

# Plain Path

Weekly newsletter of the Fry Road church of Christ

Sunday, March 2, 2014

Volume 19, Number 9

“Teach me thy way, O Lord, and lead me in a plain path... Wait on the Lord; be of good courage, and He shall strengthen thine heart” (Psalm 27:11-14)

## WHAT'S THE DIFFERENCE?

by Bob Pulliam

The modern orthodox Jew believes that blood sacrifices never were a superior way of atonement for God's people. Yes, there were sacrifices commanded under the law; but the Jew believes that it was only one way to gain forgiveness. Without going into great detail, the Jew believes that blood sacrifices were inferior to other ways of getting atonement. He misuses Micah 6:6-8 to make this point. But he also points out the fact that atonement and forgiveness is said to come by other acts in the Old Testament.

For example, paying the tax into the treasury was said to make atonement (Ex 30:15). Also, one could pray toward the temple and be forgiven (I Kgs 8:30). Confessing and forsaking sin brings God's compassion (Prov 28:13).

And in all of these there is no mention of sacrificial blood. So the Jew concludes that a blood sacrifice was not necessary for forgiveness. And this becomes one of his answers regarding the sacrifice of Jesus.

Now this is an amazing thing, since the Jew is so familiar with the Old Testament. Why can't he see the significance of the annual day which was established by the Lord to deal with sin. You see, nothing done by a Jew was of any benefit without the atonement mechanism God built into the law (*i.e.* the sacrifice on the day of atonement). The Jew, like a Muslim, assumes that God just overlooked sin. But God forgives in

accordance with His specifications, not our assumptions. What the Jew fails to see is the significance of Leviticus 17:11. He knows it's there. I know he does because he makes silly arguments in an attempt to divert attention from what it says. But he can't. It says it far too clearly!... *“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.”* The Jew says this is just about eating blood (although it is about sacrifice - vv1-9), but the text still

(Difference, continued on pg 2...)

### V.B.S. Countdown Schedule

(for Teachers *and* helpers/volunteers)

March 29 - Workday  
April 26 - Workday  
May 17 - Workday  
June 23-26 V.B.S.

Each work session  
is scheduled for  
**10:00 AM**

Church of Christ • 2510 Fry Road • Houston, Texas 77084 - 5817

PHONE (281) 578-1897 • FAX (281) 578-2478 • E-MAIL: church@fryroad.org

WEB SITE: [www.fryroad.org](http://www.fryroad.org)

(Difference, continued from pg 1...)

tells us it's relationship with atonement. If you want forgiveness and peace with God, then it is accomplished by a blood sacrifice. After the Lord laid out the procedure for the annual day of atonement (in the previous chapter), we read, "*Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year.*" And just as the Lord had commanded Moses, so he did." (Lev 16:34) **All** of the sins were taken care of on this day. Other sacrifices, gifts, prayer, etc., were still necessary; but this was **the** mechanism upon which the entire atonement process depended.

The Jew today looks at one part of the law and tries to use it

to negate another part of the law. Shame on him.

### If the Shoe Fits...

Now consider the same problem found in religious leaders today who claim to follow the New Testament. They acknowledge the need for Jesus' blood. Without His sacrifice, we would be lost. But they actually deny the mechanism of atonement when they point to passages on faith and deny the necessity of baptism. Think about it for a moment. They tell us all you have to do is believe because Jesus didn't say anything about baptism in John 3:16. Doesn't that sound like the Jew's argument about receiving atonement, without a blood sacrifice, by paying the tabernacle/temple tax (Ex 30:15)? We are told that baptism can't be essential because we are justified by faith (Rom 5:1). That sounds exactly like the Jew denying the need for a blood sacrifice because one could be forgiven by praying toward the temple (I Kgs 8:30). That's right! The "sinner's prayer" seems to have begun in Judaism, rather than Christianity.

So, how does baptism relate to the blood of Jesus? Paul explains it in Romans 6:3-9. When people are baptized, they are associating themselves with the death of Jesus. That is where His blood was shed, right? Paul said we are "baptized into His death" (v3) when we are baptized. I have died to sin; I am buried in baptism; and I rise to walk in newness of life. I bury the old man of sin, and rise a blood washed child of God. If I deny the necessity of baptism, then I deny the essentiality of the mechanism which offers the ben-

efits of Jesus' blood.

If you deny the necessity of baptism on the basis that other things are said to justify (like faith), then you are arguing just like a modern Jew who denies that blood is necessary for atonement today. Of course, the Jew has to argue like that, because he has no temple, priesthood, or sacrificial system on which to depend. You, my friend, do not have to argue your position for any other reason than that you are married to human wisdom. Does the Bible have more to say about forgiveness of sins than just faith? You know it does! You make people pray a prayer you can't even find in your Bible. Turn from a line of reasoning that tries to circumvent God's will, and accept the truth... all of it. 

## THIS WEEK'S DAILY BIBLE READINGS

### NEW TESTAMENT READING

MATTHEW 14 - 18

March 2 - 4

### OLD TESTAMENT READING

GENESIS 28 - 34

March 5 - 8

I TIMOTHY 4:13

*Baptized...*

*Directory Info*

*Sections have been  
removed to preserve  
member's privacy*

# FAMILY NEWS & NOTES

*News and Notes of Interest  
to Fry Road Members*

Because of the large number of visitors to our services, we would ask those wishing to identify with the congregation to do so by expressing this interest directly to the elders.

## *Upcoming Meetings & Events:*

**Gospel Meeting (Steve Wolfgang) V.B.S. ("We Would See Jesus")**  
April 13 - 16, 2014 June 23 - 26, 2014

**Annual Singing September 6, 2014**      **Gospel Meeting (Joseph Casimier)**  
September 7 - 10, 2014

## *Sick and Shut-Ins*

*Sections have been removed to preserve member's privacy*

## **Sermons:**

### **Next Sunday:**

The Love of Christ  
Constrains Us

### **Tonight:**

Lessons From Matthew 16

## *Weekly Devotional*

*With My Family*

*"At that time Herod the tetrarch heard  
the news about Jesus, ..."*  
(Matthew 14:1)

At the beginning of this week's reading, we find an interesting tidbit about Herod. This information is included in all three synoptic gospels, but Matthew seems to really get down to describing Herod's guilt. And it is all introduced by the words above... He heard the news about Jesus. For most people, Jesus was "good news". But Herod reveals the fact that not everyone finds good news in a savior who also is judge. Here are two points I would like for your family to discuss:

First of all, wrongdoing brings guilt from the depths of our souls to haunt us. It can have us looking over our backs. And Herod obviously feared a divine retribution. If only that fear had been in him before he took a man's life.

Secondly, we can find all kinds of ways to justify our actions. Would it have been a greater sin to break his vow than to kill an innocent man? Surely *he* knew it wasn't. But he *did want to* put John to death (v5). Somewhere in his mind he could now blame Herodias and her daughter. But he knew that wasn't so, or he would not be in such dreadful fear now. Now discuss the effects of guilt and faithfulness on our minds with your family. Have you ever had a little "Herod" in you?

# FOR THE RECORD

## WEEKLY ASSIGNMENTS

## MONTHLY ASSIGNMENTS

*Sections have been removed to preserve member's privacy*

IN KEEPING WITH OUR LONG STANDING AGREEMENT, THOSE SERVING PUBLICLY ARE REMINDED TO PLEASE DRESS IN A MANNER RESPECTFUL OF THE GOD WHOM WE SERVE.

### ELDERS:

Ruben Amador  
Matthew Heaton  
Donnie Mangrum  
Steve Voss



### DEACONS:

John Coleman	Ken Dunsmore
David Ellison	Ray Farrell
Aubrey Garner	Steve Geraci
Steve LaGrasta	John Light
Steven Martin	Mike McMurray
Jason Mock	David Stevenson
Glenn Tomblin	

### TIMES OF SERVICES

Sunday Bible Classes	9:30 AM
Sunday Morning Assembly	10:30 AM
Sunday Evening Assembly	6:00 PM
Wednesday Bible Classes	7:30 PM

### EVANGELIST & EDITOR:

Bob Pulliam                      bob@fryroad.org