

## DUTY ROSTER FOR JANUARY 13, 2019

**Usher for This Week: Thom Steger**

**9:00 AM**

**Song Leader:**

Alex Bansemer

**Scripture Reading:**

Chevis Webb

**Scripture:**

1 Timothy 4:6-10

**Prayer:**

John Fix

**Lesson:**

Jerry Blount

**Closing Prayer:**

Kirk Webb

**11:00 AM**

**Song Leader:**

David Bansemer

**Scripture Reading:**

Gary Sells

**Scripture:**

1 Timothy 4:11-16

**Prayer:**

Chris Huffines

**Lord's Supper:**

Ron Dixon

Ron Hunt

Al Cotten

Doug Thweatt

**Lesson:**

Jerry Blount

**Announcements:**

John Fix

**Closing Prayer:**

Kevin Hayes

WEDNESDAY, JANUARY 16

**Song Leader:** Chevis Webb  
**Invitation:** Thom Steger  
**Closing Prayer:** Alex Bansemer

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**

**January:** Dixon  
**February:** Durham

**SIGN MESSAGE CHANGING**

**January:** Hayes  
**February:**

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

# CREEKVIEW BULLETIN

JANUARY 13, 2019

Volume 34 Number 2

## This World is Not My Home

**This world can be a fine place, but it can also be highly discouraging to our faith. Regardless, it is not our permanent home, for Christians are citizens of heaven (Phil. 3:20) and "aliens and strangers" in this world (1Pet. 2:11). We, like Abraham, Sarah, Isaac, and Jacob, are strangers and exiles on the earth searching for a heavenly country of our own (Heb. 11:13-16). Let us pray for God's blessings as we seek that heavenly home.**

### To Our Visitors:

Welcome to Creekview. We are thankful that you have come to worship with us today, and we hope that you find everything we say and do to be according to God's word. Please allow us to get to know you, and come back again whenever you have opportunity.

## news and notes:

- Jerry Blount will be here to preach both sermons. We have been supporting Jerry in the work of the gospel in New Mexico for several years.
- Please pray for the following members: Jim & Kay Cook, Billy & Wilma Deering, Mary Ham, Donella Jones, Kay Lanius, Lana Richardson, and Bessie Short. Also remember Peggy Bailey's daughter Sherry, Dot Long's sister Melissa, Gary Sells' mother-in-law Gladys Young, and Ron Hunt's father Robert.

### 52 Week Reading Plan: Week 2

Sunday - Romans 3-4  
Monday - Genesis 4-7  
Tuesday - Joshua 6-10  
Wednesday - Psalms 3-5  
Thursday - Job 3-4  
Friday - Isaiah 7-11  
Saturday - Matthew 3-4

### Gospel Meetings:

Eastside (Bowling Green) - Jan. 18, song service

## Removing the Veil

It has been said that the Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed. That is a snappy saying, but it also happens to be true. A Scriptural expression of this idea is given in 2Corinthians 3:14-16:

<sup>14</sup>But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. <sup>15</sup>But to this day whenever Moses is read, a veil lies over their heart; <sup>16</sup>but whenever a person turns to the Lord, the veil is taken away.

To fully appreciate Paul's message, some context is needed. In this passage (2Corinthians 3:5-18), Paul is drawing a contrast between the old covenant of God with Israel and the new covenant of God with believers in Christ. Whereas the old covenant had glory, the glory of the new covenant has outshone it. Notice 2Corinthians 3:10:

For indeed what had glory, in this case has no glory because of the glory that surpasses it.

Just as the brightness of the dawning sun causes the brightness of the moon and the stars to fade from our sight, so also the new covenant has caused the old covenant to fade away (2Cor. 3:11; see also Heb. 8:13).

Paul also draws another contrast between preachers of the gospel and Moses. When Moses went on Mount Sinai to receive the old covenant, he returned with his face shining. This made the sons of Israel afraid to go near him, so he wore a veil to cover his face (Ex. 34:29-35). Using that as a figure, Paul says that preachers of the gospel were different from Moses. Consider 2Corinthians 3:12-13:

<sup>12</sup>Therefore having such a hope, we use great boldness in our speech, <sup>13</sup>and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away.

Paul's meaning is that the gospel of Christ is preached in such a way that none of its glory is concealed. It is the full revelation of the glorious good news of salvation in Jesus.

However, the unbelieving Jews of Paul's time did not see the glory of this new covenant in Christ. They continued to cling to the old covenant through Moses, but even that remained veiled to them. They failed to see that the Law of Moses had always been pointing to Christ. Paul explains this in Galatians 3:23-25:

<sup>23</sup>But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

<sup>24</sup>Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. <sup>25</sup>But now that faith has come, we are no longer under a tutor.

As long as the unbelieving Jews rejected Christ, they could never grasp the full meaning of the Law, and the veil remained "because it is removed in Christ" (2Cor. 3:14). However, "whenever a person turns to the Lord, the veil is taken away" (2Cor. 3:16). Not only this, but he also is made righteous, for "Christ is the end of the law for righteousness to everyone who believes" (Rom. 10:4).

What does this now mean for us? For one thing, it means that we should read the Old Testament through the lens of the New Testament. In other words, we should interpret the meanings of Old Testament passages through the understanding we have gained by the revelation of the gospel. It also means that we should appreciate the connection between the Old Testament and the New Testament. We cannot understand one without the other, so we should study "all Scripture" (2Tim. 3:16-17). Furthermore, it means that we should respect the superiority of the new covenant in Christ over the old covenant in Moses. This superiority is made abundantly clear in Hebrews 8-10 and other passages, but there are still professed believers in Jesus who seek authority for their practices from the Law of Moses, which has been fulfilled by Jesus and made obsolete.

There is one other point to glean from these thoughts, and it is the idea of the veil. The unbelieving Jews had a veil of disbelief over their hearts that prevented them from understanding the writings of Moses. Others wear a similar veil today that prevents them from understanding the gospel of Christ. Although the gospel is fully revealed and preached with great boldness, some simply will not believe. Consider 2Corinthians 4:3-4:

<sup>3</sup>And even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup>in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

For those whose opportunity for salvation is obstructed by such a veil, let us pray that the veil might be lifted. Remember, "whenever a person turns to the Lord, the veil is taken away" (2Cor. 3:16). When that happens, that person obtains the hope of sharing in the full glory of the Lord just as 2Corinthians 3:18 states:

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.