

(On His Way Rejoicing - continued from page 1)

His sins were washed away — The eunuch rejoiced because he was permitted to respond to God’s abundant grace. It is fascinating indeed that after Philip had preached Jesus, the eunuch desired to be baptized (v.36). This tells the careful reader that baptism is part of the gospel plan for man’s salvation. We do not truly preach the Gospel when we do not tell people what God’s word says about baptism.

In baptism, the sinner dies with Christ (Rom. 6:3), is buried with Him (Rom. 6:4), and is raised with Christ as a new creation (Rom. 6:5). The Ethiopian eunuch, having heard Philip’s message, already believed in Jesus (v.37), but he did not rejoice until after his baptism. At the point of baptism, sinners come into contact with the saving blood of Jesus (Eph. 1:7; Acts 22:16), and sins are washed away (Heb. 8:11-12; 1 Pet. 3:20-21). So, the eunuch rejoiced because he understood what his baptism meant.

The Ethiopian eunuch was apparently a good, moral man who was still lost. However, one sincere Christian made all the difference between confusion and rejoicing. May we all be dedicated to helping a confused world find occasions for true rejoicing.

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The Worker

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On His Way Rejoicing...

The account of the Ethiopian eunuch’s conversion in Acts 8:26-40 is one of the most stirring and enlightening records in Scripture. A man of considerable power from the nation of Ethiopia, the eunuch had come to Jerusalem to worship (v.27). Here was a moral, religious man who yet needed to know what God required of him. At the end of this account, the Bible says the eunuch, “went on his way rejoicing” (v.39). What was it that caused this good, moral man to rejoice?

The Lord had sent a preacher — The eunuch rejoiced because God, in His mercy, had sent someone to preach the Gospel to him. Philip the evangelist was commanded by God to go to a deserted place (v.26). Philip did what the Lord commanded, even when it did not seem to make sense from an earthly perspective (after all, couldn’t many more souls be saved in the cities of Israel and Samaria? Why go to the desert, of all places?). All Christians are commanded to be proclaimers of God’s word (Matt. 28:18-20), and it causes a sin-sick world to rejoice when the good news of God’s redeeming message is heard and understood. Every one of us was first taught the Gospel by someone else. What an occasion for rejoicing when we encounter one who serves God by teaching His holy word (Rom. 10:15).

He understood prophecy fulfilled — The eunuch rejoiced because Scripture was made more plain to him. Who knows how many miles he had ridden in that chariot, pondering the meaning of Isaiah 53:7-8: “He was led as a sheep to the slaughter; and as a Lamb before its shearer is silent, so He opened not His mouth. In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth.” For centuries the greatest religious minds of Israel had wondered about the meaning of this passage and debated its significance. The eunuch rejoiced when Philip explained the full meaning of Isaiah’s words to him. It is a great occasion for rejoicing when the truth of God’s word is made plain (Mk. 12:37)!

He heard the message about Jesus — The eunuch was introduced to the Savior by Philip that day, and it was an occasion for rejoicing. Acts tells us that Philip, “opened his mouth, and beginning at this Scripture, preached Jesus unto him” (v.35). Whatever else preachers and teachers of God’s word communicate, we should never fail to preach Jesus. He alone is the way to salvation (Jn. 14:6). Only Jesus provides the truly abundant life (Jn. 10:10). Only Jesus has the power to forgive sins (Mk. 2:9-10; Acts 2:38). People can truly rejoice when they hear God’s message about Jesus (Rom. 1:1-5; 1 Cor. 15:1-5).

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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:
Sunday Evening:

Those Privileged to Serve

AM Service

Song Leader Michael Hawkins
Opening Prayer Grover Blanton
Scripture Leon Stocksdale
Sermon Irvin Williams
Lord’s Supper
Message Harold Tincher
Attendant Art Patrick
Attendant Greg Blanton
Closing Prayer Hayward Blanton

PM Service

Song Leader Clint Smith Jr
Bible Reading Robby Stocksdale
Selection 17
Prayer Joe Sweeney
Sermon Irvin Williams
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 Matt Johnson
Offering Jerry Montgomery
Usher Fin Burton
Count Offering Joe Sweeney
Assist Count Robby Stocksdale

Last Sunday

Contribution \$2,682
Attendance 97

Limited Atonement?

Eric Welch

First John 2:2 reads "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. The word propitiation might tend to throw people into a whirlwind. What does it mean? Propitiation is the sin offering that turns away wrath."

Because sin is contrary to the nature of a holy and perfect God, God is angry toward sin. Sin is against God's holy and perfect nature. Sin caused the people He created and loved to be separated from Him. The wrath of God against sin must be satisfied somehow, or propitiated. Sin must be dealt with accordingly.

In love, God extends His mercy to sinners. But punishment for sin still must occur. How does God meet or satisfy the demands of His wrath against sin? Man is powerless to do it (Romans 5:6). How could God resolve this tension between His holiness and His love? His holiness demands sin to be punished, but His love desires forgiveness for the sinner (Romans 5:8; 1 John 4:10)

Only God could provide the solution—the death of Jesus, His sinless Son. His death was the satisfaction of God's wrath against sin and became the basis for our justification. The cross made forgiveness possible without violating God's holy nature. Thus, God could be the just and the justifier (Romans 3:26). That is, Christ's sacrifice enables Him to satisfy punishment for sin, and His desire to forgive the sinner.

However, the false doctrine of limited atonement was thrown in and corrupted this teaching. Limited atonement means that the death of Jesus was meant only for the exact number of people that God predestined to be saved. The Bible clearly teaches that God's offering of His son is available to all people: Isaiah 53:6; John 1:29; 3:16; 1 Timothy 2:4; 2 Peter 3:9; 1 John 2:2

This teaching does not mean that everyone is actually forgiven. Justification is not only "by his blood" but also "by faith" (Romans 3:28; 5:1). Forgiveness is offered to all, but it is given only to those who have an obedient faith in Jesus. Even those who have been bought by the blood of Christ can go astray and lose their salvation (2 Peter 2:1).

The Thief on The Cross

The sad thing is that there are many people today who try to use "the thief on the cross" as their justification for not obeying the clear and plain command of Jesus to be baptized. On the Day of Judgment it will not be the case of "what about the thief on the cross".

The thief on the cross was before the death of Christ and before the New Testament took effect. Hebrews 9:17 says, "For a testament is in force after men are dead, since it has no power at all while the testator lives." We cannot be saved like the thief because Christ's New Testament is in effect for us today. Anyone refusing to obey Jesus on His terms has no legitimate claim on the salvation that Jesus offers. One will certainly be held accountable for his disobedience by the eternal loss of his soul. He will only have himself to blame.

People need to stop spending their time in trying to figure out a way to get around doing what the Lord said, but rather they need to be willing to submit to the final authority of our Lord.

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When we stand before the Lord on the Day of Judgment to be judged by Him, there are going to be many who have chosen not to do what the Lord has said. Romans 10:3 tell us that people who are "Seeking to establish their own righteousness, have not submitted to the righteousness of God."

Jesus said in Mark 16:16, "He that believes and is baptized shall be saved." How are people going to explain to Jesus on the Day of Judgment why they did not do what He says and for the reason He says?

The New Testament of Christ requires us to be baptized for the remission of our sins (Acts 2:38, Acts 22:16) so that we can be saved (Mark 16:16, 1 Peter 3:21). It did not take effect until after the death of Christ.

The thief did not come under the New Testament as we do today. It will be too late on Judgment Day to find out that one hasn't obeyed the Lord and is still lost.

Ron Boatwright, via netstudybible.net