

Salvation Is in the Church

The idea that one is first saved by some mystical or mystified, unintelligible or intangible process, and afterwards “joins some church” is a common religious delusion. Yet, there is no truth more plainly emphasized in the Bible than the fact that the process of being saved is the process of entering the church (Acts 2:47).

1. It is affirmed in Acts 4:12 that salvation is in Christ. Then, to have salvation, one must get into Christ. But Paul, by analogy, in Ephesians 5:30, teaches that as husband and wife are one, so Christ and the church are one. “I speak concerning Christ and the church,” he said. Christ and the church being one, how can one be in Christ and out of the church?

2. Paul makes the fact that Christ is “the saviour of the body” (5:23) the ground of his exhortation to the Ephesians concerning the church as the bride of Christ (5:25). He washed it and sanctified it, cleansed and saved it, purchased it with His blood and redeemed it, reconciles us to God in it, and adds all the saved to it. Therefore, out of the church there is no cleansing, no blood, no redemption, no reconciliation to God, no salvation.

3. The relation between Christ and the church is the same as that which exists between God and Christ. Christ is the “fullness” of God (Col. 1:19), and the church is the “fullness” of Christ (Eph. 1:22). Therefore, no man can come to Christ and ignore the church for the same reason that no man can come to God and ignore Christ.

We exhort the unsaved to come to Christ, “gladly receive the word,” be “baptized into Christ,” and the Lord will add you to His church.

- Foy E. Wallace, Jr.; via the Belvedere Beacon, weekly bulletin of the Belvedere Church of Christ, Belvedere, SC.



The Worker

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Speak Up for Jesus

One of the most amazing things we find in the book of Acts is that from a beginning with only 120 disciples, the news about Jesus spreads throughout Judea, Samaria, Syria, Asia, and into Europe and Africa. In Jerusalem alone there were over ten thousand Christians in the first years.

Without modern mass media, without social networking, without power or prestige, without much money, the gospel was spread more rapidly than it has ever been since - but how did this happen?

The Book of Acts not only details the spread, it gives clear indication of the principal means by which it was accomplished. There was public proclamation. There were discussions in synagogues. But the primary means of the spread was “talk.” Acts 8:4 says those scattered by persecution “went about preaching the word,” but this proclamation was not primarily from pulpits. These ordinary Christians simply shared their faith wherever they went.

We gain a little more insight from Acts 11:19-21 which says those scattered by the persecution came as far as Phoenicia, Cyprus and Antioch, “preaching the word. . . . And the hand of the Lord was with them, and a great number believed and turned to the Lord.” The word rendered “preaching” in the English is from the Greek word, “laleo,” and means, “to speak, to use the faculty of speech.” So their primary method of evangelism was speaking to others.

When Paul and Silas were in jail in Philippi, they gave their testimony in song and prayer at midnight, “and the prisoners were listening to them” (Acts 16:25).

In Acts 17:17 Paul went to the marketplace in Athens where he spoke “every day with them that met him.” When Paul is taken from the temple courts by Roman soldiers, he shares his faith; when he’s on trial, he shares his faith; when he speaks to a king, he shares his faith; when he is on board a sinking ship, he shares his faith; when he is under house arrest in Rome, he shares his faith, even with his guards.

One of the major factors in the early spread of the gospel, then, was simply the talking Christians did wherever they went. Wherever they were, whoever they met, whatever their circumstances, they found a way to turn the conversation to Christ and His church.

If making conversation about their faith worked in those early years, it will work now. Let us resolve to say more about our Lord, His church, and the salvation found only in Him when we speak with others. It will make a difference!

- R. W. McAlister preaches for the Anna Church of Christ in Anna, IL.

Leadership

Elders Hayward Blanton, Jerry Casey

Deacons Clint Smith Sr, Clint Smith Jr,
Robby Stocksdale, Joe Sweeney

Pulpit Minister Eric Welch

Associate Minister Irvin F. Williams

Panama Mission

Pablo Sanchez

We Offer Free Personal Bible Studies and Bible Correspondence Courses - Phone (812) 284-3125

Visit Our Website: www.hamburgpikecofc.org

Email: church@hamburgpikecofc.org

Schedule of Services

Sunday

Bible Class 10:00 AM
Morning Worship 11:00 AM
Evening Worship 6:00 PM

Wednesday

Bible Class 7:00 PM

Sermon Titles

Sunday Morning: To be Announced

Sunday Evening: To be Announced

Those Privileged to Serve

AM Service

Song Leader Michael Hawkins
Opening Prayer Brandon Slotman
Scripture Rudy Ayala
Sermon Eric Welch
Lord's Supper Luke 23:13-48
Message Joe Sweeney
Attendant Marc Owens
Attendant Art Patrick
Closing Prayer Robby Stocksdale

PM Service

Song Leader Clint Smith Jr
Bible Reading Leon Stocksdale
Selection 28
Prayer Hayward Blanton
Sermon Eric Welch
Closing Prayer Rick Martin
If you are unable to serve, please call Art Patrick 502-819-9481 or Harold Tincher 502-409-3511

AM & PM Services

Announcements Clint Smith Sr
Lord's Supper Grover Blanton
Offering Ryan Irwin
Usher Fin Burton
Count Offering Hank Tincher
Assist Count Harold Tincher

Last Sunday

Offering \$2,429
Attendance 68

What Do Your Clothes Say about You?

Eric Welch

Have you ever thought about how much we find in the Bible about the importance of clothing and what it represents? Clothing was a symbol of status and honor. In our study of Genesis, I made an observation concerning the cloaks of Joseph. Jacob had given Joseph a handsome multi-colored cloak. It was a symbol of Jacob's love and favoritism, and for Joseph, a sign of status and honor. However, in the eyes of the ten older brothers, the robe rang of arrogance and superiority. When they sold Joseph into slavery, they stripped the coat from him, tore it, dipped it in blood, and presented it to Jacob. The robe became a symbol of dishonor, but not one of Joseph's own making.

When Joseph rose through the ranks as a slave and became second only to Potiphar in the management of his household, the wife of Potiphar tried to seduce Joseph. As Joseph escaped her final advance, he left his cloak behind. Mrs. Potiphar used it to accuse Joseph of attempted rape. Potiphar arrested him and sent him to prison. Once again, Joseph's cloak became a symbol of dishonor, but once more not one of his own making.

As a prisoner, Joseph showed himself disciplined and industrious, and the warden made Joseph a trustee, second only to himself. In the course of time, Joseph interpreted the dreams of the cupbearer and baker. When the dreams came true, the cupbearer promised to tell Pharaoh about Joseph, but he failed to keep that promise. He forgot Joseph, and Joseph languished two more years in prison.

However, in every instance of injustice against Joseph, the text points out that God was with him and never forgot him. The Lord implanted dreams in Pharaoh's head. Pharaoh revealed the troubling dreams to his "wise" men, but they failed to interpret the dreams. The dreams jogged the cupbearer's memory. He told Pharaoh that "a young Hebrew was there with us, a servant of the captain of the guard. When we told him, he interpreted our dreams to us, giving an interpretation to each man according to his dream" (Gen 41:12). Pharaoh summoned Joseph. Through the power of God, Joseph was able to interpret the dreams. Joseph impressed Pharaoh so much that he made him second in command over Egypt. Note how Pharaoh honored Joseph: "Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck" (Genesis 41:42).

Joseph was second from the top in his family, second from the top in his master's house, second from the top in the prison, and second from the top over an entire country. God was with him every step. Each position was represented in some fashion by a cloak, be it a cloak of honor or a cloak of accusation and dishonor.

We find that clothing was a symbol of status and honor and the lack of it a symbol of dishonor. Think of the different stories in Scripture that depict clothing as symbols of honor or disgrace: 2 Samuel 10:4; Luke 15:22; Matthew 22:11; Jude 1:23; Matthew 27:28, 31; James 2:1ff; Revelation 1:13; 6:11; 19:13, 16.

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Our clothing reflects outwardly how we are dressed inwardly. No wonder Paul used this imagery when he said "For as many of you as were baptized into Christ have put on Christ." Someone has written, "Just as a garment which one puts on envelops the person wearing it and defines his appearance, so the person baptized in Christ is entirely taken up in Christ and in the salvation brought by Him." (Galatians 3:27).

If I am clothed with Christ, am I giving honor and glory to Him in the way that I dress every day? Do my clothes define me as one living in godliness and self-respect (cf. 1 Timothy 2:9-10)? Let us think about modest clothing as a Christian. Modesty is more than just covering the skin. Am I wearing tight clothes that draw attention to certain parts of my body that should be kept private? Do the images or words on my shirt reflect godliness? Does what I wear for worship or Bible study give honor to Christ?

If I am clothed with Christ, one day He will wrap me in a robe of eternal life (Revelation 22:14).

Hamburg Pike Happenings

The Monday Night for the Master group will begin meeting September 12th at the new time of 6:30 pm. Please create a list of those individuals you are trying to influence for the Lord and we will help to influence them by sending cards, making a phone call or a personal visit if appropriate. Provide the names, address, phone number and the type of contact (card, visit or call) to Harold or Debbie Tinch. The meal for this meeting will be pizza. Please keep this good work in your prayers and plan to participate; the Lord's work requires workers.

On Saturday, September 17, Stephanie Welch will be speaking on the topic Daughters of the King at a Ladies' Day in Florence, KY, at the Florence church of Christ. Any ladies who would like to attend and want to carpool are welcome to come along! The Ladies' Day activities will last from 9 A.M. to 1 P.M., and both breakfast and lunch will be served. Any ladies wanting to go can see Stephanie or Ashley Smith by Wednesday, September 14.

A congregational fellowship meal is scheduled for Sunday September 18th after the morning service. A sign-up sheet is on the table in the foyer.

There will be a baby shower for Devin Ayala at the building on Sunday, September 25th at 4:30pm. Devin is registered at Babies R' Us.

Men of the congregation are invited and encouraged to serve the congregation during the fall quarter by signing up for a Wednesday evening devotional. Devotional should be carefully prepared and 3-5 minutes duration. Please see the sign-up list on the board.