

DUTY ROSTER FOR FEBRUARY 24, 2019

Usher for This Week: Doug Thweatt

9:00 AM

Song Leader:

David Bansemer

Scripture Reading:

Chris Huffines

Scripture:

Luke 12:41-48

Prayer:

Bill Duryea

Lesson:

Stacey Durham

Much Shall Be Required

Closing Prayer:

Kirk Webb

11:00 AM

Song Leader:

Alex Bansemer

Scripture Reading:

David Bansemer

Scripture:

Matthew 5:33-37

Prayer:

Al Cotten

Lord's Supper:

Andrew Durham

Jim Stubblefield

Louis Long

Chevis Webb

Lesson:

Stacey Durham

A Man of His Word

Announcements:

Ron Dixon

Closing Prayer:

Kevin Hayes

WEDNESDAY, FEBRUARY 27

Song Leader: Alex Bansemer
Invitation: David Bansemer
Closing Prayer: John Fix

Creekview church of Christ
930 Long Hollow Pike
Gallatin, TN 37066
615-452-8212

Service Times:
Sundays 9:00 AM Worship
10:00 AM Bible Study
11:00 AM Worship
Wednesdays 7:00 PM Bible Study

creekviewchurchofchrist.com

LORD'S SUPPER PREPARATION

February: Durham
March: Long

SIGN MESSAGE CHANGING

February:
March: Wright

Elders: Ron Dixon, John Fix, Stacey Durham Deacons: David Bansemer, Kevin Hayes, Thom Steger, Doug Thweatt
Preacher and Editor: Stacey Durham

CREEKVIEW BULLETIN

FEBRUARY 24, 2019

Volume 34 Number 8

Give Yourself to God

The liberality of the Macedonian churches began when they “first gave themselves to God” (2Cor. 8:5). With their hearts dedicated to God, they were able to give of their means from their “deep poverty” and “beyond their ability” (2Cor. 8:2-3). This pattern still stands as an example to us for how we may accomplish any good work, whether it is the giving of our means, our time, or our efforts. The first step we must take is to give ourselves to God. Today, let us dedicate ourselves to God’s service, and let us resolve to maintain that dedication every day of our lives.

To Our Visitors:

We are delighted to see you in our midst today. Thank you for joining us on this blessed day to offer worship, praise, and thanksgiving to our Father in heaven. May God bless you and your family.

news and notes:

- Congratulations to Chris Huffines and Leah Wright, who are engaged to be married. May God bless them as they begin their lives together.
- Please pray for Dot Long, who is having serious back pain and may need surgery soon.
- Also pray for Pat Ridings, who is still undergoing cancer treatment.
- Please remember these members in your prayers: Jim & Kay Cook, Billy & Wilma Deering, Mary Ham, Donella Jones, Kay Lanius, and Bessie Short. Also remember Peggy Bailey’s daughter Sherry, Dot Long’s sister Melissa, and the Duryeas’ son David.

52 Week Reading Plan: Week 8

Sunday - Romans 15-16
Monday - Genesis 28-31
Tuesday - Judges 12-16
Wednesday - Psalms 21-23
Thursday - Job 15-16
Friday - Isaiah 40-44
Saturday - Matthew 20-22

Gospel Meetings:

Kingston Springs - Mar. 1, song service

The Veil was Torn in Two

As Jesus died on the cross, several miraculous events occurred, including one within the temple in Jerusalem. The Scripture says that “the veil of the temple was torn in two from top to bottom” (Matt. 27:51). Matthew, Mark (15:38), and Luke (23:45) all record this event with no further commentary, but other passages reveal the great significance of this miracle.

The veil of the temple had its origin in the tabernacle that was designed by God and built by Moses. The exact details of the tabernacle’s design and function are given in Exodus, but a brief summary can be found in Hebrews 9:1-10. The tabernacle, which was essentially a tent, had two inner partitions separated by a veil or curtain. These partitions are described in Hebrews 9:2-3 as the outer tabernacle, or holy place, and the inner tabernacle, or Holy of Holies. The tabernacle’s functions were later moved to the temple built by Solomon in Jerusalem, and it also had a veil that separated the inner partition, the Holy of Holies, from the rest of the temple. By the time Jesus came, Solomon’s temple had been destroyed by the Babylonians, replaced during Judah’s return from exile, and expanded by Herod the Great, who made it into a grand spectacle. Despite all the changes, the Holy of Holies still remained within the temple and was enclosed by a tall, heavy veil.

According to Moses’ Law, only the ordained priests from the lineage of Aaron were allowed to enter the tabernacle, and only the high priest was permitted in the Holy of Holies. This is explained in Hebrews 9:6-7:

⁶Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, ⁷but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

Under this system, ordinary people had no direct access to the holy place of the tabernacle. They relied on the priests to enter the holy place and on the high priest to enter the Holy of Holies on their behalf.

All of this was symbolic, significant, and temporary, which is explained in Hebrews 9:8-10:

⁸The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, ⁹which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, ¹⁰since they relate only to food and drink and various washings, regulations for the body imposed

until a time of reformation.

The ordinary person, i.e. “the worshiper” in verse 9, never had access to the holy place as long as the tabernacle system was operating. However, “a time of reformation” came with the advent of Christ’s death on the cross. Notice Hebrews 9:11:

But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation...

The tabernacle and its system of worship had been a symbolic model of what Jesus would do in His service as a sacrificial high priest. When He made His sacrifice, He did not enter an earthly tabernacle or the holy place of Jerusalem’s temple, but He entered a much better place according to Hebrew 9:24:

For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us...

When Jesus died on the cross, He opened up access to the true holy place for all worshipers. According to Hebrews 10:19-20,

¹⁹...we have confidence to enter the holy place by the blood of Jesus, ²⁰by a new and living way which He inaugurated for us through the veil, that is, His flesh.

Here is where we learn the significance of the veil of the temple tearing in two when Jesus died. That miracle symbolized the opening of “a new and living way” to enter “the holy place.” By His flesh and blood sacrifice, Jesus made it possible for all worshipers of God to enter the true holy place where He Himself has entered, namely, heaven itself. In that greater and more perfect tabernacle, there are no partitions, and there is no veil separating the holy place from the Holy of Holies. Instead, there is full, confident access to the throne of God’s grace through Jesus Christ, our great high priest (Heb. 4:14-16).

Although Matthew, Mark, and Luke had little to say about the veil of the temple tearing in two, there is much to understand about that miracle. It was a sign to the Jews that the old system of worship was ending, and it was a sign to the whole world that access to holiness is now open to all through Jesus Christ. Through Jesus then, let us enter the true holy place of heaven.

Stacey E. Durham