

**November 12, 2017
ORDER OF WORSHIP**

Announcements

Tommy Wade

Song Leader

Jodie Criswell

Scripture Reading

Tom Wade

Opening Prayer

Johnny Cissom (A.M.) Keith Newby (P.M.)

Closing Prayer

Brad McAlister (A.M.) David Smith (P.M.)

Lord's Table

Joel Moore (Presiding),

Brock Lindley, Keith Newby, Danny Shackelford

Count and Usher

Michiel Criswell & Rickey Loveless

Prepare Communion

Connie & Bryana Davis

Wednesday Night Song Leader

Jack Harris (11/15/17)

OUR RECORD

November 5, 2017

Sunday Bible Study: 127

Sunday Morning Worship: 134

Sunday Evening Worship: 105

Wednesday Night Bible Study: 102

Budget: \$3,500

Contribution this week: \$4,864

BULLETIN BY E-MAIL:

Receive bulletin by e-mail notify us:

chapmansecretary@ripleycable.net

Also can view on our website:

chapmanchurch.com

What Must I Do To Be Saved?

1. **Hear** the Gospel (Romans 10:13-17).
2. **Believe** the Gospel (Acts 15:7; Mark 16:15, 16).
3. **Repent** of Sins (Acts 3:19).
4. **Confess** Faith in Christ (Acts 8:37).
5. **Be Baptized** for Remission of Sins (Acts 2:38).
6. **Be Faithful** (Revelation 2:10).



THE CHAPMAN CHALLENGER

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(662) 837-7012
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ELDERS: Barrett Chapman, Terry Chapman, Joel Moore, Jarvene Shackelford, Tommy Wade
DEACONS: Bryan Davis, Rickey Loveless, Brad McAlister, Wayne Vandygriff, Larry Wood
PREACHER: Mark Lindley

Can I Still Be Saved If I've Sinned Deliberately?
Wayne Jackson

Question: What does Hebrews 10:26 mean when it says that there is no sacrifice for sins if we deliberately sin? Does this mean I cannot be saved if I deliberately sin after becoming a Christian?

The following passage has struck terror into the heart of many a poor soul:

"For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries" (Heb. 10:26-27 ESV).

What does it mean? Is anyone who sins "deliberately" beyond hope of salvation?

That hardly can be the case, since the Bible teaches that God is willing to forgive us of all sin (cf. Tit. 2:14; 1 Jn. 1:9), provided we submit to Heaven's plan for pardon.

The key to this passage is in understanding that the recipients of the letter to the Hebrews were on the brink of renouncing Jesus as their Messiah and Savior. They were being tempted to revert to the Mosaic regime in anticipation of some other Redeemer yet to come.

Since the supposed other savior-to-be would provide the real cleansing, some labored under the illusion that they could thus plunge themselves back into a life of sin until the remedy arrived.

A consideration of certain grammatical forms within this text is essential to grasping the significance of the inspired admonition.

The verb "sin" (hamartanonton) is a present tense participle, which conveys the concept of a continuing and habitual life of sin. It suggests a resolute action of abandonment of moral and religious restraint.

This reckless course, it should be noted, is pursued by one who has "received the knowledge of the truth." The Greek term for "knowledge" is a strong one. The thought might be paraphrased as "[we] very well knew the truth."

Thrusting gospel truth from his mind, the apostate wantonly turns his back on the Savior.

When one embarks upon such a course, while anticipating another future deliverer (who does not exist), what hope has he? None!

That this represents a clear example of one who falls from the grace of God is evident from the subsequent context. The transgressor is described as one who has "trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy [or common] thing" (Heb. 10:29).

This describes those who had been sanctified by Christ's blood, hence were Christian people (cf. 1 Cor. 6:11; Eph. 5:26). But now they are close to renouncing their allegiance to the Lord (cf. 2 Pet. 2:2b).

Their looming fate is a "fierceness of fire" that will consume God's adversaries (Heb. 10:27), a "sorer punishment" than that of mere death (Heb. 10:28-29).

Could they receive pardon if they turn back to the Lord? Of course they could, if they would.

A Leap Into the Dark? By Eric Lyons

One of the most abused verses in all of Scripture is 2 Corinthians 5:7: "For we walk by faith, not by sight." Often, those who "expound" upon the apostle Paul's statement explain that faith implies something less than knowledge—that is, they teach that we must accept evidence blindly and take a "leap of faith." Many so-called teachers and preachers, when commenting on 2 Corinthians 5:7, argue for a separation of faith and facts. German theologian Hans Kung upheld this idea of "biblical" faith when he wrote: "Even in faith, then, there is no certainty entirely free from doubt. In faith, we must commit ourselves to something uncertain" (1980, p. 61). Similar to Kung's ideas about faith is the statement of televangelist Robert Schuller, who suggested: "Faith is a commitment to an unprovable assumption" (1984). If these men are correct, faith is either something based on no proof at all or something composed of a small amount of knowledge and a big dose of uncertainty that allows men to "act like" they know something when, in fact, they do not. Is this the kind of faith to which Paul was referring when he wrote his second epistle to the Corinthians?

Second Corinthians 5:7 is both amplified and clarified by verse 16 of that same chapter: "Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer." In other words, in the past Jesus had been present in the flesh, and hence could be known by sight. But, at the time Paul wrote his letters to the Corinthians, the situation had changed—Christ no longer was on the Earth. Thus, the apostle Paul clarified his statement about not walking "by sight" with the phrase "now we know Him thus no longer."

Of course, Christ still could be known, but not "after the flesh." Had Paul written 2 Corinthians while Christ still was living upon the Earth, these passages (5:7,16) never would have been included among his remarks. But since they were written at some point after Christ's ascension, Paul therefore was compelled to make the comparison he did in 2 Corinthians 5:7.

His point, quite simply, was this. There was a time when faith and sight went together. That is to say, at one time in history, men walked by faith because of sight (cf. John 4:41; 20:25-29). However, eventually followers of Jesus possessed a faith in Him that was not based upon sight, but instead upon such things as credible testimony, deduction, and revelation. Jesus indicated His approval of those whose faith is based upon knowledge gained in ways other than by sight when he told "doubting" Thomas: "Because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (John 20:29).

Today, Christians can have a genuine faith without sight, thanks to such things as credible testimony from reliable eyewitnesses (such as Peter, James, John, and Paul) and other means of knowledge that are not necessarily dependent upon having personally seen something firsthand (cf. 1 Peter 1:8-9). All of us believe in people, places, and events that we never have seen personally, yet that does not diminish their factuality. Nor does the absence of "sight" weaken the faith routinely produced via credible testimony from people of the past who did witness such things. Truly, one may "walk by faith, not by sight," and still possess knowledge-based faith.

One thing is for sure: the Bible nowhere discusses or recognizes the legitimacy of any concept such as a "leap of faith."

UPCOMING EVENTS

**REMINDER:
SUNDAY EVENING TIME – 2:00 PM**

CHAPMAN HOLIDAY BASKETS Sunday, November 12th at 3:00 PM (After Evening Services)

If you wish to help on purchasing items for baskets - please give money to Karen Yancey.

List of Names doing baskets for - posted in foyer - please review - want to make sure we don't miss anyone.

****Deadline for money and list is Wednesday, 8th**

All Lads To Leaders and every one - welcome to help make baskets and deliver on the 12th.

JOIN US FOR THIS WORTHWHILE WORK-

Remmbgr...It is more blessed to give than to receive.

PROGRAMS OF WORK

Website: chapmanchurch.com

Articles • Sermons (Audio) • Chapman Challengers

The Bible Broadcast

Sunday Mornings at 8 AM • WKZU radio 104.9 FM

Southern Sentinel Article

Every other Wednesday

Correspondence Course

Study the Bible in your home, at your convenience, by enrolling in a free Bible correspondence course.

To enroll: call (837-7012), write (250 CR 550, Ripley, MS 38663) or e-mail (chapmansecretary@ripleycable.net)

REMEMBER IN PRAYER

•**SICK SUNDAY:** Janie Chapman, Maizey & John Luke Hopper, Nora Beth & Georgia Claire Stroupe, Sailor & Sadie Fitzgerald, Tony & Jane Morrison

•**HOSPITAL:** Cortney Cissom (Heart, Room #2935, Baptist Memorial Hospital, 6019 Walnut Grove Road, Memphis, TN 38120), Kyle Hollis (Burn Center, Texas)

•**SURGERY:** Ray Henderson

•**SURGERY RECOVERY:** Romia Palmer

•**TEST:** Sadie Fitzgerald

•**EXTENDED ILLNESS:** Cortney Cissom, Juanita Mauney, Tony Morrison, David Young, Bobbie Prather, Sandra Hopper, George Doss (Kelly Brewer's Father), Connie Mauney, Brandon King, Jane Bates, Lylah McGauhy, Niles Jones, Thad Berryman.

•**CANCER:** Ray Henderson, Bobby White, David Moffitt, Sandra Jones, Dianne Graves, Johnny Johnson, Betty Faye Ledbury, Chester Smith, Lana Waldon, Cutah Newby, Peggy Boggs, Marsha Jones, Nita Trotter, Carolyn Medlin, Lanny Yancey, Niani Colom-Omotesa, Kenneth Rainey, Marilyn Harrell, Janice Willingham, Lester Wommack, Doug Pannell, Sam Camp, Sam Warrington (cystic fibrosis & leukemia), Sue Mauney, Wade Hodges, Katherine Finley, Kane Pannell, Danny Edmonds, Dean McNutt, John Reno.

•**SHUT-INS:** Resthaven: **Oleta Phillips, Johnnie Carpenter** (Mailing: Resthaven Care Center, 103 Cunningham Drive, Ripley, MS 38663), **Tippah County Hospital Nursing Home: Bonnie Chapman, Lorene Daily, Christine Chapman** (Mailing: Tippah County Nursing Home, 1005 City Avenue North, Ripley, MS 38663).