

New Caney
Church of Christ

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Assembly Times

Sundays
Bible Class 9:30 a.m.
Worship 10:30 a.m.
Wednesdays
Bible Classes 7:00 p.m.

Retaining The Standard
Of Sound Doctrine

Evangelist: Charles Willis
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- Know Your Bible: Answers
1. Haman (Esther)

2. Cain (Genesis 4:8)

3. Pontius Pilate (John 18–19)

4. Laban (his father-in-law)
(Genesis 29–31)

5. Herod (Matthew 2:16)

This Week's Assignments & Events			
Sunday Worship		Sunday Afternoons	
Greeter:	Casey Thomas	May 24	Nothing
Announcements:	Arturo Orozco		
Encouragement Talk:	John Van Baale	May 31	3PM Visitation Day
Opening Prayer:	Kevin Buckner		
Scripture Reading:	Corwin Richardson	June 7	3PM Singing
	Luke 22:14–23		
Song Leader:	Josh Emerson	June 14	3PM Building Work Day
Table Talk:	Leighton Daniels		
Contribution:	John Franks		
Helper:	Truett Blazek		
Fruit of Vine:	Gary Tuttle		
Helper:	Aaron Emerson		
Helper:	Kemarui Bluitt		
Closing Prayer:	Jordan Thomas		
		Wednesday Evening	
		Song Leader:	John Franks
		Speaker:	Leighton Daniels



Standing Firm

“Take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm”
Ephesians 6:13

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The Everlasting Covenant

“Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah; Not like the covenant which I made with their fathers... When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear” (Hebrews 8:8–9, 13). It was ready to disappear in the first century, already being made obsolete by the new covenant in Christ Jesus.

“Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord” (Hebrews 13:20). The “blood of the eternal covenant” is pointing back to Hebrews 9 which says: “For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid only when men are dead, for it is never in force while the one who made it lives. Therefore even the first covenant was not inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant which God commanded you.” And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness” (Hebrews 9:15–22).

Not only was this covenant pointed to in times past as something still to come, it was planned by God before the beginning of the world. “He chose us in Him before the foundation of the world, that we would be holy and blameless before Him” (Eph. 1:4). So it can be said this covenant is eternal, planned from the beginning and now in effect in these “last days” (Heb. 1:1). There will not be another covenant.

By Charles Willis

The Time Of Amos
“The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.” (1:1) Amos was no one special. He was a lowly shepherd. Two years before “the earthquake” means it was obviously a memorable one. It is also mentioned in Zechariah 14:5, and the *Antiquities* of Josephus. It occurred in King Uzziah’s reign. The timing of Amos is further identified by the reigning king of Israel.

“Amos preached his messages of denunciation and doom in an atmosphere of unprecedented material prosperity which was being accompanied by a widespread decay of moral values and a wicked oppression of the poor. Disaster seemed most unlikely. Amos and his message were extremely unpopular” (College Press). Just a few years later the nation of Israel (whom he warned) was taken into the Assyrian captivity.

“The Lord roars from Zion And from Jerusalem He utters His voice; And the shepherds’ pasture grounds mourn, And the summit of Carmel dries up” (1:2). God is speaking to Israel from His throne in Jerusalem. He speaks to those who have rebelled against Him, who have rejected His authority. Nevertheless, God’s authority remains and He will judge them.

Three Transgressions...and Four
God speaks to Israel by first identifying the sins of six surrounding nations, then Judah, then coming to rest upon Israel for the remainder of the message. Each nation begins with the phrase “Thus says the Lord, For three transgression of” (the nation name) “and for four I will not revoke its punishment because...” (1:3). Israel no doubt understood and agreed with the sin God identifies among the other nations, so they had to look upon their own sin as that which displeased God.

The Sins and Punishments
Damascus (1:3-5) “threshed Gilead with impliments of sharp iron.” Threshed is the very word used to describe the Syrian king Hazael’s

Know Your Bible

Villains

1. Who plotted to have the entire Hebrew nation exterminated?

2. Who committed the first murder?

3. Who acknowledged the innocence of Jesus but allowed him to be crucified anyway?

4. Who made numerous attempts to swindle Jacob?

5. Who order the killing of infant boys in Bethlehem?

Answers On Back

Sunday Sermon

Point your phone camera at the square below, then click on the link to hear the sermon. Recordings will change mid-week.



oppression of Israel under Kings Jehu and Jehoahaz (2Kings 10:32–33;13:7). The victims were thrown before the threshing sledges, the teeth of which tore their bodies, just as David had done to Ammon (2Sam. 12:31). God would punish harshly and the people of Aram “will go exiled to Kir.”

Gaza and Tyre are condemned for “deporting the entire population to deliver it up to Edom” (1:6, 9). Gaza, Ashdod, Ashkelon, Ekron and the remnant of the Philistines would “perish.” The covenant of brotherhood which Tyre forgot (1:9), seems to be a reference to the agreement between Hiram and David and Solomon (2 Sam. 5:11; 1 Kings 9).

Edom “pursued his brother with the sword, while he stifled his compassion” (1:11). The Edomites were the descendants of Esau, while the Israelites were descended from Jacob. Their lineage is referred to as “brothers.” There was no natural affection, and the offense of Jacob taking the inheritance from Esau remained in the nation (1:11). Therefore God would consume them.

Ammon killed “the pregnant women of Gilead to enlarge their borders” (1:13). God promises to consume the cities and the king and princes will go into exile together.

Moab “burned the bones of the king of Edom with lime” (2:1). Mesha king of Moab, the took the oldest son of the king of Edom and offered him as a burnt offering on the top of the wall as a sacrifice to the idol Molech (2 Kings 3:27). For this God declares, “Moab will die amid tumult” (2:2).

Judah is also at fault because “they rejected the law of the Lord and have not kept his statutes; Their lies also have led them astray, those after which their fathers walked” (2:4). Their lies came from the false gods in whom they turned for hope. They followed the ways of their fathers. God promises to send fire against them.

Finally, God comes to Israel who sells “the righteous for money and the needy for a pair of sandals.” He goes on to describe how they took advantage of the poor, perverted the cause of the humble, how father and son both “resort to the same girl” (referring to idol prostitution), the garment pledged to be returned they refused and laid on it by an idol altar, and they drink wine in the idol temple taken from those they fined. (2:7–8).

Who Is This God They Have Rejected?
God describes Himself as the one who destroyed the Amorite before them, who brought them out of Egypt, led them in the wilderness for forty years. He is the God who gave them the land of the Amorite, and raised up their sons to be prophets and Nazarites. Yet the people made the Nazarites break their vow, and told God’s prophets “you shall not prophesy” (2:12). God says the mighty man will not save his life, nor the one with a weapon, nor the one who runs away or rides a horse. “They will flee naked in that day, declares the Lord” (2:16).

Conclusion
God sees all our sin. He can list it just as easily. He has promised a day of punishment for those who sin. We should give all our attention to God so that we do not reject Him.