



## Contact Us:

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## Meeting Times:

### Sunday:

Bible Study ..... 9:45 AM  
Worship ..... 10:40 AM  
Care, Inc. Service ..... N/A  
Worship ..... 6:00 PM

### Wednesday:

Ladies Bible Class ..... N/A  
Bible Study ..... 7:00 PM

## Elders:

Gene Bannister..... Billy Chism

## Deacons:

Mike Bannister..... Don Smith

John Barnum

## Preacher:

Johnny McCaghren

## Works We Support:

Cherokee Home for Children  
Gospel Broadcast Network  
Heart of Texas Bible Camp (Bangs)  
Mission Printing  
Rohan Jones, Africa  
World Bible School

## Dehumanization and the Murder of the Innocent

(Part 1 of 3)

Today (written 1/27/21) is International Holocaust Remembrance Day. This day was selected because it was on January 27, 1945, that the Red Army liberated Auschwitz-Birkenau in Poland, the largest of the Nazi death camps.

What the Soviet soldiers found when they arrived at the camp horrified them beyond description. People reduced to skeletons wallowing in filth, barely alive, the walking dead. Piles of corpses. "Showers" used to gas hundreds of people at a time. Cremation ovens to burn their bodies. This was the first major encounter by the outside world with the machinery of the industrialized killing of millions of human beings, including six millions Jews. It was the beginning of the unveiling of murder on a scale unprecedented in human history.

The Jewish people were the main target of the campaign by Hitler's Nazi Regime to purge the world of undesirables. Their goal was to annihilate the Jewish people from Europe. We look back in horror at the Shoah, as the Jews refer to it (meaning, catastrophe or destruction) and wonder how evil on this scale could have happened. How innocent people could be so hated that they were marked for destruction and rounded up to be slaughtered. How do seemingly civilized people coldly commit mass murder of their own neighbors, fellow human beings living amongst them?

In one sense the answer may be complex, but there is a simple solution to understanding the success of Hitler's "Final Solution." At the root of all the factors involved in any culture's acceptance of genocide is the dehumanization of other human beings. That's what happened in Nazi Germany.

And that's what's happening now in America.

(Part 2 of 3)

The Nazi's exploited the anti-Semitism extant in Germany and vigorously promoted a campaign of propaganda to portray the Jews as less than human. In Mein Kampf, Hitler denounced the Jews as vermin. Among the pictures with this post you will see a Nazi propaganda poster portraying the Jews as rats. The poster is from 1940s occupied Denmark and pictures a rat with a caricatured face of a Jewish man and reads, "RATS: DESTROY THEM."



That's exactly how the Nazis came to view the Jews—as something less than human. And that is how they were able to justify systematically destroying millions of people. To them, it was not murdering people but exterminating vermin. The humanity of the Jews was denied to justify the inhumanity perpetrated against them.

(Continued on page 2)

**Please practice COVID precautions,  
for your own safety and the safety of your brethren.**

Let us know if you want to study  
the Bible to know more about  
Christ and His Church.

(Continued from page 1)

We should also understand this: Those who ordered and engineered the mass murder of men, women, and children deliberately framed the issue in abstractions. They did not say, "How can we most effectively kill all the Jews?" Instead they spoke of "the final solution" to the "Jewish question." They were careful to cover the heinousness of slaughtering human beings with euphemism and characterize their plans for genocide as noble. "Liquidating the Jewish population" was not the cruel killing of human beings; it was the Third Reich creating a better world to which the Aryan race had a "right."

This is critical to keep in mind as we also remember another Holocaust this month: The American Holocaust of legalized abortion on demand. Six million Jews were brutally murdered in the Holocaust, along with as many as six million others who died in Hitler's death camps. Twelve million people. Staggering. Now consider that, since the 1973 Roe decision, over 60 million human beings have been murdered with the full sanction of law in Planned Parenthood killing centers and other abortion clinics across the land.

How did we get to a point in our culture where we have accepted the brutal butchery of babies in their mothers' wombs—approximately one thousand every day? Once again, by dehumanization.

The real question in the abortion debate is whether or not abortion is the killing of an innocent human being—a person with the right to life. But the proponents of abortion are careful to avoid this question altogether, and frame the whole issue in abstractions such as "reproductive freedom," "personal autonomy," and especially the slogan, "the right of a woman to do as she pleases with her own body." The painful dismemberment of a baby is spoken of as merely the "termination of pregnancy." Scalding or poisoning a pre-born person is merely "the removal of the uterine contents" or "fetal extraction." The defense of ripping a perfectly healthy, vulnerable, precious human being from her mother's womb is characterized as "pro-choice." Often, even the term "abortion" itself is avoided. Politicians and activists simply declare themselves in favor of "a woman's right to choose." What it is they have a right to choose to do is studiously left undescribed and conveniently remains unmentioned.

By the calculated use of such misleading euphemism, the humanity of a pre-born child is effectively hidden. Once the issue of the personhood of a baby in the womb is sidestepped

to highlight instead the noble notion of women's rights, a child becomes merely a "choice," and the mass murder of human beings is transformed from an unthinkable horror into an essential right. That is how defending the Holocaust of the unborn becomes unquestionably righteous, rather than profoundly shameful.

To stop the slaughter, we must speak with clarity and certainty of the humanity of the unborn.

(Part 3 of 3)

In the debate over abortion in our culture, terminology is key. In our last post, we talked about how the defenders of abortion are careful to use language that sidesteps the real issue at stake, that hides the humanity of the unborn. It is this obfuscation, this deception, this propaganda, this dehumanizing language that allows otherwise good, intelligent people to defend (and often to be deceived into defending) the brutal killing of millions of human beings—even fully viable, full-term babies in the womb, even right up to the moment of birth! To make virtuous what would otherwise be unconscionable, the proponents of abortion refuse to address the issue of the personhood of a baby in the womb.

That is why we must. That is, we must persistently redirect the discussion on abortion to the personhood of the unborn. That means being intentional in our language. We must learn to speak in terms which focus the issue on the humanity of babies in the womb. How do we do that?

To increase consciousness of what a fetus really is, we must speak of the "unborn child," or "pre-born person." This helps show that what is in the womb of a pregnant woman is a living, human being with a right to life, not a "blob of tissue" or an abstract "choice" that may be killed if unwanted.

Further, we must learn to speak of abortion in terms of what it really is. This, I believe, is especially critical. When people say they are "pro-choice," we should ask, "So you believe in the choice to kill a baby in the womb?" If someone says she favors abortion rights, or reproductive freedom, or that abortion is a personal decision between a woman and her doctor, we should ask, "So you believe it is right to kill a baby?" I wish pro-life politicians would do this consistently. In political debate, instead of referring to "abortion," I wish the pro-life candidate would instead say "killing a baby in the womb" every time. (For example, instead of saying, "I op-

(Continued on page 3)

### Television

In Search of the Lord's Way (Phil Sanders)

Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)

Sunday @ 10:00am on KTAB

### Radio

Preaching the Word (Michael Light)

Sunday @ 9:00am on KOXE 101.3

### Internet

TheGospelRadioNetwork.org

Gospel Broadcasting Network (Gbnv.org)

### God's Plan for Redeeming Man

**Hear** Learn the saving message of Christ's sacrifice (1 Cor. 1:18; Rom. 10:17).

**Believe** Jesus is the Son of God (John 8:24)

**Confess** Jesus as your Lord, Lawgiver, and King (Rom. 10:9-10; Matt. 10:32-33)

**Repent** of your sinful conduct (Luke 13:3,5)  
Complete your initial obedience to the gospel by being **baptized** for the forgiveness of your sins (Acts 2:38; 22:16)

**Live faithfully** (Rev. 2:10; 2 Tim. 4:7-8)

### Bible Reading Schedule

[video.wvbs.org/access/interactive-bible-reading-plan/](http://video.wvbs.org/access/interactive-bible-reading-plan/)

<b>Jan. 31</b>	<b>John 1—2; Psalm 31 (video)</b>
<b>Feb. 1</b>	<b>John 3—4; Psalm 32 (video)</b>
<b>Feb. 2</b>	<b>John 5—6; Psalm 33 (video)</b>
<b>Feb. 3</b>	<b>John 7—8; Psalm 34</b>
<b>Feb. 4</b>	<b>John 9—10; Psalm 35</b>
<b>Feb. 5</b>	<b>John 11—12; Psalm 36</b>
<b>Feb. 6</b>	<b>John 13—14; Ps. 37 (video)</b>
<b>Feb. 7</b>	<b>John 15—17; Psalm 38</b>

*"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."*

(2 Timothy 2:15)



### Visitation Meeting

- ◆ Last week **20** contacts were made.

### Announcements

- ◆ Our **schedule will remain the same this week** as it has been for the past few weeks. However, beginning **next week, we will resume meeting Sunday and Wednesday evenings.** We will continue to livestream all of the services for those who are not able to be here in person.
  - We will **not** be resuming our **Sunday morning Bible class** until further notice.
  - We will **not** be resuming our Fellowship Meals or other social functions until further notice.
- ◆ **Please continue to practice common sense prevention measures.** (Wear mask, limit personal contact, social distance, use hand sanitizers, etc.)

### Upcoming Special Events at 4th & Stewart

- ◆ March 14-17—Spring Gospel Meeting w/ Jon McCormack

### Other Upcoming Opportunities to Learn and Grow

- ◆ February 26-28—Arise Spiritual Growth Workshop @ Southwest in Austin, “*Biblical Principles for Congregational Growth*”

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pose government funding of abortion,” I wish they would say, “I oppose forcing taxpayers to pay for killing babies.”) This is bound to make defenders of abortion uncomfortable. And of course, they should be. They are defending killing a baby. That's what abortion is. And that's how we should speak of it.

Another way to speak truthfully about abortion is to refer to it as “dismembering unborn babies” (dismemberment is only one method of killing the unborn, but the term “dismembering” is a bit unsettling, to say the least, and for that very reason we should not hesitate to use it). One talking point currently used to promote abortion is to say that abortion is “healthcare.” I think we should respond by saying, “Dismembering babies is not healthcare.” Planned Parenthood is the nation's leading abortion provider, but I prefer to say, when possible, that no one dismembers more unborn babies than Planned Parenthood.

Still another thing we can do to bring to light the humanity of the unborn is to use images of babies in the womb, and of premature babies. Technology has given us a wonderful window into the womb that has helped expose the horror of abortion and change people's minds. It has shown the beauty and humanity of the unborn, and has helped make abortion unthinkable to many who might otherwise have been indifferent to the plight of babies targeted by the abortionist's knife, forceps, or suction hose.

Our words matter. Abortion is the most significant moral issue of our day, and the way we speak about it can make a difference. Let our language show that we are speaking on behalf of fellow human beings—innocent, vulnerable, precious babies with every much a right to life in the womb as you and I have out of the womb. And let us be sure to show, not only by our words, but by our deeds, that we must love, defend, and care for all people, from conception to natural death, no matter their size, stage of life, or degree of dependency.

Hundreds of millions have been killed because they've been viewed as less than human. If we want to help bring an end to the American Holocaust of legalized abortion on demand, we must work toward creating a culture of life where every life is valued, and each and every child is valued simply because she is a human a being, whether born or unborn. And believe it or not, our terminology can go a long way in contributing to the creation of that culture of life.

*Tyler Young* (a series of 3 Facebook posts)

Some might wonder why we are dealing with a “political” issue in the bulletin. The truth is that this is a moral issue, not a political one. God has already decided the issue. Man gets no vote. “*Woe to those who call evil good, and good evil*” (Isa. 5:20). *Johnny*

## Celebrate

“*Rejoice with those who rejoice...*” (Romans 12:15)

**February Birthdays:** Cindy McCaghren (2), Johnny McCaghren (2), Carol Wilcox (5), Lunday Maninger (8), Patti Bannister (14), Aaron Smith (21), Maylaine Duaine (28).

**February Anniversaries:** None.

*Mistakes? Left Out? Let Johnny know...*



## Records

	Jan. 17, 2021	Jan. 24, 2021
Bible Class	—	—
AM Worship	31 + [17]	40 + [15]
PM Worship	[23]	[20]
Wednesday PM	[30]	[23]
Contribution	\$2,896	\$2,228



# Privileged To Serve

"...be ready to every good work," (Titus 3:1)

	This Week: 1/31/21	Next Week: 2/7/21		
<b>Sunday AM:</b>	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<p><b>January 2021</b>  <b>Make Announcements:</b>                      Don Smith  <b>Prepare Communion:</b>                      Barnum  <b>Clean Building:</b>                      Barnum</p> <p><b>February 2021</b>  <b>Make Announcements:</b>                      Dex Dennard  <b>Prepare Communion:</b>                      Duaine  <b>Clean Building:</b>                      Duaine</p>	
<b>Greeters</b>	_____	_____		
<b>Opening Prayer</b>	Dex Dennard	John Barnum		
<b>Communion</b>	Don Smith*; Kyle Duaine	Ryan Rudloff*, Rafe Smith Chase Churchwell, Coyce Reed		
<b>Closing Prayer</b>	Tom Wilcox	John Propst		
<b>Attendance Cards</b>	_____	_____		
<b>Sunday PM:</b>	Online	Song Leader: Dex Dennard		
<b>Opening Prayer</b>		James Fuller		
<b>Scripture Reading</b>		_____		
<b>Communion</b>		Ryan Rudloff		
<b>Closing Prayer</b>		Randy Huckaby		
<b>Wednesday Devotionals:</b>	February 3 Online	February 10 Prayer Night	February 17 Rafe Smith	February 24 Don Smith

## Search the Scriptures

Be like the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

### Studies for the week of January 31, 2021

Sunday Class ..... **Cancelled**  
 Wed. Class ..... **Overview of Leviticus**

<p><b>The Model Prayer</b> (Mt. 6:9-15; Lk. 11:1-4)</p> <p>"Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, 'Lord, teach us to pray, as John also taught his disciples.'" (Lk. 11:1). Jesus' response was not intended to be a ritualistic prayer, but an example or model for them to follow.</p> <p><b>I. A Model in Its Direction.</b></p> <p>A. It is directed to God: "Our Father in heaven" (Mt. 6:9).</p> <p>B. It is directed heavenward: "Our Father in heaven" (Mt. 6:9).</p> <p><b>II. A Model in Its Reverence.</b></p> <p>A. God is our Father; His name is holy: "Hallowed be Your name" (Mt. 6:9).</p> <p>B. We are to approach God with a profound sense of awe.</p> <p><b>III. A Model in Its Emphasis.</b></p> <p>A. The initial concern expressed is not for self, but for God's plan and purposes: "Your kingdom come" (Mt. 6:10; Lk. 11:2).</p> <p>B. Though the kingdom/church has already been established (Acts 2), the prayer does teach that we should be concerned about the kingdom/church.</p> <p><b>IV. A Model in Its Concern.</b></p> <p>A. "Your will be done on earth as it is in heaven" (Mt. 6:10).</p> <p>B. The desire is expressed that everyone on earth obey the will of God.</p> <p><b>V. A Model in Its Restraint.</b></p> <p>A. "Give us this day our daily bread" (Mt. 6:11).</p> <p>B. We should be content with the necessities of life.</p> <p>C. We are reminded that God is the source of all our blessings.</p> <p><b>VI. A Model in Its Humility:</b> "And forgive us our debts, as we forgive our debtors" (Mt. 6:12).</p> <p><b>VII. A Model in Its Insight.</b></p> <p>A. "And do not lead us into temptation, but deliver us from the evil one" (Mt. 6:13; Lk. 11:4).</p> <p>B. Teaches us to ask God's help in staying away from temptation, in meeting temptations that come our way, and in defeating Satan.</p> <p><b>VIII. A Model in Its Praise.</b></p> <p>A. "For Yours is the kingdom and the power and the glory forever. Amen."</p> <p>B. These words are a fitting way to close the prayer; they return to the source of all that is good, God Himself.</p>	<p><b>The Security of Heavenly Treasures Contrasted with Earthly Anxieties</b> (Mt. 6:19-34)</p> <p><b>I. Wealth</b> (6:19-24).</p> <p>Money consumes our time and attention to such a degree that it often displaces God as our object of worship (Eph. 5:5). Our wallets are one of the best barometers of our spirits.</p> <p><b>A. Earthly vs. Heavenly Wealth</b> (Mt. 6:19-21; see Lk. 12:33-34).</p> <ol style="list-style-type: none"> <li>"You can't take it with you"; but, Jesus said you can send it on ahead.</li> <li>In the 1<sup>st</sup> century, wealth was not accumulated in bank accounts, but in a cache of precious metals and cloth (or clothes).</li> <li>"For where your treasure is, there your heart will be also" (21).</li> <li>We tend to get possessive of our wealth, rather than using it to advance the kingdom by helping the poor.</li> </ol> <p><b>B. Light vs. Darkness</b> (Mt. 6:22-23; see Lk. 11:34-36).</p> <ol style="list-style-type: none"> <li>Jesus illustrated the importance of right priorities by using an analogy: the use of the eye to stand for one's disposition of heart.</li> <li>As the physical eye lets light into the body, the figurative eye is the organ of moral discernment.</li> </ol> <p><b>C. God vs. Money</b> (Mt. 6:24; see Lk. 16:13).</p> <ol style="list-style-type: none"> <li>Three observations will help us understand Jesus' words clearly.                     <ol style="list-style-type: none"> <li>a master was a slave owner, not just a boss.</li> <li>Hate and love are comparative, not literal (cf. Lk. 14:26).</li> <li>The Aramaic word "mammon" includes all of one's possessions.</li> </ol> </li> <li>Many believe we can have the best of both worlds—wealth and worship; Jesus says that is simply not possible.</li> </ol> <p><b>II. Worry</b> (Mt. 6:25-34).</p> <p>A. "Look at the birds of the air" (26) implies "Look and Learn."</p> <p>B. "Consider the lilies of the field" (28), is even more specific, meaning, "learn carefully from."</p> <p>C. If God is so generous to these lesser things, what do you suppose He will do for us? "O you of little faith" (30).</p> <ol style="list-style-type: none"> <li>We are called to trust God rather than the security of riches.</li> <li>God has promised to meet the needs of those who continually seek His kingdom and righteousness (33).</li> <li>Question: "Why, then, do Christians starve?"</li> </ol>
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