



HAMBURG PIKE  
Church of Christ

# The Worker

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## What is a Saint?

Yesterday, February 14, was St. Valentine's Day. In light of this holiday, let me ask, "Are you a saint?" Many people would humbly answer, "No, I try to be the best person I can be, but I don't think I'm good enough to be called a saint." Sadly, such an answer reflects a popular, but unbiblical, use of the word "saint."

In the New Testament, the word "saint" simply refers to a faithful Christian, not to a super-Christian of some sort. For example, the apostle Paul wrote, "To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints" (1 Corinthians 1:2). Nor is a "Saint" a religious title as Jesus Christ forbade His disciples from using such in Matthew 23:6-11.

That is why in the New Testament you never read of Saint Paul or Saint Peter. You don't have to be canonized by some church official and you don't have to be dead to qualify for sainthood (per denominational dogma). You just need to sincerely obey the gospel of Christ and live faithfully in His service as set forth in passages like Mark 16:16 and Acts 2:38. Can we help you become a saint of God today?

- Travis L. Quertermous Dexter, MO. <http://www.dexterchurchofchrist.com/>

## Can The Saved Be Lost?

Many believe and teach that once an individual is saved he cannot be lost. However, the Scriptures clearly teach that a child of God can forfeit his salvation and be eternally lost. Many passages speak of the conditional nature of our future salvation. The apostle Paul reminded the Christians in Corinth of the gospel by which they were saved "if " they held fast to the word which was preached to them (1Cor. 15:2). The word "if" places a condition on salvation for the child of God. To the children of God in Galatia Paul wrote, "And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Gal. 6:9). The word "if" here implies if we as children of God do lose heart we will not reap the reward. The writer of Hebrews declared we are of Christ's household "if we hold fast our confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). Why do the Scriptures make these conditional statements about salvation if once we are saved we cannot be lost?

The Scriptures point out the conditional nature of our future salvation by giving solemn warnings against apostasy (falling away as to be lost). The apostle Paul in warning the Corinthians against apostasy realized he too could fall away and be lost. He said "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." (1Cor. 9:27).

Certainly, if there was a possibility for the apostle Paul to be rejected, then we too could be. Right after that statement he used the example of the Israelites who fell from God's favor by their disobedience and were not permitted to enter the promised land. Paul's conclusion was, "Therefore let him who thinks he stands take heed lest he fall" (1Cor. 10:12). The Hebrew writer declared, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. 4:1). These are solemn warnings against falling away and being lost. Why give the warnings if once one is saved he is always saved?

The Scriptures also speak of examples of those who did fall away. Among some who became Christians at the preaching of Philip was a man by the name of Simon. When he later became covetous of the apostles' power, Peter told him, "Thy money perish with thee...for thy heart is not right in the sight of God...I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:12-24). Paul wrote to some who had at one time been faithful, but now had turned back to Judaism. He said "You have become estranged from Christ...you have fallen from grace" (Gal. 5:4)

These are but a few of the many passages where the Scriptures plainly teach that salvation is conditional based upon our faithful obedience. Only if we are faithful unto death will we receive a crown of life (Rev. 2:10).

Paul Smithson <http://www.polchurch.com>

## Think on This...

"THE BIBLE is the chief moral cause for all that is good, the best corrector of all that is evil in human society; the best book for regulating the temporal concerns of man and the only book that can serve as an infallible guide for future contentment " (Noah Webster, 1833).

"It's not dying for a faith that's so hard; 'tis the living up to it that is difficult" (Thackeray).

"Lord, thank you for this beautiful day! Please help me to see the beauty in every day, and help others to see the beauty in your wonders. Guide me through perils toward your brilliant light. Amen" (Kate E. Ritger, Prayer in All Things).

## **Suing God**

Eric Welch

In 2007 Nebraska Senator Ernie Chambers sued God in order to seek “a permanent injunction to prevent God from committing acts of violence such as earthquakes and tornadoes. Yes, he was serious. Senator Chambers wanted to make a point against those who were trying to push a law against frivolous lawsuits. He wanted to prove that anybody can be sued, even God, and that the courts, not the legislature, should determine what is frivolous. A district court judge threw out the case because “[y]ou can’t sue God if you can’t serve the papers on him.”

The great patriarch Job really did want to bring God to court. Job himself was possibly as a judge at the city gate where trials took place (Job 29.7-17), so it is not surprising to read Job’s use of legal language when he speaks through the book.

Understanding Job’s perspective of justice will help to understand the book. Job had three friends who came to give him comfort. But instead of comforting him, Eliphaz, Bildad and Zophar accused him of sin. Job and his friends believed that only the wicked suffer. If you suffer, you must be guilty of some sin. They also believed that only the innocent prosper. Throughout the book, the four friends go back and forth to make their case. The friends attempt to get Job to admit his wrong so that his suffering would cease., but Job maintains his innocence. He wants that God to bring the accusations. He wants to know why he is suffering because he is adamant that he has done no wrong. Many people in the religious world believe this.

Job believed that his suffering was evidence that God was like a plaintiff in court, accusing him of sin. In turn, Job is confused and frustrated that God has not only not named those sins; He’s punishing Job for them. So Job launches a countersuit against God as recorded in chapter nine. Job rails against God throughout the middle chapters.

The thought of a man taking God to court was unusual and unprecedented in the Old Testament. However, Job knows that it is impossible to sue God in court. From Job’s perspective God has not presented evidence of his sin, but Job cannot exercise his right as a defendant. He says that God is too powerful and wise. Job knows that even if he could present his case, God would win anyway. So Job sees God as both his opponent and judge. Since he believes that he will not be found innocent before the Almighty, he expresses his desire for a neutral arbiter to settle with God outside court (9.33). Even if one existed, it would just be impossible to force God into court (32). So his hopes to settle outside court fade because of the silence of his accuser.

Do you sometimes in your grief say things against God that you don’t mean or would not say in normal circumstances? Job will later find this to be the case, when the Lord finally answers. But before we get there, we will discuss more about the arbiter for Job’s case next week.

### **Hamburg Pike Happenings**

The Monday Night for the Master group will meet Monday March 14<sup>th</sup>, the meal theme is Potluck.

The Ladies Bible class is scheduled for Saturday March 26<sup>th</sup>, 10:00 – 11:00 am.

Fellowship group meetings for March:

- The Williams Group March 13<sup>th</sup> after the morning worship service
- The Tincher Group March 20<sup>th</sup> after the morning worship service
- The Smith Group March 20<sup>th</sup> after the evening worship service

Men of the congregation; the Elders invite and encourage your participation in leading the Wednesday evening devotional. On the bulletin board is a sign-up sheet for the Spring Quarter.

A reminder; we will go on Daylight Saving Time at 2:00 a.m. on Sunday, March 13, 2016.

Please turn your clocks FORWARD one hour prior to going to bed Saturday night.

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**Sermon Titles**

Sunday Morning: "Advancing the Gospel" Philippians 1:12-18

Sunday Evening: "Ittai's Choice" 2 Samuel 15

**Those Privileged to Serve**

<b>AM Service</b>		<b>PM Service</b>		<b>AM &amp; PM Services</b>	
Song Leader	Michael Hawkins	Song Leader	Steven Cravens	Announcements	Joe Sweeney
Opening Prayer	Grover Blanton	Bible Reading	Matt Johnson	Lord's Supper	Hayward Blanton
Scripture	Ethan Welch	Selection	2	Offering	Rick Martin
Sermon	Eric Welch	Prayer	Clint Smith Jr	Usher	Fin Burton
Lord's Supper	Matt 27:11-50	Sermon	Eric Welch	Count Offering	Joe Sweeney
Message	Harold Tincher	Closing Prayer	Leon Stocksdale	Assist Count	Hank Tincher
Attendant	Art Patrick	<i>If you are unable to serve, please call Art Patrick 502-819-9481 or Harold Tincher 502-409-3511</i>		<b>Last Sunday</b>	
Attendant	Hank Tincher			Offering	Attendance
Closing Prayer	Robby Stocksdale			3218	92