

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



March 21, 2021

Contact Us:

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Brownwood, TX 76801

325-646-7102

www.4thstreetcoc.org
office@4thstreetcoc.org

Meeting Times:

Sunday:

Bible Study9:45 AM
Worship10:40 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

Distorted and Contrived Religious Terms #1

(continued from last week)

Terms Found in the Bible But Given Distorted Meanings

Called. The claim is made by many preachers that they have been “called” by God. By this they mean that God called them through some unusual experience. Some have said that God spoke to them through a bright light, telling them they were to preach. Some have claimed they were called to preach when they were seriously ill. Others have said God, in a dream, called them to preach. A farmer once told his friends that while he was plowing, in the clouds he saw the letters G P C and interpreted this to mean Go Preach Christ. But one of his friends told him, “From the looks of your crops, I believe God was telling you to Go Plow Corn.” Indeed, the Scriptures speak of a “calling,” but not of a mysterious, extraordinary calling. Actually, the Bible teaches that all who have obeyed the Gospel have been called — called in the same way — through the “Gospel” of Christ. “*Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ*” (2 Thess. 2:14). There is no other way to be called.

Hell. Jehovah’s Witnesses and a few other religions are known for teaching that “hell” is not a real place and that no one will go there. They believe when the lost die they merely cease to exist, which means that hell is nothing more than death. However, Jesus exposed this idea when he taught that the souls of the lost continue to exist. “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell*” (Matt. 10:28). Additionally, Jesus spoke of hell as a place of “outer darkness” (Matt. 25:30). The apostle Paul, speaking of the lost said, “*Who shall be punished with everlasting destruction from the presence of the Lord...*” (2 Thess. 1:9). Likewise, the apostle Peter spoke of hell as the “*chains of darkness*” (2 Pet. 2:4), and Jude as “*the blackness of darkness*” (Jude 13).

Predestinate. Most of the protestant world teaches that God individually predestinates (selects) those who are to be saved, even before they are born. Though the Bible speaks of predestination (Rom. 8:29,30), this is not **individual** predestination. Rather, God has predetermined a **group** to be saved — that **group** being made up of all who choose to obey Him (Heb. 5:9). Individual predestination is false for two reasons. First, because the Scriptures teach that God wants all to be saved (2 Tim. 3:9). The water of life is for “whosoever” (Rev. 22:17). Second, because God does not favor any person over another, He is not a respecter of persons. “*And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him*” (Acts 10:34-35).

Saints. In the Catholic Church, some deceased people are elevated to what is called “Sainthood” and hold a special place in Catholic veneration. Such people are said to be “Saints.” There are four steps before someone can become “Sainted” according to Catholicism. First, such a person must be submitted by a Catholic Bishop. Second, a Postulator (church official) who coordinates the process and serves as an advocate, must prove that the candidate lived heroic virtues. Third, one miracle acquired through the candidate’s intercession is required. Fourth, before Canonization, a second miracle is required. Then the Pope declares the person

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

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a “Saint.” Obviously, such teaching is nowhere found in the Scriptures. Actually, the word “saint” is simply a contraction of the word “sanctify” which means “to be set apart.” The fact is, all Christians are “saints” because they have been set apart to God. Ephesians 1:1 says, “Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus” (compare 1 Cor. 1:2; Phil. 1:1; Col. 1:1). Also, it is quite evident that having died is not a qualification for being a “saint.”

Antichrist. This word is often falsely applied to a yet future wicked person. It is claimed that at some point this peculiar person will arise to wage a so-called “Armageddon” war against Christ. Such a doctrine is completely false, being entirely fabricated. There will be no such future person. The Scriptures clearly teach there was not one, but **many** antichrists, and that they **existed** in the first century. “Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists...” (1 John 2:18). “For many deceivers are entered into the world, who confess not that Jesus Christ has come in the flesh. This is a deceiver and an antichrist” (2 John 7). The fundamental belief of the antichrists was that all flesh is inherently sinful. And since all flesh is sinful, Jesus could not have possessed a fleshly body. To them, Jesus only seemed to have a body of flesh, appearing rather in some spiritual, illusory form.

Tribulation. One aspect of premillennial doctrine is the belief that before a so-called millennial reign of Christ on earth, there will be a “tribulation” period of seven years on earth, corresponding with a seven-year “rapture” of the saved above the earth. Such teaching is nowhere found in the Scriptures and is completely false. The “tribulation” mentioned by Jesus in Matthew 24:21 (to which premillennialists refer) was a tribulation that took place at the time of the fall of Jerusalem in 70 A.D., and was a part of several events that took place before that generation would die. “Verily, I say unto you, This generation shall not pass, till all these things be fulfilled” (Matt. 24:34). Also, the apostle John said that he and others were experiencing “tribulation” (Rev. 1:9). A yet future seven year tribulation on earth is perverted teaching.

Soul. Some, including Jehovah’s Witnesses, teach that man has no immortal soul, but that the soul is only man’s breath, and when man dies there is nothing which lives on. Such a teaching is repugnant and defies Biblical Scriptures. That man possesses a spiritual nature should be obvious to anyone who reads God’s word. In the very beginning it is abundantly clear that man was made in God’s own image. “So God created man in his own image, in the image of God created He him; male and female created He them” (Gen. 1:27). Hence, man is in God’s spiritual image. Also, the Scriptures reveal that there is something about man (the soul) which exists after death. Jesus said, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matt. 10:28). And, the apostle Paul said, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8). Also, the Scriptures teach that at death the soul departs from the body. “And it came to pass, as her soul was in departing, (for she died)...” (Gen. 35:18).

Confession. The Catholic Church teaches that sins are to be confessed to a priest. This practice is commonly referred to as the “confessional,” when a person confesses sins to a priest in a “confession booth.” This doctrine is blasphemy, for no man can absolve another man of his sins. This is solely the prerogative of Deity. In the Scriptures the word confession is used in two ways. First, it is confessing one’s faith in Christ. “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven” (Matt. 10:32). Second, it is the confession of one’s sins to God. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

Sabbath. When referring to Sunday it is very common for people to use the word “Sabbath,” as in “Sabbath Sunday.” However, this is a misuse of the word. Sabbath (*sabbaton*) means “rest” and was the day on which the Jews, under the law of Moses, were to rest. The Scriptures never use the word “Sabbath” with reference to the first day of the week (Sunday). The two days (Saturday [7th] and Sunday [1st]) are completely separate. The first day of the week is the day on which Christians assemble to worship and partake of the Lord’s supper. “And upon

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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/

- Mar. 21** Titus; Psalm 81
- Mar. 22** Hebrews 1—2; Ps. 82 (video)
- Mar. 23** Hebrews 3—4; Psalm 83
- Mar. 24** Hebrews 5—6; Psalm 84
- Mar. 25** Hebrews 7—8; Psalm 85
- Mar. 26** Hebrews 9—10; Psalm 86
- Mar. 27** Hebrews 11; Psalm 87
- Mar. 28** Hebrews 12—13; Psalm 88

“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)

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the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight” (Acts 20:7).

Baptism—Modes of. It is commonly believed that there are three different “modes” of baptism: sprinkling, pouring, immersion. And it is assumed that any of these “modes” is acceptable. However, there are no different “modes” of baptism, for **baptism itself, is the mode.** The word baptism is from the Greek word *baptisma* which literally means to dip, to immerse, to bury. The apostle Paul illustrated this meaning. “*Know ye not, that so many of us as were **baptized** into Jesus Christ were baptized into his death? Therefore we are **buried** with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been **planted** together in the likeness of his death, we shall be also in the likeness of his resurrection*” (Rom. 6:3-6). And, Luke recorded a perfect example of baptism by immersion. “*And he commanded the chariot to stand still: and they went **down both into the water**, both Philip and the eunuch; and he baptized him. And when they were **come up out of the water**, the Spirit of the Lord caught away Philip...*” (Acts 8:38-39).

Armageddon. The word “Armageddon” is another part of the premillennial doctrine that says when Christ returns He will reign over an earthly kingdom for 1,000 years. It is claimed that prior to this, there will be a great battle between Jesus and a so-called “antichrist.” It is further assumed that this battle will occur at a literal place called Armageddon. However, this is just fanciful imagination. There is no such place as Armageddon. This is merely a symbolic name appearing only one time in the Bible — in the highly figurative book of Revelation (Rev. 16:16). But, this is not referring to a great, physical battle. Rather, the apostle John was symbolically addressing the spiritual conflict between Christ and Satan. Remember: It is always good to keep in mind that whenever a doctrine appeals to the symbolic book of Revelation for support, it is essential to be watchful.

It is discouraging to know that many words found in the Scriptures are used to promote distorted meanings. However, when these words are examined with a proper exegesis (interpretation), one can easily see the true intent of the inspired writers.

Jon Gary Williams (Seek The Old Paths, Feb. 2020)

Celebrate

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



Records	Mar. 7, 2021	Mar. 14, 2021
Bible Class	48	42
AM Worship	53 + [20]	58 + [15]
PM Worship	31 + [15]	40 + [15]
Wednesday PM	33 + [13]	27 + [8]
Contribution	\$1,820	\$2,115

	This Week: 3/21/21	Next Week: 3/28/21		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<p>March 2021 Make Announcements: John Barnum Prepare Communion: McCaghren Clean Building: McCaghren</p> <p>April 2021 Make Announcements: James Fuller Prepare Communion: Bannister Clean Building: Bannister</p>	
Greeters	_____	_____		
Opening Prayer	James Fuller	Ken Maninger		
Communion	Dex Dennard, Kyle Duaine Randy Huckaby, Coyce Reed	John Barnum, Daniel Edwards Chase Churchwell, Don Smith		
Closing Prayer	Ryan Rudloff	Rafe Smith		
Attendance Cards	_____	_____		
Sunday PM:	Song Leader: Ken Maninger	Song Leader: Tom Wilcox		
Opening Prayer	John Barnum	John Propst		
Scripture Reading	_____	_____		
Communion	Dex Dennard	John Barnum		
Closing Prayer	Chase Churchwell	James Fuller		
Wednesday Devotionals:	March 24 Don Smith	March 31 5 th Wednesday Video	April 7 Prayer Night	April 14 James Fuller

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 March 21, 2021

Sunday Class *1 Corinthians 14:21*
 Wed. Class *Leviticus 10:1*

<p>Our Two Families (Mt. 12:46-50; Mk. 3:20-21, 31-35; Lk. 8:19-21)</p> <p>I. Jesus' Two Families.</p> <p>A. Jesus' Physical Family.</p> <ol style="list-style-type: none"> Jesus was born into a physical family. When Jesus left home to begin His public ministry, His family relationships changed. <p>B. Jesus' Spiritual Family.</p> <ol style="list-style-type: none"> Jesus was not depreciating the family; at the same time, He wanted to make clear that there is a relationship deeper, more precious, and more abiding than any earthly tie. "Whoever does the will of My Father is My family, My spiritual family." <p>II. The Christian's Two Families.</p> <p>A. Physical Families.</p> <ol style="list-style-type: none"> We were each born into a physical family. The family was God's first institution (Gen. 2:18, 21-24, 4:1) and is still the cornerstone of society. <p>B. The Spiritual Family.</p> <ol style="list-style-type: none"> If we understand how important the physical family is, then this statement takes on added meaning: There is a family far more important – the spiritual family. What is this spiritual family? In this spiritual family, God is our Father (Mt. 6:9; Rom. 1:7), and we are His children (Jn. 1:12-13; Rom. 8:14-15; Eph. 5:1; Phil. 2:15; 1 Jn. 3:1-2). How do we become part of this family? Since the spiritual family is so important, Jesus taught that our loyalty to this family is to transcend all other loyalties (see Lk. 9:59-62). <p>III. Your Two Families.</p> <p>A. The Two in Harmony.</p> <ol style="list-style-type: none"> You have "the best of both worlds" when your two families blend. Jesus' physical family finally became part of His spiritual family. Be thankful if the members of your physical family are also Christians. <p>B. The Two in Conflict.</p> <ol style="list-style-type: none"> Unfortunately, the two families may not always blend. Sometimes serious conflict occurs. 	<p>The First Great Group of Parables (Mt. 13:1-53; Mk. 4:1-34; Lk. 8:4-18)</p> <p>I. The Occasion and Setting (Mt. 13:1-3; Mk. 4:1-2; Lk. 8:4).</p> <p>A. The Pharisees' accusation that Jesus was casting out demons by the power of Satan marked a turning point in Jesus' ministry.</p> <p>B. One result was that He changed His preaching style: More and more of His public teaching was done through parables (Mt. 13:34-35; Mk. 4:33-34).</p> <p>C. After the incident with His mother and brothers, Jesus left the house and went to one of His favorite spots: the shore of the Sea of Galilee (Mt. 13:1, Mk. 4:1).</p> <p>D. Jesus had used parables before ("He spoke a parable to them" [Lk. 6:39]), as had many of the Old Testament prophets before Him, but from this point forward, parables played a much larger role in His teaching.</p> <p>II. Parables: What?</p> <p>A. The word "parable" literally means "that which is thrown alongside."</p> <p>B. An extended simile? An earthly story with a heavenly meaning? An illustration? A proverb?</p> <p>C. A comparison drawn between a more or less familiar situation and an unfamiliar spiritual truth.</p> <p>III. Parables: Why?</p> <p>A. Jesus used parables to reveal truth to the open-minded.</p> <p>B. He used parables to conceal truth from the closed-minded.</p> <p>C. Parables thus separated honest hearts from hardened hearts.</p> <p>IV. Parables: How?</p> <p>A. The general procedure for interpreting biblical figures of speech has three steps: (1) understand the figure; (2) ascertain the biblical truth to which it relates; (3) determine what the two have in common.</p> <p>B. These steps may be adapted for the study of parables: (1) Find out all you can about the background of the story or statement that Jesus made; (2) Try to determine the basic truth being taught; (3) Place the parable and the truth side by side to see how the parable sheds light on the basic truth. As a rule, one central truth is emphasized in each parable.</p> <p>C. A few more general principles of interpreting parables: (1) Most parables are "kingdom" parables; (2) When two parables have similar details, the details do not necessarily have the identical meaning in both parables; (3) Parables basically illustrate truth rather than revealing new truth.</p>
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