He then wanted to build a permanent house for God and God was pleased. He made a covenant with David and established his house so it would rule over God's people forever (7:1-16). David was not given the privilege of building God's house but his wars cleared the way for his son, Solomon, to lay the foundations and build the temple (I Chron. 22:17-19; cf. 22:8-10).
 - c. David's great sin with Bathsheba is related (ch. 11-12). The rest of the book concentrates on the consequences David had to suffer because of his sins (12:11-14). David's sorrows are multiplied in subsequent years when Amnon, his son, raped his half-sister Tamar (13:1-22). Then Absalom, another son, slayed Amnon for that atrocity (13:23-39). Absalom later revolted against David and attempted to kill him. David, as he did with Saul, again had to flee for his life (15:1-37).
 - d. Eventually, Absalom died mercilessly and David returned to rule but he mourned bitterly for his son. The book ends with another of David's sins—numbering the people even though it was contrary to God's word.
-

II. An Outline of 2 Samuel

- A. The Triumphs of David. (1:1 - 10:19)
 - 1. The political triumphs of David. (1:1 - 5:25)
 - a. The reign of David in Hebron over Judah. (1:1 - 4:12)
 - b. The reign of David in Jerusalem. (ch. 5)
 - 2. The spiritual triumphs of David. (6:1 - 7:29)
 - a. The transportation of the ark. (ch. 6)
 - b. The institution of the Davidic covenant. (ch. 7)
 - 3. The military triumphs of David. (8:1 - 10:19)
 - a. The triumphs of David over his enemies. (8:1-12)
 - b. The righteous rule of David. (8:13 - 9:13)
 - c. The triumphs of David over Ammon and Syria. (ch. 10)
- B. The Transgressions of David. (11:1-27)
 - 1. The sin of adultery. (11:1-5)
 - 2. The sin of murder. (11:6-27)
 - a. Uriah does not sleep with Bathsheba. (vv. 6-13)
 - b. David commands Uriah's murder. (vv. 14-25)
 - c. David and Bathsheba marry. (vv. 26-27)
- C. The Troubles of David. (12:1 - 24:25)
 - 1. The troubles in David's house. (12:1 - 13:36)
 - a. Prophecy by Nathan. (12:1-14)
 - b. David's infant son dies. (12:15-25)
 - c. Joab's loyalty to David. (12:26-31)
 - d. Incest in David's house. (13:1-20)
 - e. Amnon is murdered. (13:21-36)
 - 2. The troubles in David's kingdom. (13:37 - 24:25)
 - a. Rebellion of Absalom. (13:37 - 17:29)
 - b. Absalom's murder. (ch. 18)
 - c. David is restored as king. (19:1 - 20:26)
 - d. The commentary on the reign of David. (21:1 - 24:25)

III. The Lessons of 2 Samuel

- A. Triumphs will be turned into trouble through transgression.
 - 1. Chapters 1-10 speak of triumph through faith while chapters 11-24 tell of trouble through sin.
 - 2. Obedience to God brings blessings. Disobedience brings trouble and judgment.
- B. Sin can destroy the godly.
 - 1. David was called "a man after His (God's) own heart" (1 Sam. 13:14) but yet he gave himself over to his lusts which led him to sin.
 - 2. The godly must heed the warning of 1 Corinthians 10:12.
- C. The bitter consequences of sin are not set aside by repentance even when the guilt of that sin is forgiven.
 - 1. David, with a penitent heart, admitted his sin and sought forgiveness. (cf. Ps. 51)
 - 2. The great consequences of his sin, even though he had been forgiven, had to be endured.
- D. The providence of God.
 - 1. Although 2 Samuel shows that a person's obedience or disobedience to God has direct consequences for that person's life, it also demonstrates that despite those consequences God will rule so that His long-term purpose will be accomplished.
 - 2. Although David's sin with Bathsheba resulted in tragic loss for all concerned, it was Bathsheba who would give birth to Solomon through whom Jesus would come.
- E. The eternal purpose of God.
 - 1. God's purpose of redemption is evident in the covenant He makes with David (7:4-17) in which He promises David an eternal kingdom, throne, and seed.
 - 2. Although there were 9 different dynasties in the northern kingdom of Israel, there was only one dynasty in Judah—the line of David.
 - 3. The promise of a permanent dynasty is fulfilled in Christ, the "Son of David" (Matt. 21:9; 22:45) who sits upon the throne of David (Isa. 9:7; Luke 1:32).

Second Samuel Study Questions

1. Who brought the report of the death of King Saul to David? What do you think the messenger expected of David? (cf. 4:10) What was David's reaction to the man's report? (1:1-27)
2. Who was Ishbosheth? How long did he reign? Who was king over Judah in Hebron? (2:1-32)
3. Who was Abner? Why did Abner break with Ishbosheth? How did he die? (3:1-14)
4. Who killed Ishbosheth? Did this act please David? What did he do to those who committed this act? (4:1-12)
5. After Ishbosheth's death, who became king over all the people? What three reasons did the northern tribes give for accepting this man? (5:1-25)
6. How long did David reign? Of what two phases did his reign consist? (5:1-25)
7. Why was the ark of the covenant being moved? How did the people first try to move the ark? What was different about their second attempt? (6:1-23)
8. Who was Uzzah? What mistake did he make in relation to the ark? What was the result of his action? Why was this considered such a grievous sin? (6:1-23; cf. Ex. 25:12-15; Num. 4:1-15, 17-20)
9. Who was Bathsheba? Who was Uriah? What great sin of David involved them? (11:1-27)
10. Describe and give the results of David's three attempts to cover his sin. (11:1-27)
11. Who was Joab? What message did he send to David about the battle with the Ammonites? What was David's reaction to this message? Why?
12. Who was displeased with David's actions? (11:1-27)
13. Who was Nathan? What did God command him to do? (12:1-23)
14. Describe the courage and wisdom of Nathan displayed in chapter 12.
15. Why was the parable that Nathan spoke to David so fitting? (12:1-23)
16. Since David's punishment was two-fold, what was the two-fold punishment for it? (12:1-23)
17. Why did the child born to Bathsheba have to die? (12:1-23)
18. Which psalms written by David directly relate to the incident in chapters 11 and 12?
19. Is there any special significance to the name given by God to Solomon? (11:24-25)
20. Who was Absalom? Why did he conspire against David? (15:1-10)
21. Who cursed David and threw rocks at his company? Why? (16:5-6)
22. How did Absalom die? (18:9-15)
23. Who now rebelled against David? What did he take from David? What happened to him? (20:1-22)
24. What title is given to David in 2 Samuel 23:1-2?
25. According to chapter 24, what came upon the people of Israel? Why? (24:1-5)

The Example of Josiah

JOSIAH WAS KING OF JUDAH from 641 to 609 B.C. he assumed the throne at the age of eight and reigned for 31 years. He died in battle at Megiddo being killed by Pharaoh Necho, king of Egypt (2 Kings 23:28-30).

Josiah was righteous in a time of wickedness. Living in an evil environment, he was still faithful. His righteousness was unsurpassed by any king before or after him (2 Kings 23:25). He was righteous even though his family was wicked. One can read of the wickedness of Josiah's grandfather, Manasseh (2 Kings 21:19,16); his father Amon (2 Kings 21:19-22); and his sons, Jehoahaz and Jehoiakim (2 Kings 23:31-37). He was righteous even though the Judean society was evil. According to 2 Kings 21, they were worse than the nations God had destroyed (v. 9), they had filled Jerusalem "with blood" (v. 16) and they were totally given over to idolatry (vv. 2-7, 21).

Josiah's faithfulness was seen in numerous ways in his life. It was seen in the changes he instituted. In the eighth year of his reign he "began to seek after God" (2 Chron. 34:3). In the twelfth year of his

reign he brought sweeping changes to Judah (2 Chron. 34:3-7) which included purging Judah of the "high places" and idols, breaking down the altars of Baal and punishing the idolatrous priests. In the eighteenth year of his reign he sought to repair the house of God (2 Kings 22:3-7).

His faithfulness is also seen in his tenderhearted reaction to the Law of God (2 Kings 22). While work was being done on the Temple, the book of the Law of God was found (v. 8). Josiah recognized the value of the book of the Law (vv. 11-13). He had godly sorrow over Judah's sins (v. 11). He desired to learn more of the word (vv. 12-13).

How could Josiah remain faithful in the midst of such evil? What reasons could be given to explain his faithfulness? Though one might cite different factors to account for his strong faith, there was one main attitude that he possessed which undergirded his loyalty to God: He had a tender heart toward the word of God. God, in speaking of Josiah, in 2 Kings 22: 19 said, "because your heart was tender, and you humbled yourself before

the Lord when you heard what I spoke..."

Josiah tenderheartedly recognized the word of God for what it was. He received the will of God and he humbled himself before it. He was filled with godly sorrow over sin so he cleansed its evil and impurities from his life. He sought to know as much of the will of God as he could (2 Kings 23:2). He walked in the way of God by humbly obeying the commands of God. He did not turn aside to the right or the left. 2 Kings 23:3 says of him, "Then the king stood by a pillar and made a covenant before the Lord, to follow the Lord and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book."

Also, knowing the value of the book of the Law of God, he shared the word with others. Verse two of 2 Kings 23 says, "The king went up to the house of the Lord with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he read in their hearing all the

words of the Book of the Covenant which had been found in the house of the Lord." Because of his influence, "all the people took a stand for the covenant" (2 Kings 23:3).

The life of Josiah presents a wonderful example for people for it demonstrates how one may find favor with God. The key to finding favor with God is to have the attitude that

Josiah had toward the word of God.

Recognize the Bible for what it is—the word of God. Tenderheartedly receive it as the will of God and humble yourself before it. Be filled with godly sorrow over your sins and seek to cleanse the evils and impurities of sin from your life. Seek to know as much as you can of the will of God. Walk in the way of

God by humbly obeying God's commands. Do not turn aside to the right or the left. Knowing the word's value, share it with others.

If you will have a tender heart for truth, as did Josiah, you too will be pleasing unto God and be rewarded by Him with an eternal inheritance in heaven. 🙏

- Gene Taylor

Bible Greats Volume I: Great Bible Wonders. The theme for this series of lessons is *Great Bible Wonders*. The Bible contains many miracles that were performed in order that people would see God's awesome power and believe His word. Although God doesn't demonstrate His power in the same way today, He has given us a permanent record of these miraculous events in His inspired word. By studying some of these fascinating stories in the Old and New Testaments we can strengthen our faith and better appreciate God's marvelous power.

Bible Greats Volume II: Great Bible Examples. The theme for this five lesson series of sermons is: *Great Bible Examples*. This series focuses on four of the many great examples in the Bible—Abraham, Joseph, Moses, and David— and then closes with the greatest example, Jesus Christ.

Bible Greats Volume III: Great Champions for God. This series of sermons emphasizes the theme: "Champions For God." The Bible records the lives of many contenders for the faith who became "champions" in every sense of the word—champions for God. This series focuses on five of them—Gideon, Nehemiah, Esther, Peter and Paul. These champions offer lessons in obedience, faith, courage, patience, perseverance, spiritual growth and evangelism that will enrich the lives of all who hear them.

www.centervilleroad.com

Church of Christ

4015 Centerville Road
Tallahassee, FL 32308
850-422-3720

Editor & Evangelist

Gene Taylor

Schedule of Services

Sunday

Bible Classes 9:30 a.m.
Morning Worship 10:30 a.m.
Evening Worship 5:00 p.m.

Wednesday

Bible Classes 7:00 p.m.

Bible Call



A Daily Message of Truth
to Encourage and Enlighten
385-6867



Visit Us On the Web



www.centervilleroad.com

Place
Postage
Stamp
Here