

Late Arrivals: Thoughts on Envy

Matthew 20:9-10, KJV: *And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.*

The parable contains a warning to those who ... might feel that they deserve more for their faithfulness than the late arrivals. He deals with this problem very directly in the Parable of the prodigal Son. The brother who had never left his father envies the lavish welcome the wayward son receives on his return. The early history of the Church provides an example of a late arrival in the Apostle Paul, who had persecuted the Church. Those who had been with the Lord from the beginning found no little difficulty in accepting this new apostle as their equal, but the grace of God proved more powerful than any supposedly normal human inclination...

Envy has no place in the kingdom. Those who are "first" may become last or even be excluded if they are filled with pride, resentment, and selfishness. God wills that all should be saved and come to the knowledge of the truth (1 Timothy 2:4). His servants ought to be of the same mind.

Archbishop Dmitri.

News:

Please continue to pray for Tatyana's daughter Olga who is undergoing treatments for cancer.

Prayer List:

Healing: *Jerry Robinson's mother Norma. Mike and Sandy Cavazos, Ben Atchley, Faye Atchley, Nicolas and Annie Self, Jonda Gardner, Dave Morse, Richard Tuey.*

Travels: *Tatyana Knowlton, the Cunninghams, the Briggs, the Atchleys, the Shorts.*

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Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

21 July 2013

Sermon Topics

A.M.: Refreshing Our Memories

2 Peter 1:12-21

P.M.: Leaving Babylon

Introducing Isaiah 36-40

Wednesday: All the King's Women

1 Kings 11

Pulpit Evangelist

Ken Knowlton: 428-5974

Elders

Ben Atchley: 428-2246

Greg Briggs: 428-8756

John Cunningham: 428-0895

Services

Sunday Bible Class	10:00 A.M.
Sunday Morning Worship	11:00 A.M.
Sunday Evening Worship	6:30 P.M.
Wednesday Evening Class	6:30 P.M.
Thursday Ladies Bible Class	10:00 A.M.

Forsaken by God

Miles Custis, Bible Study Magazine

We can't escape this life without experiencing trials. The Psalms show us that crying out to God during our trials is acceptable and appropriate. Psalm 22 is a lament psalm best known for its opening line, quoted by Jesus as He suffered on the cross (see Matt 27:46; Mark 15:34). There are several other connections between this psalm and the Gospels' accounts of Christ's death. (Compare Psa 22:7 with Matthew 27:39 and Mark 25:29; Psa 22:8 with Matt 27:43; Psa 22:18 with Matt 27:35, Mark 15:24 and Luke 23:34). What do these connections teach us about how God's plan of salvation is presented throughout Scripture? How does psalm 22 help you understand Christ's suffering on the cross? How does reflecting on Christ's suffering encourage you in your trials?

In its original context, Psalm 22 expressed the extreme anguish and

suffering of the psalmist. With all the physical suffering he describes (see Psa 22:14-18), he is most troubled by his feeling that God is absent. God has helped people in the past (Psa 22:2, 7-8). Have you experienced a time in your life when you felt like God was absent or not answering you? Looking back on the situation, can you see God's presence?

Despite God's apparent absence, the psalmist continues to call out to Him (Psa 22:19-21). Read Luke 18:1-8. What does that parable teach about persistent prayer? How do you remind yourself to be faithful in prayer when it seems God isn't responding?

The second half of Psalm 22 dramatically turns from lament to praise (Psa 22:22-31). The psalmist responds to God's salvation by praising the LORD among his own people, all the peoples of the earth, and even future generations. How have you responded to God's salvation? How can you proclaim what God has done for you to others?

Does Baptism Save?

Bruce Oberst

1 Peter 3:21 which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;

Expanded Translation

Which (that is, water) also now saves you in the antitype-baptism, which does not have to do with the removal of dirt from the flesh (i.e., the body, the outside of one), but to provide ground or reason for having a good conscience toward God (which comes when one is right on the inside). All this is possible because of the resurrection of Jesus Christ;

which also after a true likeness doth now save you

LIKENESS-*antitupos*, meant first of all a thing formed after some pattern (Heb. 9:24), then a thing resembling another, its counterpart; hence, something in the Messianic times which answers to the type prefiguring it in the Old Testament. It is this very word from which we have the English word, "antitype."

We understand that *God* was responsible for their salvation, and it was through His mercy and love that He provided a means whereby they could escape the doom of the world. But the means He chose was *water*. Had Noah refused to accept the means God had provided, we could only call him

rebellious, and he would have been lost.

Today, God has also provided a means whereby we may avail ourselves of His salvation, and where we may meet the blood of Christ. He has provided it in His mercy, kindness and love, but we must accept what He has provided. The Holy Spirit says baptism "doth now save you." God saves us through the blood of Christ, BUT THE MEANS HE HAS CHOSEN IS WATER!

not the putting away of the filth of the flesh

FILTH-*hrupos*, filth, squalor, dirt. The purpose of baptism is not to obtain an outward cleansing. We can take care of that matter in the bathtub.

but the interrogation of a good conscience toward God

INTERROGATION-*eperotema*, W. E. Vine states that the word is not here to be rendered "answer." It was used by the Greeks in a legal sense, as a demand or appeal. The word is often rendered "seeking." The meaning is easily seen when this phrase is compared with the previous. The purpose of baptism is not to cleanse the outside. Rather, it is to gain a clean inside, that is, to *gain* or *obtain* a clear conscience toward God. Any true Christian can testify to the truthfulness of this verse in his own experience. When he met the blood of Christ in the baptismal waters by faith, and arose to walk in newness of life, his conscience no longer condemned him and the purpose for which he was immersed – to meet the blood of Christ – was fulfilled. He was "seeking" and he found! "Blessed is the man whose transgression is forgiven, whose sin is covered" (Psa. 32:31). If you have not obtained a clear conscience in baptism, then *it has not fulfilled its purpose in your life!*

Commentary on the Letters From Peter. Joplin, Missouri: College Press. 93-94.

What's the Difference Between James 2:24 and Romans 3:28?

Ye see then that a man is justified by works, and not by faith only - St. Paul, on the other hand, declares, "A man is justified by faith," and not by works, Rom 3:28. And yet there is no contradiction between the apostles because, they do not speak of the same faith: St. Paul speaking of living faith; St. James here, of dead faith. They do not speak of the same works: St. Paul speaking of works antecedent to faith; St. James, of works subsequent to it.

John Wesley. Comments on James 2:24.