



Contact Us:

3201 4th Street
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 2:30 PM
Worship 6:00 PM

Wednesday:

Ladies Bible Class..On Break
Bible Study 7:00 PM

Elders:

Gene Bannister..... Billy Chism

Deacons:

Mike Bannister..... Don Smith

James Thomas

Preacher:

Johnny McCaghren

Works We Support:

Cherokee Home for Children
Gospel Broadcast Network
Heart of Texas Bible Camp (Bangs)
House to House, Heart to Heart
Mission Printing
Rohan Jones, Africa
The Truth in Love
World Bible School

Time for Churches of Christ to Fellowship Other Groups?

There are many who charge those in churches of Christ of being arrogant because—for the most part—we will not fellowship those outside “our group.” They suggest it is time for churches of Christ to admit we are just another denomination, embrace other groups, and say, “We’re all headed to the same place; we’re just taking different roads to get there.”

This ecumenical push concerns me for many reasons. While I certainly cannot speak for anyone but myself, I have three questions for those who suggest we should fellowship every person who claims to be a Christian:

1. Shall We Abandon Logic?

One of the fundamental laws of logic is “the law of non-contradiction.” This “law” helps us understand that something cannot be true and not true at the same time. In other words, when a religious doctrine says something is true and another religious doctrine says that same thing is *not* true, they cannot both be right. Someone must be wrong. In the religious world today, we have *thousands* of contradictory doctrines. In order for us to believe every religious group is right, we would have to accept that religious doctrines could be true *and not true* at the same time. That’s simply illogical. So as politically incorrect as it may be, someone *must* be wrong.

Take for instance the fundamental issue of **baptism**. I teach that baptism is “for the forgiveness of sins” (Acts 2:38), that baptism—in a sense—“*saves you*” (1 Peter 3:21), and that baptism is the moment at which sins are washed away (Acts 22:16). But the vast majority of the religious world disagrees. They say baptism is *not* for the forgiveness of sins and that it has nothing to do with salvation. The law of non-contradiction helps us to understand that we can’t *both* be right; one of us has to be wrong.

Therefore, it would be illogical for me to teach that a person becomes a Christian when he is baptized for the forgiveness of sins and yet embrace, as my brother, someone who rejects being baptized for the forgiveness of sins. In embracing him in fellowship, I would essentially be holding to two contradictory doctrines at the same time.

2. Shall We Abandon Convictions?

Those who tell me churches of Christ must fellowship other groups say it is a matter of humility. They say we are being arrogant for not embracing everyone. “How dare you,” they say, “assume you are right and other people are wrong.” But doesn’t everyone assume their own position is right and that contradictory positions are wrong? Isn’t that what it means to be a person of conviction; to be confident that what you believe is true?

A person can be both confident and humble at the same time. You see, it is my conviction that a person who is not baptized for the forgiveness of his sins is not yet a Christian. I suppose I could be wrong about that. I have been proven wrong before and I’ll most likely be proven wrong about something again. But until someone can prove to me why my convictions are false, I have no choice but to stand boldly and confidentially upon them.

(Continued on page 2)

“And Jesus said to him, ‘Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost.’”

Luke 19:9,10

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



(Continued from page 1)

It seems it is becoming more and more popular to lack conviction and encourage others—under the guise of humility—to abandon their convictions as well. Is that really what God wants us to do? Does He really want us to be a people with no conviction? Does He want us to believe that Truth is unknowable; or worse, that there is no such thing as absolute Truth? Of course not.

God wants us to be a people who are anchored in Truth. He wants us to be a people who are bold and confident; without being arrogant or haughty. He does not want us to be “tossed to and fro by the waves and carried about by every wind of doctrine” (Ephesians 4:14). I’m humble enough to admit my position might be wrong, but not so lacking in conviction as to assume it couldn’t possibly be right.

3. Shall We Abandon Scripture?

This third question is the absolute most important point. The popular view of Scripture is that it is so vague, confusing, and open to interpretation that no one can truly figure out God’s will. What does such a view say about God? It says God is a poor communicator.

But I reject that view. I believe God is the perfect communicator. I believe God has communicated clearly and precisely. There is nothing wrong with how God communicated His will to mankind. The problem lies with our hearing, not His speaking. Paul says if we will be transformed by the renewing of our minds, we will be able to “discern what is the will of God” (Romans 12:2). God’s will is understandable, if we will be transformed in our thinking and submit ourselves fully to Him.

For instance, when it comes to baptism, how much clearer could God have been?

“Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ” (1 Peter 3:21, emphasis mine).

“Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:16, emphasis mine).

“For as many of you as were baptized into Christ have put on Christ” (Galatians 3:27, emphasis mine).

I’m not willing to claim I have arrived at a perfect understanding of God’s will. In fact, I’m quite confident that I have not. But there are matters in Scripture that are as clear as can be. Again, my convictions could be wrong, my logic could be faulty, but God’s word is never wrong (John 17:17). Until someone can show me that baptism is NOT “for the forgiveness of sins” (Acts 2:38), I cannot change my mind or embrace those who reject this simple truth.

Can There Ever Be Unity?

I desperately want unity. I desperately want all who believe Jesus is the Christ to be one. More importantly, that’s what Jesus wants (John 17). But in order for that to happen, we must come to an agreement on some things first; namely, how a person becomes a Christian in the first place.

Please understand what I’m saying here. Every disagreement should NOT be a matter of fellowship. Some matters are “weightier” than others (Matthew 23:23). One extreme says, “No matter how vast our differences, we are all Christians. There is no such thing as apostasy or heresy.” But on the other end of the spectrum, there are those who say, “If you and I disagree – on anything – one of us is not really a Christian.” We must avoid the illogical position that everyone is right, while also avoiding the other—equally unbiblical—extreme.

I’ve said it before and I’ll say it again, a sign above a church building door does not make a congregation a church of Christ. A congregation of people is a church of Christ if they are Christians and are following Christ. I am more than happy to embrace, in Christian fellowship, anyone who is a Christian and is doing their best to live for Him.

And with those who are not yet Christians, I want a dialogue. I want to study through these issues. I want us to come to a common understanding. If I’m the one who is wrong, then show me where I’m wrong and I’ll change my mind. But please don’t ask me to abandon logic, conviction, and Scripture in order to say everyone is right.

Wes McAdams, via www.radicallychristian.com

Television

The Truth In Love (Robert Dodson)

Sunday @ 7:00 am on KTAB

In Search of the Lord’s Way

Sunday @ 7:30 am on KTAB

Gospel Broadcasting Network

Sunday @ 6:30 am on Dish:267, DirectTV:376

Radio

Preaching the Word (Michael Light)

Sunday @ 9:00am on KOXE 101.3

Internet

TheGospelRadioNetwork.org

Gospel Broadcasting Network

Gbntv.org and on Roku

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 Study Schedule

Sunday 7/13:	Deut. 3-4
Monday 7/14:	Deut. 5-7
Tuesday 7/15:	Deut. 8-10
Wednesday 7/16:	Deut. 11-13
Thursday 7/17:	Deut. 14-16
Friday 7/18:	Deut. 17-20
Saturday 7/19:	Deut. 21-23

“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

- ◆ Each Sunday night immediately before the evening worship. Last week **35 contacts** were made.

Special Announcements

- ◆ **July 27—Ice Cream Social** after evening service. Bring ice cream or snacks and enjoy a time of fellowship.
- ◆ We will be hosting the area **Summer Youth Series here August 12th**. Wes McAdams from Baker Heights in Abilene will be our guest speaker.
- ◆ We have set the date for our **Fall Gospel Meeting—October 5-8**. Johnny will be preaching and the theme will be “The Scheme of Redemption.”

In The Area

- ◆ **July 15 SYS @ Hico**—“Keep God’s Commands from Your Youth”
- ◆ July 20-25—**Senior Camp**
- ◆ July 29 **SYS @ Gordon**—“Trusting God from Your Youth”
- ◆ Aug. 5 **SYS @ 5th & Grape**—“Proving Yourself from Your Youth”

The Importance of Good Singing

I would never tell a “bad” singer to sing more quietly, or not at all. The Bible commands that we “*make a joyful noise to the Lord*” (Ps. 100:1). The crucial instrument in worship is the heart, not the voice! If this were not true, we would just as well broadcast a recording of professional singers while we who worship sit and listen. The key to worship is that we offer our own voices in

praise to God.

So, you might ask, is good singing a concern at all? After all, God judges the heart, not the voice. We sense that good singing lifts the spirits of those who sing. We are human, after all. This was the challenge Isaac Watts faced in his day: “The singing of God’s praise is the part of worship most closely related to heaven,” he declared, “but its performance among us is the worst on earth.”

It was apparently a problem in the early days of the Restoration Movement, too. The first instrument to be used in churches of Christ was at the Midway congregation in Kentucky. A small melodeon was introduced in worship. The reason? According to the preacher, L.L. Pinkerton, the cause was the poor quality of their singing. “It scared even the rats from worship, he said” (Bill Humble, *The Story of the Restoration*, p. 58).

Poor singing is never an excuse for inserting an unbiblical practice in worship, however. A far superior response would be to improve our singing. Congregational singing must be attended to, or else it will suffer atrophy. Allow me to put my song leader’s hat on for a moment and make some observations.

- Church leaders should teach the spiritual importance of singing. We should articulate its role and function in worship. What is its purpose? Do we praise God or teach and admonish each other? What kind of hymn renders healthy teaching?

- Take a look at your songbook. First, read the preface. I have found some distinctly insightful things said about hymns by our hymnbook editors.

- Forget – oh please, please, forget whether a song is new or old. How silly (and harmful) is it to disdain a song because it was written 200 years ago, or last year. Could we please ask better questions of our songs?

- Are the words biblical? If not, the discussion is over. We don’t sing it in worship. If the words are biblical, write down the Bible passages it reminds you of (on a paper, of course, not on the hymnbook, unless the hymnbook is your own).

- Is it a song of praise, prayer or edification? Put the song in a category. That would compel you to think about the hymn, something we rarely do. Thinking about the song might save us from singing an unbiblical song, or, positively, it might make the biblical songs meaningful.

- In a bygone era we used to have singing schools, where we were taught rudimentary music, how to sing in parts, and new songs. We don’t anymore, and frankly, it shows.

- Can we worship while singing the melody exclusively? Of course we can! But hymn writers have used their talents to write music that emphasizes the words of the song. I feel certain that is one reason why God allowed us to use song (and not just recited words) in worship. One example: Robert Lowry’s great hymn “Up From the Grave He Arose” utilizes music that is gentle and contemplative when speaking of Jesus’ death and burial, but his music soars in the chorus when speaking of Jesus’ resurrection: The words “He arose! He arose!” are sung at the tops of our voices. This is hymn writing done well, but the effect is lessened when not sung the way the author wrote it.

- Listen to a good singer near you. Follow him, learn the part. I believe that almost anyone can learn to sing better.

“Do your best,” Paul urges us, “to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Timothy 2:15).

When did God start accepting less than our best?

Stan Mitchell, via *Forthright Magazine*

Celebrate

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

July Birthdays: Jason Warman (6), Mariah Martinez (8), Chase Churchwell (11), Cindy Fuller (12), Steven Martinez (13), John Barnum & Jack Hill (26).

July Anniversaries: None.

Mistakes? Left Out? Let Johnny know...



Records

	June 29, 2014	July 6, 2014
Bible Class	48	56
AM Worship	76	72
PM Worship	40	48
Wednesday PM	34	49
Contribution	\$1,701	\$2,007

		This Week: 7/13/14	Next Week: 7/20/14		
Sunday AM:		Song Leader: Mike Bannister	Song Leader: Mike Bannister	July 2014 Make Announcements: Don Smith Prepare Communion: Peggy Moore Clean Building: John Barnum Family Keep Grounds: James Fuller August 2014 Make Announcements: Joe Dennis Prepare Communion: Don & Darlene Smith Clean Building: Cindy Fuller Keep Grounds: Tom Wilcox	
Greeters	Gene & Barbara Bannister	Mileen & Ashley Kahlich			
Opening Prayer	James Fuller	Gene Bannister			
Communion	John Barnum, Garrett Barnum Tom Wilcox, Kevin Wilcox	James Thomas*, James Fuller Ken Maninger, Chase Churchwell			
Closing Prayer	John McCaghren	Joe Dennis			
Attendance Cards	Chase Churchwell	Caleb Dennis			
Sunday PM:		Song Leader: James Fuller	Song Leader: Tom Wilcox		
Opening Prayer	Hank Wheeler	Don Smith			
Scripture Reading	Allen Griffith	Hank Wheeler			
Communion	Tom Wilcox	James Thomas			
Closing Prayer	Billy Chism	Allen Griffith			
Wednesday Devotionals:	July 16 Joe Dennis	July 23 Allen Griffith	July 30 Singing Night	August 6 Tom Wilcox	

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 July 13, 2014		Sunday Class Being A Member of the Body of Christ	Wednesday Class Mark 12-13
<p align="center">Studies in Luke—Zacchaeus—19:1-10</p> <p>By this point in our study it probably comes as no surprise that Luke focuses more attention on Jesus' teaching on riches and rich men than any other gospel writer. To this point, all of the rich we have encountered have been condemned because of their attitude toward their riches. Zacchaeus is a delightful exception.</p> <p>◆ Zacchaeus the man</p> <ul style="list-style-type: none"> • A resident of Jericho • A chief tax collector and was rich • Small in stature • Wanted to see Jesus • Did not go unnoticed by Jesus: "Zacchaeus, hurry and come down, for I must stay at your house today" (5) <p>◆ Due to his encounter with the Lord, a great change took place: "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold" (8)</p> <p>◆ Notice the contrasts:</p> <ul style="list-style-type: none"> • Contrast the change of heart in Zacchaeus with the self-righteous attitude of the Pharisee in the parable of the Pharisee and the tax collector (18:9-14) • Contrast the happiness of Zacchaeus because salvation came to his house with the sadness of the rich ruler who would not part with his riches • Contrast the man rich Jesus had sent away empty (1:53), with Zacchaeus who was not sent away empty <p>◆ Why did Jesus pick the house of one of societies undesirables? "For the Son of Man came to seek and to save the lost" (10)</p> <p>Once again we see that it is not whether a man is rich or poor that secures him heaven or consigns him to hell. It is where he places his trust, his attitude toward his possessions and what he does with what he has.</p>		<p align="center">Daniel—Introduction & Chapter One</p> <p>◆ Introduction</p> <ul style="list-style-type: none"> • The principle character of the book, and most like writer, is Daniel • The events were recorded in the time they happened—605-536 B.C. • Theme: God Rules The Nations • Primary purpose—to show the sovereignty of God in dealing with nations and kingdoms • Predictive purpose—to clearly set forth the establishment of God's eternal kingdom <p>◆ Expedition of Nebuchadnezzar against Jerusalem (1,2)</p> <ul style="list-style-type: none"> • Daniel in first wave of captives—605 B.C. <p>◆ Exiled Daniel and companions introduced to the king's court (3-7)</p> <ul style="list-style-type: none"> • The king's call of certain of the children of Israel (3,4) • The king's appointment of food and drink (6) • Daniel and his three friends among those who were called (6,7) <p>◆ Energetic Faith: "Daniel purposed in his heart" (8-16)</p> <ul style="list-style-type: none"> • Daniels uncompromising faith lead to courage <ul style="list-style-type: none"> ◦ Daniel's resolve (8-10) ◦ Ten days of proving (11-16) • Example: The very nature of faith demands courage! <p>◆ Entrance into the king's service, growth of knowledge and grace (17-21)</p> <ul style="list-style-type: none"> • The attainments of Daniel and his three friends were the gifts of God (17) • Daniel, Shadrach, Meshack and Abed-nego summoned to the court of the king (18-20) <ul style="list-style-type: none"> ◦ They were "ten times better than all the magicians" • Daniel was there until the "first year of King Cyrus" (21) 	