



Contact Us:

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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..... Mike Bannister

Billy Chism... Johnny McCaghren

Deacons:

John Barnum Don Smith

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

Livestream is a Great Option (For Some), But Not "Option A"

We were so thankful for Central livestreaming its worship services this past Sunday. Let me give you the quick backstory.

I preached at Central Sunday morning and then our family took off on a trip. Our elders were gracious in giving me a few days off to travel to Texas to meet our new nephew, who was born last week. Our plan was to drive about half-way, go to worship somewhere locally, and then finish our trip Monday morning. However, our "timing" was off in one place to stop for worship (partially because many congregations in that area have not restarted Sunday evening services yet) and, as we continued down the road, we got caught in a horrible traffic jam. We were literally sitting on the interstate (to the point that I got out and walked around for a few minutes). It was obvious that we were not going anywhere anytime soon. So, thankful for technology, we found Central's Sunday night service and watched it in our car! We were so thankful to be able to worship in such a weird set of circumstances (and to hear dad preach!!!).

But it got me thinking, too. All along, we had talked about where we were going to be in time for worship. One of our kids kept saying, "We can just watch the livestream." (Of course, we had to remind that child that we would still have to stop to do that. Little did we know we would be stopped—right on the road!) We told them that we knew that was an option, but we were not going to make it "option A."

Now, for some, livestreaming needs to be "option A." Right now, there are some who have to stay home due to quarantine from the virus (or exposure to it). There are always those who are recovering from surgery or who are sick. There are other circumstances that are totally out of our control that make watching a worship service via livestream "option A" for many people, and it is totally understandable. For them, a congregation should be doing its best to provide a good livestream so they can worship even when they are unable to be in the building.

However, I fear that for a great number of other people, livestream has become "option A" for no other reason than it is just convenient. That, to me, is unnerving.

- We oversleep a bit, so "we'll just watch the livestream."
- We stay up really late on Saturday night so we CAN sleep in and just watch the livestream.
- We have guests for the weekend and, instead of "inconveniencing" them by going to worship, we watch the stream at home.
- We leave for a trip and catch the livestream (or watch the recording at some point) instead of planning our trip around worshipping God.

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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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- We worship in person on Sunday morning, but prop our feet up in our living room on Sunday night and watch the livestream because we're a little tired.

Now, again, I am thankful we have livestreaming! It was invaluable to us this past Sunday night and provided my little family with an opportunity to worship when circumstances had made it where being in-person with a local congregation was literally impossible.

But here's the thing: it wasn't "option A." And, for most of us, now that churches are meeting again and doing what they can to keep us safe, it should not be "option A" very often for very many Christians anymore. It should be for those who are truly homebound or caught in very odd circumstances. But if it is just "easier" or "more convenient" ;or "comfortable," it shouldn't be an option at all!

Just consider how many "one another" passages cannot be fulfilled if we are intentionally making livestreaming "option A" in our home. Consider what we are teaching our children if we could go in person, but choose to take the easier way out. Consider those who are leading in worship or teaching Bible classes while you take the easier way unnecessarily. Consider the elders who are watching for your soul and wondering if you are okay...or just doing what's easy.

Livestreaming is a great option, and I'm glad we have it. But, for you, have you made it "option A" for reasons that need to be reconsidered ... and changed?

Adam Faughn (A Legacy of Faith)

On a related note, *Nancy Wheat* posted on Facebook this week:

"Something has been on my heart for some weeks. I have been praying that we will all return to our involvement in the body of Christ with vigor and enthusiasm beyond even what we had before. I pray we will step up to teach, to encourage, to once more open our homes in hospitality, involve our children in the work and worship of the church. Don't let the rustiness of a year of distance keep God's kingdom from reaching the lost and encouraging the church. Praying and loving you all."

Withdrawal of Fellowship

What should a congregation do with a sexually immoral member who refuses to repent? The church should "*deliver such a one to Satan*" (1 Cor. 5:5). In other words, the local congregation must "*purge out the old leaven*" (1 Cor. 5:7). To state it another way, the church must not "*keep company with sexually immoral members*" (1 Cor. 5:9).

Do these commands apply to publicly known sins other than sexual immorality? Here is what Paul said. "*But now I have written to you not to keep company with anyone named a brother who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner — not even to eat with such a person*" (1 Cor. 5:11).

What should a congregation do with those brethren who cause division with false doctrine? Paul said, "*note them*" and "*avoid them*" (Rom. 16:17-18). The Book of Titus says, "*reject a divisive man after the first and second admonition*" (3:10).

What should a congregation do with fellow Christians who are living for Satan instead of for Jesus? Paul told the church at Thessalonica to warn them (1 Thess. 5:14). If they refuse to repent and continue to "*walk disorderly,*" what should a church do? Read Paul's words in 2 Thessalonians 3:6. "*But we command you, brethren, in the name of the Lord Jesus Christ, that you withdraw from every brother that walks disorderly and not according to the tradition which he received from us.*" Later in the same chapter we read, "*And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother*" (2 Thess. 3:14-15).

Why should the church withdraw fellowship from erring brethren who refuse to repent? One very obvious reason is to obey God. God's commands in this regard are clear. A second reason to withdraw fellowship from erring brethren who refuse to repent is to keep the church pure (Eph. 5:27). This is what Paul meant when he said, "*Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven...*" (1 Cor. 5:6-7). A third reason to withdraw fellowship from the disorderly is to make them feel ashamed in the hopes that such shame will cause them to repent (1 Cor. 5:5; 2 Thess. 3:14-15).

Erring Christians should lovingly be encouraged to repent. When it becomes clear they will not, then they should lovingly be withdrawn from. Once they have been withdrawn from, any further contact must be to admonish them in love to repent. This is God's command. This must be done.

Kevin Rutherford (Gospel Gazette Online, May 2021)

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/

May 2	Genesis 31—32; Psalm 121
May 3	Genesis 33—34; Psalm 122
May 4	Genesis 35—36; Psalm 123
May 5	Genesis 37—38; Psalm 124
May 6	Genesis 39—40; Psalm 125
May 7	Genesis 41—42; Psalm 126
May 8	Genesis 43—44; Psalm 127
May 9	Genesis 45—46; Psalm 128

"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 **23** contacts were made.

Announcements

- Today is our **First Sunday Fellowship Meal**.
- Johnny & Cindy will be gone this evening and Wednesday evening attending Focal Point. **James Fuller will be bringing the lesson this evening.**
- Make plans to attend the **congregational meeting, May 16.**

Upcoming Area Events

- May 2-6—**Focal Point** at San Marcos
- May 9-12—**Gospel Meeting** at Bangs (see bulletin board)
- June 8—**Summer Youth Series** begins at Bangs (Each Tuesday evening through the summer; we host August 10)
- June 27—July 1—**Junior Camp** (applications available)
- July 18-23—**Senior Camp** (applications available)

Is Giving an Act of Worship?

One of the questions lately raised about taking up a collection is whether giving is an act of worship. This question must be answered in the affirmative – without doubt and without apology. That giving is worship can be proved easily by a simple, straightforward understanding of the word “worship” and a clear explanation of the concept of giving.

An Explanation of Worship

Worship is paying homage or showing adoration toward deity; it is to praise and glorify. *“Give unto the Lord the glory due unto his name”* (Psa. 29:2) “Worship may be described as an expression of awe, devotion, and love – from man, the creature, to his Creator” (Wayne Jackson). Another important fact necessary to distinguish *what is worship* and *what is not* is this: Worship is prescribed by God, that is, He has given directions to man, showing him how to

pay homage, show adoration, praise and glorify Him (Jn. 4:24). Those actions that God has prescribed as a way of showing homage to Him are worship.

An Explanation of Giving

- The giving commanded in the New Testament is a prescribed action (1 Cor. 16:1-2).
- It was to be done when the saints assembled. If it were not done during a time when the church came together, the money would not have been collected in one place. Paul’s stated purpose in making the command is so the money would already be gathered when he arrived at Corinth (1 Cor. 16:1-2).
- This action was performed for the purpose of: (a) glorifying God (2 Cor. 9:11-13), (b) showing our love to Him (2 Cor. 8:8-9) and (c) meeting certain needs for others (Rom. 15:26).
- Notice that giving was also commanded in a discussion of the worship assembly of the saints (1 Cor. 11:17-16:2). 1 Corinthians 11:17 begins a discussion of the worship assembly – the time when the church came together into one place. The Lord’s supper is discussed in chapter 11:17ff. Chapter 14 shows how preaching and teaching, prayer and singing fit into our public assemblies. Chapter 16 gives us the prescription for how to give during the time we come together for worship.

Giving as an Act of Worship

As many have pointed out, worship often included the giving of gifts.

- In Numbers 18:11, the heave offering brought for sacrifice was called a “gift.”
- One of the tithes given by the Israelites was specifically associated with a feast they ate before God as worship (Deut. 12:17-19).
- Hebrews 5:1 reads, *“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.”*
- The wise men came from the east to worship Jesus (Mt. 2:2). They brought gifts (Mt. 2:11).
- In Philippians 4:18, the gift sent to Paul from the Philippians was called *“an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.”*
- Hebrews 13:16 reads, *“But to do good and to communicate [share, be generous] forget not: for with such sacrifices God is well pleased.”*

Once we understand what worship is, and we understand what giving is, it seems a little silly to ask if giving is worship. A much better question might well be this: “How could giving to God, as a demonstration of our love, in the prescribed place and time (the worship assembly), for the purpose of carrying out the mission of the church, be considered anything other than worship?”

1 Corinthians 16:1-2 Is Still Applicable Today

As amazing as it seems, some are questioning whether we can apply the commands in 1 Corinthians 16:1-2 to the church today. Some reason that this was a gift for a special need at the time (needy saints), and that it was never intended to become a pattern for **how** and **when** saints give today.

This reasoning is faulty and dangerous. The instructions given to the early church are set forth in Scripture for a reason. We must take such

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Celebrate

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



Records

	April 18, 2021	April 25, 2021
Bible Class	43	29
AM Worship	48 + [10]	36 + [10]
PM Worship	38 + [8]	29 + [8]
Wednesday PM	40 + [8]	31 + [6]
Contribution	\$1,745	\$1,665

Privileged To Serve

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

	This Week: 5/2/21	Next Week: 5/9/21		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<p>May 2021 Make Announcements: Don Smith Prepare Communion: Maninger Family Clean Building: Rany & Laura Huckaby</p> <p>June 2021 Make Announcements: Ken Maninger Prepare Communion: John Barnum Family Clean Building: John Barnum Family</p>	
Greeters	_____	_____		
Opening Prayer	Ken Maninger	Tom Wilcox		
Communion	Randy Huckaby, Chase Churchwell Dex Dennard, Kyle Duaine	James Fuller*, Daniel Edwards John Barnum, Ryan Settles		
Closing Prayer	Ryan Rudloff	Rafe Smith		
Attendance Cards	_____	_____		
Sunday PM:	Song Leader: Tom Wilcox	Song Leader: Dex Dennard		
Opening Prayer	Don Smith	Ken Maninger		
Scripture Reading	_____	_____		
Communion	Randy Huckaby	James Fuller		
Closing Prayer	John Barnum	Chase Churchwell		
Wednesday Devotionals:	May 5 Singing & Prayer Night (Mike)	May 12 Dex Dennard	May 19 Rafe Smith	May 26 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 May 2, 2021

Sunday Class 1 Corinthians 15:7
 Wed. Class Singing and Prayer Night

Reaching Out to the Unlovable (Mark 5:1-20)

Several years ago, a telephone company had an effective television advertising slogan: "Reach out and touch someone." The idea was that someone was waiting for a phone call, someone who would be overjoyed by such a call. The greatest "Reacher-Outer" who ever lived was Jesus Christ. Mark 5 presents a story about Jesus reaching out and touching a man – a man who was *unlovely* and *unlovable*.

I. The Reality (Mk. 5:1-5).

A. Real Problems.

B. Imagined Excuses.

How Jesus could have responded to this need.

1. "I'm too tired. It's late. I've had a long, hard day!"
2. "This is not My responsibility."
3. "This is not a good 'prospect' for conversion."
4. "Don't you know that there's a risk involved? If I try to help him, it probably won't do any good, and I could just end up making people unhappy with Me."

C. Real Concern.

What enabled Him to overcome the natural barriers that this man represented? *His love for people.*

II. The Response (Mk. 5:6-16).

A. Jesus' Might.

B. Jesus' Motivation.

1. He was sensitive to people's needs.
2. He was willing to start where the needy person was, not where He would have wished him to be.
3. He was willing to talk to the man – and to listen to his problems.
4. He was willing to rely on God's power.

III. The Results (Mk. 5:15-20).

A. A Man Changed.

B. Men Untouched.

C. An Area Taught.

It is possible that many of us know in our heads (intellectually) that we should reach out to others – even to the unlovable – to help them in their needs and to share the gospel with them. At the same time, it is possible that the message has never reached our hearts.

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guidelines as normative – providing a pattern for all Christians unless there is some conclusive contextual reason for seeing them in a more limited way. If we don't see it that way, then the New Testament cannot be a pattern. If the New Testament is not a pattern, then the chaos and division in the religious world is justified because we have no guidelines for what *church* and *worship* are all about. God is not to blame for the chaos and confusion in the religious world (1 Cor. 14:33). He has left us a pattern, and He commands us to follow it (2 Tim. 1:13).

Furthermore, the need that was met by giving is not a temporary need. Jesus said in Mark 14:7 that the poor would always be with us. The needs of the needy are part of pure religion. This was not simply a first century problem. It is an ongoing problem with which every century and every generation must deal. How do we go about meeting this need and fulfilling this obligation? How do we gather money to help the poor? God has not left us in doubt, for He has given us the pattern in 1 Corinthians 16:1-2.

1 Corinthians 16:1-2 authorizes a treasury, that is, a collective *store* of money. In Galatians 6, we see a context in which both giving to the poor and providing for the preaching of the Gospel come together. Verse 10 commands us to do good unto "all men." Galatians doesn't tell us *how* to fulfill this command. We are left to verses like 1 Corinthians 16:1-2 for guidance in *how*. Notice that Galatians 6:6 commands that *those* who are being taught should support the *ones* who do the teaching. Again, nothing is said about *how*, but the same pattern given for the support of the weak would also provide for the support that allows "those who preach the Gospel" to "live of the Gospel" (1 Cor. 9:14).

First Corinthians 16:1-2 is not only still applicable today, but also it is *binding* on us today. It is a means of showing our love and a beautiful, divinely prescribed act of worship to our great God.

Rusty Start (Gospel Gazette Online, May 2021)