



Today's Sermons

Morning: Does God Mean What He Says?
 Evening: "One Things" Stressed in the New Testament

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FOR THE RECORD	
Sunday Bible Study	35
Sunday AM Worship	47
Sunday PM Worship	n/a
Wed. Bible Study	25
Offering	\$1632



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Under Grace Or Law?

Tim Canup

John wrote, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This passage has been misunderstood and misapplied. Many use this passage to teach that there is no law for us living today. Let us honestly examine this passage, as well as other passages in God's Word, and see if we can better understand what is being taught.

Let us ask, "Was there grace for those living in the Old Testament?" This is easily answered by simply going to Genesis 6:8, "But Noah found grace in the eyes of the LORD." When John said, "the law was given by Moses, but grace and truth came by Jesus Christ" he did not mean that there was no grace under the law of Moses (or anyone else living in the Old Testament). How about truth? Was there truth in the Old Testament? Certainly there was! It is God's Word and God's Word is Truth (John 17:17).

If we honestly examine some New Testament passages, we can clearly see that there is law for us living under the New Testament (or New Covenant). In Galatians 6:2, Paul said, "Bear ye one another's burdens, and so fulfil the law of Christ." James wrote, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). "If ye fulfil the royal law according to the scripture..." (James 2:8). The writer of the book of Hebrews wrote of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Continued Inside

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Times of Services:
Sunday
 Bible Study:... 10:00am
 AM Worship...11:00am
 PM Worship:...6:00pm

Wednesday
 Bible Study:.....7:00pm

Radio Program
 Sunday:.....7:30am
 "Back to the Bible"
 AM 580 WSKK
 93.5 FM

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 Visitors!**

		Biblical Examples of Conversions				
		HEAR THE GOSPEL	BELIEVE FAITH	REPENT OF SINS	CONFESS CHRIST	BAPTISM
1	DAY OF PENTECOST ACTS 2:36-42	HEARD 2:37		REPENT 2:37-38		BAPTIZED 2:38-41
2	SAMARITANS ACTS 8:5-13	HEARD 8:6	BELIEVED 8:12			BAPTIZED 8:12
3	SIMON ACTS 8:13	HEARD 8:6	BELIEVED 8:13			BAPTIZED 8:13
4	ETHIOPIAN EUNUCH ACTS 8:36-41	HEARD 8:35			CONFESSED 8:37	BAPTIZED 8:38
5	SAUL - (PAUL) ACTS 9:1-9; 22:6-16; 26:12-18	HEARD 22:16				BAPTIZED 9:18
6	CORNELIUS ACTS 10:25-48	HEARD 10:23	BELIEVED 10:43			BAPTIZED 10:48
7	LYDIA ACTS 16:13-15	HEARD 16:13-14	BELIEVED 16:14			BAPTIZED 16:15
8	PHILIPPIAN JAILOR ACTS 16:34	HEARD 16:32	BELIEVED 16:31			BAPTIZED 16:33
9	THE CORINTHIANS ACTS 18:8	HEARD 18:8	BELIEVED 18:8			BAPTIZED 18:8
10	12 MEN AT EPHESUS ACTS 19:1-7	HEARD 19:5				BAPTIZED 19:5
	PREACHING Romans 10:14 Galatians 1:5-9	HEAR Mark 4:23 Acts 10:22	FAITH Hebrews 11:6 Hebrews 5:2-9	REPENTANCE Luke 13:3, 5 Acts 2:6	CONFESSION Romans 10:10 Matthew 10:32-33	BAPTISM 1 Peter 3:21 Barnes Bible Class

How can we obey Jesus if there is no law? The simple truth is that there is law in the New Testament! It consists of the commands that Jesus has given in order for us to become a Christian and the commands for us to maintain that relationship.

In John 1:17, there is not a contrast between the Old and New Testaments in that under the Old was Law and under the New was Grace. Rather, John was demonstrating the fact that Jesus and the New Covenant were greater. Moses was simply a law-giver; however, Jesus, who also was a law-giver, was able to extend grace, because He was God (John 1:1-2).

To become a Christian, Jesus commanded that we must hear the Gospel (John 6:44-45); that we must believe that He is the Christ (John 8:24); that we must repent of our sins (Luke 13:3); that we must confess Him to others as the Christ (Matthew 10:32-33); and that we must be baptized in order to be saved (Mark 16:15-16).

Where Are You Going?

A quaint inscription was found on a gravestone in an old British cemetery not far from Windsor Castle. It read:

Pause, my friend, as you walk by;

As you are now, so once was I.

As I am now, so you will be.

Prepare, my friend, to follow me!

A visitor read that epitaph and added these lines:

To follow you is not my intent,

Until I know which way you went!

That is a good thought, isn't it? Where are you going when life ends?

ANNOUNCEMENTS

- Nov 1 – Men's Business Meeting (Budget Meeting) & Ladies' Class
- Nov 8 – Preach & Eat – 1:30 Worship
- Please give support money for Chinese orphans to Minnie Kennell
- Wireless Internet Password: 94615548

What About the Names of God?

Wayne Jackson

“In the Old Testament, sometimes one of the titles for God is set in type with all capitals, ‘LORD.’ At other times, there are both the upper and lower case, ‘Lord.’ Why does this difference exist?”

This type-setting format is found in most of the English translations that have been produced over the past several centuries. The notable exception is the American Standard Version (1901), which uses the term “Jehovah,” rather than “LORD.”

In these common versions, the translators are attempting to provide a clue to the English reader that different Hebrew words were found in the original text. “LORD” reflects the original term *yhwh* (found 6,823 times), while “Lord” is the English rendition of the Hebrew, *adonai* (used some 300 times).

As suggested above, one of the names for God, as conveyed in Hebrew, was *yhwh* (four consonants). Because the Jews considered this title to be very sacred, they did not pronounce it. Eventually, the scribes borrowed vowels from the name “Lord” (*adonai*) – based upon a “point” system which reflected the way the language was spoken. Vowels were thus inserted into the sacred, four-letter name (called the tetragrammaton – “four letters”). This eventually evolved into the hybrid word “Jehovah” – about the beginning of the 12 century A.D.

The Hebrew term *yhwh* is believed to derive from the root, *hwy*, meaning “to be.” The name suggests that God simply “is,” i.e., he possesses an underived existence; he is the eternal “I AM” (cf. Ex. 3:14 – especially see the footnote in the ASV; cf. also Jn. 8:58).

Also, this name became a special designation which emphasized God's relationship to the nation of Israel. It dramatically depicts one of the prime attributes of the Creator, his eternal existence. In addition, it stresses his “enduring presence” with Israel in their redemptive history.

The other term, “Lord” (with the final three letters in lower case), as indicated earlier, is from *adonai*. This word literally means “my Lord,” and it derives from a root which suggests “sovereign, strength, power.” It is a word particularly emphasizing the authority of the Deity. It expresses the relationship of the Creator to his creatures, and the responsibility they have to the One who made them and who owns them (cf. Rom. 9:21).

Some object to the use of “Jehovah” because it is an artificially constructed word, and thus does not reflect the original precisely. But neither does “LORD” accurately represent the original term. The best approximation of *yhwh* would be *yahweh*. But since that term is mostly alien to the vocabulary and understanding of the average person today, some prefer to maintain at least some distinction between *yhwh* and *adonai*. They therefore retain the American Standard Version's “Jehovah.”