



# The Worker

3108 Hamburg Pike, Jeffersonville, IN 47130 Ph. (812) 284-3125

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## Faith

*“Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.” Heb 11:1-6 (ESV)*

The common, secular, explanation for the existence of the world is that the universe is billions of years old and that all that exists came into existence through natural processes.

Sadly, some in the church have attempted to accommodate this godless outlook by twisting Scripture to allow for the “days” described in Genesis to not be “days” but something other than what the text describes.

In contrast to this secular approach which is borne of disbelief, the Bible calls us to understand, through faith, “that the universe was created by the word of God, so that what is seen was not made out of things that are visible.”

Faith is essential to our spiritual lives, for “without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”

Believing God requires a commitment that whatever Scripture says — about baptism, about marriage, or about the creation of the world — is exactly true. We must not find ourselves in the position of second guessing God.

The Lord, in His grace, has provided us all spiritual guidance we need through the work of the apostles and prophets — ultimately providing His complete revelation in His Son, Jesus Christ.

Being a Christian requires an attitude of repentance, placing God’s truth as the guiding principle of our lives. Following the teachings of Scripture, we can be sure of pleasing God and of being the people He wants us to be.

—Gregory Alan Tidwell, Editor, the Gospel Advocate

### 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](http://www.hamburgpikecofc.org)

Email: [church@hamburgpikecofc.org](mailto: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: “Worthy of the Gospel” Philippians 1:27-30

Sunday Evening: Singing Emphasis

### Those Privileged to Serve

#### AM Service

Song Leader Michael Hawkins  
Opening Prayer Bill Cravens  
Scripture Rudy Ayala  
Sermon Eric Welch  
Lord’s Supper  
Message Irvin Williams  
Attendant Greg Blanton  
Attendant Grover Blanton  
Closing Prayer Eric Welch

#### PM Service

Song Leader Clint Smith Jr  
Bible Reading Hank Tincher  
Selection 4  
Prayer Robby Stocksdale  
Sermon *Singing Emphasis*  
Closing Prayer Joe Sweeney  
*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 Steven Cravens  
Offering Rick Martin  
Usher Harold Tincher  
Count Offering Harold Tincher  
Assist Count Marc Owens

#### Last Sunday

Offering Attendance  
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## **An Oath of Innocence**

Eric Welch

This article is a continuation of part 1 from the Worker on March 9, 2016.

In Job chapter 13 the reader finds Job frustrated with his friends' advice. He accuses them of being false witnesses. He wants them to be silent (5) because of their "lies," deceit (v. 7) and "show partiality" (8). They will have a trial of their own with unfavorable outcomes (9-11). Because of their foolishness, he wishes to renew his case before God. He knows that he will be declared innocent if he can just speak (18). He just wants to know what he has done to deserve his suffering (22-23).

The idea of an arbiter returns in chapters 16 and 19. In chapter nine, none existed, but by these chapters Job has confidence that there will be one, a witness in chapter 16 and "Redeemer" in chapter 19. Job is reassured because of the possibility of having "legal assistance" by the kinsman Redeemer after his death. Who is the kinsman Redeemer? In this context, the redeemer means a "vindicator," someone who will declare his innocence. This redeemer is either God who would vindicate Job of all charges and accusations of his "friends" or God who would appear as his vindicator at the resurrection or the future Messiah, the Redeemer.

Job becomes bolder in chapter 23 as he rejects his friends and says that he will bring his case to God. However, he cannot find God to answer his complaints; God remains silent. There existed in Job's time a Near Eastern law practice called the "oath of innocence". If the accused challenged the accuser with the oath, the accuser had to present evidence and witnesses. If there was no answer, the oath stood. King David gave such an oath before Saul who had accused him of a conspiracy to kill him (1 Sam. 24:10-16, 18). In his desperation, Job rejects his "loud" friends and directly challenges his silent opponent with the "oath of innocence," which ultimately summons his accuser to court (chapters 29-31). If the accuser continues to remain silent, then Job would be declared innocent. He begins in chapter 29 by reflecting upon his life in the past. In chapter 30 he explains how he is presently humiliated. In verse 35 he says that he would give his "signature" to authenticate his oath. By this action Job has officially summoned his accuser to court. If the accuser does not respond with the proper evidence or witnesses, then the defendant will be vindicated with a document of innocence. By then, Job had come to accept his suffering and puts his trust in God. He is sure that he will be vindicated.

However, God does not answer Job until chapter 48. If God had answered him at this point, it would appear that Job's oath of innocence had forced God to answer. It would have appeared that Job's view of justice was correct and that God is subject to a fallible human court. Thus, Elihu enters the scene to present himself as an "arbiter." Since he considers himself a by-stander, he would be neutral. He calls Job in 33:5 to "take the stand" and "present his case". However, after an examination of the case, Elihu sides with God and points out that man is not justified in blaming God for acting unjustly.

In His speech in chapters 38-42, God hardly uses this legal metaphor. Instead, He shows Job that it is foolish to attempt to manipulate God with a "lawsuit." God ends this legal thinking and responds to Job on His terms, not Job's. Considering the fact that he does not answer Job's charges nor brings any charges of his own against Him, God rejects Job's idea of justice. God rebukes him for having challenged His justice in order to prove himself innocent.

The purpose of the book of Job is to bring to light what God's relationship to mankind is by destroying the doctrine of retribution that only the wicked suffer. Not only do good people suffer, but the wicked often prosper. In fact, Habakkuk brings up this latter part to God. He did not understand why the evil of his nation remained unpunished (:2-4). God answered that Babylon would punish them (1:5-11). Then Habakkuk notices that wicked Babylon would actually prosper in its invasion (1:12-2.1). God says first that "the just will live by faith" (2.4). That is, trust in God is what sustains his people during hardship. God reassures Habakkuk that Babylon will pay (2.2-20). The wicked will not escape destruction. God remains in control of the whole earth (2:20).

After God shows Job that he is no position to judge His character, Job submits to God and retracts the lawsuit. He no longer needs it since he has not been charged with sin. Now Job understands that God's relationship with man is not proven by great physical health and wealth, which many preachers of the social gospel maintain. It is based upon His grace and love. Faithful Christians suffer too and, like Job, cannot see the "bigger picture" as God sees it, that is, His unseen purposes for allowing it. They just need to trust in His grace and love to persevere to the end.

The next time a foolish senator wishes to sue God, let him answer this question: "Who is this that darkens counsel by words without knowledge" (Job 38:2). And may he reply: "I have declared that which I did not understand, Things too wonderful for me, which I did not know..." (Job 42:3).

### **Hamburg Pike Happenings**

The Monday Night for the Master group will meet Monday March 28th; the meal theme is Mexican.

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

Men of the congregation: the Elders invite and encourage your participation in leading the Wednesday evening devotional during the Spring Quarter. A sign-up sheet is on the bulletin board.

The Yahoo group has a dinner scheduled at Longhorn Steakhouse March 31st at 6:00 pm. A signup sheet is on the table in the foyer.

A Singing Emphasis is scheduled for Sunday Evening March 27<sup>th</sup>, a sign-up sheet is available for the men and young men who would like to lead a song or read scripture.