

# 4th & Stewart church of Christ

"...upon this rock I will build my church;  
and the gates of hell shall not prevail against it."  
~ Matthew 16:18



February 21, 2021

## 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

## Liberal, Conservative or Biblical?

Immediately after Jesus promised to build His church, He told Peter, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matt. 16:19). Lest someone misunderstand this verse to indicate Peter had some kind of supremacy in the church, note that all the apostles were given this instruction about "binding" and "loosing" (Matt. 18:18). Most English translations do not clearly express the true force of the verb tense and meaning. The New American Standard does well by translating, "...whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." This translation indicates that the apostles were only to "bind" and "loose" what God had already "bound" and "loosed." It has never been the case that the apostles "bound" and "loosed," then God ratified it in Heaven. Rather, no apostle, no preacher, no elder, no deacon, no one has the right to "bind" or "loose" anything that God has not already "bound" or "loosed"! May God grant us wisdom in properly ascertaining what God has truly bound and loosed!

### Terminology Challenge

When it comes to religion, the terms "liberal" and "conservative" can take on various meanings, depending on the context. For example, in late nineteenth and early twentieth century theological circles, a "liberal" referred to one who held to the view of inspiration that says the Bible merely contains the Word of God; thus, some of the Bible is not actually the Word of God. That is, within the Bible one can find the Word of God through reflection and meditation. This view, of course, is false because it would mean humans subjectively decide which parts of the Bible are actually the words of God and which parts are not. It would also be different for each individual, depending on his "reflection and meditation."

When the term "liberal" or "conservative" is used in our religious culture, different things may come to mind. For example, those who labeled themselves "conservative" (while others may refer to them as "non-institutional" or "anti") might think a congregation like the one of which we are members is "liberal" because we support orphans from the church treasury. However, some church members might reserve the term "liberal" only for those who allow such things as mechanical instruments in worship or women preachers in mixed assemblies. This can sometimes be confusing, but there is a better way in using Bible terminology to describe both extremes.

### "Conservative"?

Sometimes what people call "conservatism" (or "non-institutionalism" or "anti-ism") may simply be defined as that which binds where God has loosed. This, of course, is sinful. Examples of this can be found in the New Testament. Paul spoke of those who were "forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know

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**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.

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the truth,” and he referred to such teachings as “deceiving spirits and doctrines of demons, speaking lies in hypocrisy” (1 Tim. 4:1-3). Any dietary distinctions of the Old Law have been done away in Christ (Lev. 11:4; cf., Acts 10:9-16; Col. 2:13-14). This, of course, does not mean a person has to eat “meat” (KJV). People are acceptable to God whether they eat only vegetables or include meat in their diets (Rom. 14:1-4). While there are occasions that call for the abstinence of meat (1 Cor. 8:13), to say it is always sinful to eat meat is sin because it binds what God has loosed. The same is also true about marriage. There are occasions when it is best for scripturally eligible couples not to marry (such as during the “present distress” of 1 Cor. 7:26, 28). However, even during those occasions, Paul said it was not sinful to marry (1 Cor. 7:2, 9, 28, 36). Some religions forbid marriage for scripturally eligible couples, which, of course, is sinful because it is binding what God has loosed! There are some today who take their judgments on such matters as supporting missionaries or orphans and bind them as if they were God’s exclusive pattern. However, if God has not bound those judgments, those who make such a test of fellowship sinfully bind where God has loosed.

### “Liberal”?

Sometimes, what people call “liberalism” may simply be defined as that which loosens what God has bound. This also, of course, is sinful. This is exactly what Satan convinced Eve to do in the Garden. Indeed, Satan changed God’s “*you shall surely die*” (Gen. 2:17) into “*You will not surely die*” (Gen. 3:4), and even before he added that “*not,*” he faked an expression of surprise and changed God’s “*Of every tree of the garden you may freely eat*” (Gen. 2:16) into “*You shall not eat of every tree of the garden*” (Gen. 3:1). In the end, Satan convinced Eve to loose what God had bound, inducing her to eat the fruit (Gen. 3:6). Loosening where God has bound can also be summarized in 2 John 9, “*Whoever transgresses and does not abide in the doctrine of Christ does not have God.*” Generally, the verb “*transgress*” means to go beyond the boundaries God has set. Certainly, this includes compromising His commands. When people loose God’s authority to sing psalms, hymns and spiritual songs to Him (Eph. 5:19) into using mechanical instruments in worship, they have loosed what God has bound! When people loosen God’s mandate, “*I do not permit a woman to teach or to have authority over a man*” (1 Tim. 2:12; cf., 1 Cor. 14:37) into allowing women preachers, they have loosened what God has bound!

## Let’s Just Be “Biblical”

There is a better way! God neither wants His people to loose what He has bound nor to bind what He has loosed! Rather, we need to just stick to the premise God told the apostles. “*Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven*” (Matt. 18:18). The children of God ought to only bind and loose as God directs. Then, we will be neither “liberal” nor “conservative” but simply “biblical”! Can we get any better than simply following God’s Word, without addition or subtraction?

Brian R. Kenyon (Gospel Gazette Online, Feb. 2021)

## The Wisdom and Mistakes of King Solomon

King Solomon had everything for which anyone could ever wish. He had it all. He had riches beyond compare and wisdom as no one else has had before or since. His fame brought him admiration from all over the ancient world. When he was a young man, he prayed for wisdom, and God was so pleased with his prayer that he gave the young Solomon wisdom like no other. Because he had not asked for riches, God added them to him as well, but Solomon used his riches unwisely.

Under the reign of King Solomon, a collection of people who were once desert tribesmen and former slaves became a respected and a much-admired empire. Solomon even married a princess from Egypt, the very land that had once enslaved the Israelites. Kings and queens desired friendship with Solomon and the kingdom of Israel. They brought ambassadors to secure treaties and gave gifts for alliances. However, those alliances led to marriages, and those marriages led to problems in the kingdom. The glamorous princesses brought entourages with fancy clothes and jewelry; they enchanted the women and men of Israel with their exotic ways. The thrill of the new and the novel enthralled and led them astray from God, eventually leading them down the road to idolatry and, ultimately, to national disaster.

By the time he penned the book of Ecclesiastes, Solomon was approximately 60 years old and had lived a life of wild abandon. He had become “a jaded sensualist; the foreign women whom he had married had turned his heart after other gods” (Rex Turner, “An Introduction to Ecclesiastes,” *Ecclesiastes and the Son of Solomon* [Memphis: Memphis School of Preaching, 1994], 3).

In his early years as king, Solomon built the glorious Temple of

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### 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>Feb. 21</b> | <b>Romans 4—6; Psalm 52</b>         |
| <b>Feb. 22</b> | <b>Romans 7—9; Psalm 53</b>         |
| <b>Feb. 23</b> | <b>Romans 10—12; Psalm 54</b>       |
| <b>Feb. 24</b> | <b>Rom. 13—16; Ps. 55 (video)</b>   |
| <b>Feb. 25</b> | <b>1 Cor. 1—4; Psalm 56 (video)</b> |
| <b>Feb. 26</b> | <b>1 Corinthians 5—8; Psalm 57</b>  |
| <b>Feb. 27</b> | <b>1 Cor. 9—12; Ps. 58 (video)</b>  |
| <b>Feb. 28</b> | <b>1 Corinthians 13—16; Ps. 59</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 **30** contacts were made.

**Announcements**

- ◆ There will be a **teacher’s meeting after worship this morning**. All interested are encouraged to stay and participate, even if you are not a teacher.
- ◆ **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—**Cancelled**

**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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the Lord in Jerusalem. This temple was more magnificent than any of the temples that followed and was covered in gold on the inside and beautified with expensive woods; no expense was spared. During this golden age, Solomon built fortresses all around Israel. He also had a trading fleet that sailed as far away as Spain. Solomon had a navy of Tharshish with the navy of Hiram. “Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks” (“Phoenicians in Spain,” *The Biblical Archaeologist*, No 1, 1992). Also to his ruin, Solomon had a love of pagan women, and so for them he “built a temple to Ashtoreth the goddess of the Sidonians, and Milcom the abomination of the Ammonites” (Turner, 3).

Yet, in his old age as he reflected upon his life and the terrible mistakes he had made, he wrote a book unlike any other in the Holy Bible, a book that has influenced human thought and helped shape civilizations in the nearly three thousand years since it was first written. We can learn much from Solomon and his mistakes, and we can learn how to avoid those mistakes, if we will just listen and learn from history. Times do change and cultures change, but God has provided for mankind the knowledge of what is right and what is wrong. After a life of excess, Solomon yearned to find meaning in existence and to find joy in a life amidst the sorrow and injustice that he had seen in the world. His solution was that we should fear God, to respect God and to obey God’s commandments. We should remember that while we are finite, death is inevitable. Therefore, it is better to live a contented life, happy with what we have, rather than to strive for things we can never keep. “*Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, ‘I will never leave you nor forsake you’*” (Heb. 13:5).

“*Let us hear the conclusion of the whole matter,*” Solomon said, in his conclusion and solution to the meaning of existence. Life without God and the pursuit of happiness outside of the laws of God is futile. It is full of empty and unsatisfying thrills, which will come and go. Fashion fades and novelty distracts for a while, but ultimately, it is all vanity, it is all for nothing. His advice to us is to live our lives to the fullest, love with all our hearts and worship God, remembering that the Lord who made us from the dust is in control. Our lives on Earth are fleeting. We must remember that God will bring every work into judgment, with every secret thing, whether it is good or whether it is bad. We should be mindful that God is involved with our lives and has given us His Word as a guide in this life. We can read in Ecclesiastes what to do in our lives and what not to do. Ecclesiastes can appear to be a depressing book when Solomon wrote about the futility of everything, and yet, in the end, there is hope.

Do your duty to God and find satisfaction in His ways. Life is a bittersweet symphony, but for the faithful Christian it is one that we can never face alone. We have a wonderful promise and the comforting knowledge that God will never leave us. “*And lo, I am with you always, even to the end of the age*” (Matt. 28:20).

*George McNulty (Gospel Gazette Online, Feb. 2021)*

**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**

|              | Feb. 7, 2021 | Feb. 14, 2021 |
|--------------|--------------|---------------|
| Bible Class  | —            | —             |
| AM Worship   | 37 + [20]    | 22 + [40]     |
| PM Worship   | 28 + [18]    | —             |
| Wednesday PM | 26 + [11]    | —             |
| Contribution | \$1,392      | \$900         |

# Privileged To Serve

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

|                               | This Week: 2/21/21                                  | Next Week: 2/28/21  |   |                        |
|-------------------------------|---|---|---|------------------------|
| <b>Sunday AM:</b>             | Song Leader: Mike Bannister                         | Song Leader: Mike Bannister                                   | <b>February 2021</b><br><b>Make Announcements:</b><br>Dex Dennard<br><b>Prepare Communion:</b><br>Duaine<br><b>Clean Building:</b><br>Duaine<br><br><b>March 2021</b><br><b>Make Announcements:</b><br>John Barnum<br><b>Prepare Communion:</b><br>McCaghren<br><b>Clean Building:</b><br>McCaghren |                        |
| <b>Greeters</b>               | _____   | _____   |   |                        |
| <b>Opening Prayer</b>         | John Propst   | Randy Huckaby   |   |                        |
| <b>Communion</b>              | John Barnum*, Coyce Reed<br>Ryan Rudloff, Don Smith | James Fuller*, Chase Churchwell<br>Daniel Edwards, Rafe Smith |   |                        |
| <b>Closing Prayer</b>         | Tom Wilcox  | Kyle Duaine   |   |                        |
| <b>Attendance Cards</b>       | _____   | _____   |   |                        |
| <b>Sunday PM:</b>             | Song Leader: James Fuller                           | Song Leader: Tom Wilcox                                       |   |                        |
| <b>Opening Prayer</b>         | Chase Churchwell                                    | Dex Dennard   |   |                        |
| <b>Scripture Reading</b>      | _____   | _____   |   |                        |
| <b>Communion</b>              | John Barnum   | James Fuller  |   |                        |
| <b>Closing Prayer</b>         | Mike Bannister                                      | Don Smith   |   |                        |
| <b>Wednesday Devotionals:</b> | February 24<br>Don Smith                            | March 3<br>Prayer Night                                       | March 10<br>Ryan Rudloff  | March 17<br>Rafe 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 February 21, 2021

Sunday Class ..... **Cancelled**  
 Wed. Class ..... **Leviticus 3ff**

#### How to Get Along with Others (Mt. 7:1-12) – Part 1 of 3

Six truths can be drawn from our text: six essentials for getting along with others.

- I. Essential #1: **Forego Judging** (7:1-2).
- II. Essential #2: **Make Needed Changes** (7:3-5).
  - A. When it comes to the need for change, we invariably prefer to look at others instead of ourselves.
  - B. Jesus uses a touch of humor.
  - C. Christ may have been thinking of the hypocrisy of the scribes and the Pharisees, but the truths of this passage convict us all.
  - D. In the matter of getting along with others, Jesus wants us first to examine ourselves to see what changes we need to make.
  - E. The word translated "look," means "to scrutinize, to examine closely."
  - F. Many commentators and some translators think that Christ used the figure of a "speck" and a "plank" because these items have the same composition.
  - G. Again, regarding judgment, we must start with self.
- III. Essential #3: **Help Others Humbly** (5b).
  - A. If we love someone and see sin in his life, we will try to help remove that sin.
  - B. Many passages teach on the need to help a brother remove sin from his heart and life (Gal. 6:1-2; Jas. 5:19-20; etc.)
  - C. Jesus' illustration highlights the need to help: The eye is sensitive.
  - D. The illustration also indicates the approach that needs to be taken.
- IV. Essential #4: **Deal with Differences and Difficulties** (6).
  - A. We have come to the verse on "dogs" and "swine."
  - B. If Jesus had only given us verses 1-5, He might have left us vulnerable, afraid of making any judgment lest we make a wrong judgment.
  - C. We need to understand the nature of dogs and swine, especially in that day.
  - D. Keeping in mind the disposition of dogs and hogs, look again at v. 6.
    1. Jesus once more presented scenes of the ridiculous.
    2. He first spoke of giving "what is holy to the dogs."
    3. Then Jesus made reference to casting "pearls before swine."
  - E. Who are the "dogs" and the "swine" to whom Jesus referred?
    1. Maybe first, "What is the "holy" and what are the "pearls"?"
    2. Christ was warning against giving the Word to individuals who lack appreciation of the spiritual: those who continually reject the truth,

#### John the Baptist Answered (Mt. 11:2-19; Lk. 7:18-35)

- I. The news of Jesus' miracles spread through the country, even to the southern province of Judea (Lk. 7:17), where John had been imprisoned by Herod.
- II. John sends two of his disciples to Jesus with a question: "Are You the Coming One, or do we look for another?"
  - A. This sounds strange coming from John, who had first announced Jesus.
  - B. So why doubt now?
    1. John has been in prison for the better part of a year, which could foster depression and doubt.
    2. Jesus did not fit the contemporary expectation of the Messiah.
  - C. In His answer, Jesus not only affirms who He is but reaffirms John in such a positive light that John's dark hour becomes a shining moment.
    1. "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them."
    2. Jesus mildly rebukes John (Lk. 7:23) as well as the crowd around him: "Blessed is he who is not offended because of Me."
- III. John's question prompted two discourses by Jesus.
  - A. The first was a vindication of John (7:24-30).
    1. "...among those born of women there is not a greater prophet than John the Baptist."
    2. "...but he who is least in the kingdom of God is greater than he."
    3. Matthew 11:12, which occurs during this same context, is difficult.
    4. Jesus proclaims John to be the fulfillment of Elijah (cf. Mal. 3:1; 4:6; cf. Lk. 1:17); not a physical reincarnation, but the spiritual herald of a new age.
    5. Jesus' description of John elicits two responses from the crowd.
      - a. The people, including the tax collectors, say, "Yes, that's right!"
      - b. The Pharisees have rejected John's baptism and thus Jesus too.
  - B. The second was on the kind of unbelief that amazed and saddened Jesus.
    1. He chided the Pharisees for being like children who stubbornly refused to be satisfied. They criticized John for his asceticism, and now they condemned Jesus for His sociability.
    2. "Wisdom is justified." Literally, "Wisdom had been made righteous."
    3. John and Jesus' lives demonstrated their wisdom. They were right, regardless of the criticism and characterization by their opponents.