

SUNDAY MORNING

Announcements
Jon Barry

Song Leader
Alan Blaylock

Lord's Supper
Rodney Ellis, Chris Stinson, Randy Ellis

Prayers
Willie Standokes, Bill Rinehart

WEDNESDAY EVENING

Announcements
Cole Meador

Song Leader
Daniel Allgor

Prayers
Joseph Barry, Alan Blaylock

Invitation
Alan Blaylock

ABOUT US

Elders
Jack Calvert Rodney Ellis

Deacons
Jon Barry Mike Davis
Clay Morris

Evangelist
Bryan Garlock

SERVICE TIMES

Sunday
Bible Study9:30 A.M.
Worship10:15 A.M.

Monday (Zoom)
Bible Study7:00 P.M

Wednesday
Bible Study7:00 P.M.

WWW.TXKCHURCH.COM

GOD'S PLAN FOR SALVATION

Hear the word of truth Romans 10:13-17

Believe the truth..... Hebrews 11:6; John 8:24

Repent from all sins Luke 13:3; Acts 2:38

Confess the name of Christ ... Matthew 10:32-33; Romans 10:9-10

Be Baptized in His name Mark 16:16; 1 Peter 3:21; Colossians 2:12

Walk in newness of life and **be faithful** unto death Romans 6:1-4; Revelation 2:10

we want others to consider our positions, we need to be able to give the “because” for our positions. If we can't state the “because,” then we don't have adequate grounds for actual discussion.



Volume XXVII

November 6, 2022

Issue 44

Atonement
Steve Peeler

If we do not understand the significance of the word atonement, we fail to see several great truths of the Bible. There are many words we use in describing the salvation process—sanctification, justification, redemption and atonement. Each one refers to the same process, but each emphasizes a different aspect of how God’s mercy is shown. Take a look at the word atonement.

Two Bible accounts vividly show that atonement is always tied to stopping the anger of God because of sin.

The first account is found in Numbers 16 in connection with the rebellion of Korah, Dathan and Abiram. When Israel turned against God for slaying these men, God told Moses to step away from the Jews, and He would consume all of the nation instantly. The plague started and over 14,000 were slain.

Num. 16:46-50 - “So Moses said to Aaron, ‘Take a censer and put fire in it from the altar, put incense on it, and take it quickly to the congregation and make atonement for them; for wrath has gone out from the LORD. The plague has begun.’ 47 Then Aaron took it as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people. 48 And he stood between the dead and the living; so the plague was stopped. 49 Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident. 50 So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.”

Moses told Aaron to take a censor quickly and “...make atonement for them; for wrath has gone out from the Lord.”

FAMILY TALK

Continue to remember the health concerns of *Gerald Eaton, Joey Avance, Jerry Schnelle, Bonnie Allgor, Pat Buls, Sonny & Cathy Monaghan, Beth Ellen, and Pete Rowland.*

Sonny is still waiting to see the doctor to find out his next step in dealing with the fluid leaking into his lungs.

Aaron did as he was instructed... and the plague was stopped. Atonement is the appeasing sacrifice that stops wrath from being shown.

The second account is in Numbers 25. It gives the details when the Jewish men were committing sexual immorality with the women of Moab. As they participated in this pagan worship of Baal, "...the anger of the Lord was aroused against Israel" (Num. 25:3). These men were hanged before the Lord... and the wrath of God was almost appeased. But then, one Jewish man brought a woman before Israel to publicly defile her. God's wrath returned and Phinehas, the grandson of Aaron, "...rose from among the congregation and took a javelin in his hand and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stopped among the children of Israel.

9 And those who died in the plague were twenty-four thousand" (Num. 25:7-9).

The plague was stopped but not before 24,000 died. God said of Phinehas, "...he was zealous for his God, and made atonement for the children of Israel" (Num. 25:13). Atonement has to do with appeasing the wrath of God.

Now consider the Day of Atonement described in Leviticus 16. One day each year God remembered all of the sins of Israel, and His very nature demanded atonement be made or His wrath would come. It was the most solemn day of the Jewish year. Each year on the 10th day of the 7th month, God remembered all of the sins of that nation. It was imperative that this holy day of atonement be observed.

On that day, the high priest entered the Most Holy Place and offered the blood of a bull and a ram; first for His own sins and then for the sins of all the people. Atonement was made, and God's wrath was appeased. However, exactly one year later, atonement had to be made again—year after year for 1,500 years!

Now consider how the observance of this day would have impacted the devout Jews gathered in Jerusalem on the day of Pentecost. There were 3,000 who obeyed the gospel on Pentecost. They were promised the remission of sins (Acts 2:38).

Christians did not need the blood of animals. There was a new covenant, a new blood sacrifice. That Old Testament Day of

Atonement had been superseded by a far greater day of true atonement.

The new priesthood was not the Levitical priesthood established by Moses. The new High Priest did not need to first offer blood sacrifices for himself, for the new high priest was sinless. He did not need to offer a yearly atoning sacrifice, for Jesus' blood obtained eternal redemption!

Back in the Old Testament, a new covenant was promised... in which God promised, "Their sin will I remember no more" (Jer.31:34). Christ has made full atonement!

The words of a hymn say it all: "Full atonement, can it be? Hallelujah! What a Savior!

When We Disagree Doy Moyer

Be generous. Assume the best first. Don't assign evil motives to other parties. They may have intended something else. Let the principles of love guide our discussions (1 Cor. 13).

Be respectful. Don't begin a response by insulting and insinuating that the other parties are intellectually deficient. Just address the issue without resorting to ad hominem attacks. Kindness and respectfulness should mark all conversations.

Be willing. It's possible that we misunderstood something. Be willing to discuss and foster good communication through definition and clarification.

Be open. It's possible that we are wrong ourselves and haven't thought something through. Consider the other position and make sure that we understand it before rejecting it outright. If we are still sure that we disagree, then proceed with the other principles still in mind.

Be direct. Being generous and kind does not mean that we have to beat around the bush when we address the issue. State clearly the objection and the reasons for the disagreement.

Be honorable. We all make honest mistakes in our reasoning and conclusions, but if we purposefully twist or distort something in order to win an argument, we have crossed over into dishonesty. This is never honorable or right.

Be committed. First, be committed to the Lord and His truth. Then be committed to the well-being of others. Winning an argument is pointless just for its own sake.

Be logical. It is one matter to just state, "I disagree," or to just state a contrary proposition. It is another matter to state the disagreement along with reasons. Learn how to make actual arguments. If