

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



September 20, 2015

Contact Us:

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Meeting Times:

Sunday:

Bible Study9:45 AM
Worship10:40 AM
Care, Inc. Service 2:30 PM
Worship 6:00 PM

Wednesday:

Ladies Bible Class.10:00 AM
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

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

On Reasoning Properly

It is important that we, as God's children, reason properly from the Scriptures in giving our defense of the faith that we might answer aright those who would seek a greater understanding of the Will of God and thereby seek to draw near unto Him. There are many questions posed of religious thinkers each day, and while we do not question the sincerity of the questioners or the ones offering the answers, we think it to be tragic that different and even contradictory answers are given to the same question and no effort is made to comply with principles of sound reasoning. The idea of "Truth" is quickly disappearing from the world—the religious world, and even from the body of Christ (the church).

Paul commanded, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21-22). Prove as used here means, "to test, prove, with the expectation of approving" (Vine 3:226). This passage requires everyone who would please God to test, examine, and try by comparing assertions to the evidence available from God's Word every matter pertaining to life and godliness (2 Pet. 1:3). Having submitted each issue of life to such an examination, if it is found to be true we are to "hold fast" to it, thus we are to accept and be governed by it. If, however, upon such a consideration of the pertinent characteristics of the assertion and the pertinent portions of evidence, we should find that the deed or doctrine is not a thing which is acceptable to the Lord (that is, it is not supported by the available evidence), we are to abstain from it or have no part of it either in principle or in practice. This passage offers us basically the Biblical version of the Law of Rationality, which is otherwise stated: Draw only such conclusions as are warranted by the evidence. Peter (1 Pet. 3:15) tells us to give an "answer," or an apology (as defined properly—a logical justification) to any man who asks of us a **reason** (that is, a **logical justification** of the actions in which we engage or the doctrines we believe and teach). We cannot obey either of these passages of Scripture unless we, as suggested by the title of this article, "reason properly."

If we are seeking a proper determination concerning whether a thing or doctrine is pleasing unto God or not, we must turn to the body of evidence which is inspired of God and offered for the purpose of instructing us in such matters (1 Cor. 2:9ff; 2 Tim. 3:16-17; John 12:48; Rev. 22:18-19; etc.). The process whereby this trying and drawing of conclusions concerning the thing or doctrine is accomplished is known as logic. Logic is defined as "the science of the relationship of propositions (evidence) and conclusions." In the course of **proving "all things,"** we will employ many methods, but chief among them is the formation of valid and sound arguments. Argument is an often misused, presumably misunderstood, word. There is a world of difference between an **argument** and a **fuss**. One **fusses** when he **wrangles** with another over a point of perceived (?) **disagreement** without precisely stating the matter of division and seeking a proper definition of the terms and endeavoring to, by use of sound arguments, change the thinking (and thereby the actions) of the other. An **argument**, properly, is the **putting together of a number of propositions** (evidence, premises) and the **drawing of a conclusion based upon** that evidence.

To use **propositions**, one must know what they are thus the following definition is offered: A proposition is a **statement which says that something either is or is not the case**. Propositions begin as assertions, even if they appear to be self-evidently true; that is, **absent the proper arguments and evidence to support them** (even if all parties seem to be predisposed to accept them) technically they are in the initial setting forth of the proposition assertions as yet unsupported by proper argumentation and evidence. When putting together an argument one endeavors first to determine whether or not (that is, he takes steps to ensure that) the argument is **valid**. To say that an argument is valid is to say that **if the propositions are found to be true, then the**

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"But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For it is better, if it is the will of God, to suffer for doing good than for doing evil."
1 Peter 3:15-17



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conclusion suggested by the argument in reality **does follow**. (Thomas Warren suggested) the following illustration of a valid argument: (1) All cars are Fords. (2) All Fords are green. (3) Therefore, all cars are green. Let us apply the rule of argumentation to this set of premises and determine whether it is a valid argument. If all cars are Fords, and if all Fords are green, it does naturally follow that all cars would be green. Since **the conclusion does follow** if the premises are true, this argument is **valid**. However, when **the matter of the truthfulness of the premises** is tested we see that, though the argument is valid, these premises are false. It is not the case that all cars are Fords, and it is not the case that all Fords are green. There are several makes of cars in addition to Fords, and there are many colors of Fords (and other cars also) available. So, **the premises being false**, even though the argument is valid, **it fails the test of "soundness."** A **sound argument** is an argument which is **valid** and the **premises** of which have been **proven to be true**. Something is **true** when it **properly and correctly describes** a thing as it is in **reality** (either in the past, present, or future).

It is necessary for us to understand **how the Bible teaches** things if we are to properly reason from the Scriptures. We must acquaint ourselves with the difference between **explicit teaching** and **implicit teaching**. To say that the Bible teaches something **explicitly** is to say that the Bible teaches this (or says this) **in so many words**. For example, *"In the beginning God created the heaven and the earth"* (Gen. 1:1). That is an *explicit* statement.

From time to time we see **two explicit statements conjoined** in the form of an **argument**. In the following example we have an explicit statement from the Scriptures coupled with an explicit statement

from life: (1) Without faith it is impossible to please Him (cf. Heb. 11:6). (2) Joe has no faith. These are explicit statements, or, **they simply represent what is known to be the case**. Were we to try **to draw a conclusion** from these explicit statements, we would employ the principle of **implicit teaching**. For example: (1) Without faith it is impossible to please Him. (2) Joe has no faith. (3) Therefore Joe cannot please God. The first two explicit statements are true. We referred the reader to Hebrews 11:6 to justify number 1, and we would affirm (hypothetically) that it has been established that Joe has no faith. **If** premise number 1 is **true** and **if** premise number 2 is **true** **then** premise number 3 would naturally **follow**, and therefore **the argument is valid**. Premise number 1 is true, and premise number 2 is true, therefore premise number 3 (the conclusion) is also true. **We may have as much confidence in the truthfulness of premise number 3 as we may have in premises number 1 and number 2**. It is **not possible** for premises number 1 and number 2 to be true and the conclusion (number 3) to be false. To deny number 3 is to deny either number 1 or number 2, or it is to deny both number 1 and number 2. The premises imply number 3 and we may properly (indeed we must) infer it to be so, because it follows and must be true if the premises are true.

The **"law of excluded middle"** must also come into play (and necessarily will, whether we recognize it or not) in our quest for the truth concerning the issues of life. Simply stated, the "law of excluded middle" is: **Every precisely stated proposition is either true or not-true** (false). An example of a precisely stated proposition would be: Tom is either white, or not-white. We would, in proving this, need to go about the business of **defining** who is meant by the name *Tom*, and we would then define *white* specifically. If these definitions are proper, there will be **no middle**

ground between "white" and "not-white." We then would **compare** the characteristics of Tom with the definition of white and draw the conclusion that Tom is either white or not-white. We must be careful to properly define our terms, and we must **avoid** the temptation to overreach and grow careless in our statement of the premises and definitions. An example of such an error would be: Tim is either white or black. Such is an **imprecisely stated proposition**, for there are more choices (possibilities) than just white or black. He may be white, he may be black, or he may be Hispanic, Oriental, or any one of a number of other colors, but he either "is" or "is not" any one color.

Let us set forth an argument in an effort to illustrate the principles of **validity, soundness, explicit teaching, and implicit teaching**, and let us do it in terms that apply to all men. Let us take the explicit statement of John 3:5: *"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."* By *"born of water and of the Spirit"* we mean baptism in water (cf. Acts 2:38; 1 Cor. 12:13; 1 Pet. 3:21). By *"kingdom of God"* we mean the church (Mt. 16:18-19, wherein Jesus used kingdom and church interchangeably). By *"cannot enter"* we mean that he is refused admittance into. Let us take also the explicit statement—Billy has not been born of water and of the Spirit. Now let us put this into the form of a logical argument complete with a conclusion: (1) Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. (2) Billy has not been born of water and of the Spirit. (3) Therefore, Billy is not in the kingdom of God. Is this a valid argument? If it is the case that entrance into the kingdom of God is predicated upon being born of water and of the Spirit, and if Billy has not been born of water and of the Spirit, then it would follow that Billy is not

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Television

The Truth In Love (Robert Dodson)

Sunday @ 7:00am on KTAB

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

Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)

Sunday @ 10:30am 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

Sept. 20	Haggai 1-2
Sept. 21	Zechariah 1-7
Sept. 22	Zechariah 8-14
Sept. 23	Esther 1-5
Sept. 24	Esther 6-10
Sept. 25	Ezra 7-10
Sept. 26	Nehemiah 1-5
Sept. 27	Nehemiah 6-7

"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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in the kingdom of God. It is, then, a valid argument. To test the soundness of the argument we have only to determine if our premises are true, and upon examining John 3:5 and Billy's life we determine that the premises are true. We see then that the argument is both **valid** and **sound**. The **conclusion** then **properly represents truth**, that is, it **correctly describes reality**.

Let us see another example: (1) Those in the church will be carried to heaven and presented by the Son to the Father (Eph. 5:25-27). (2) Sally is not in the church. (3) Therefore, Sally will not be presented by the Son to the Father in heaven. The **argument** is **valid** (the conclusion follows the premises, provided they are true). The argument is **sound** (that is, an appeal to the evidence justifies the truthfulness of the assertions that are made, the evidence being the Bible and Sally's life). Therefore, it is true that Sally will not be carried into heaven.

Let us see another: (1) There are only two destinations awaiting all men in the after-a-while, heaven or hell (Mt. 25:46). (2) Sally is not in that number in which is headed for heaven. (3) Therefore, Sally will go to hell (if she dies in the condition in which she is in this hypothetical argument). It is a **valid argument**, the conclusion naturally following the premises, and it is a **sound argument**, the premises being true. Therefore, the truthfulness of the conclusion (i.e., that Sally will go to hell) is sustained.

The real purpose of this exercise has been to introduce to you the principles of sound (proper) reasoning and to urge you to seriously consider your own final destiny. Have you been born again? Are you in the church (kingdom)? Are you headed for heaven? If not, will you not hear and believe the truth (Heb. 11:6), repent of sins (Luke 13:3), confess Christ (Acts 8:37), and be properly baptized (1 Pet. 3:21)? Will you not then be faithful even unto death (Rev. 2:10)?

Tim Smith (deceased),
Defender, Sept. 2015

Celebrate

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

September Birthdays: Jean Hamann (3), James Fuller (6), Emily Ochoa (11), Gene Bannister (16), Billie Ford (17), Frank Alexander (19), **Matthew Ochoa (20), Allen Bland (23), Cindy Proud (26)**, Garrett Barnum (27), Matthew Howell (28), Jimmy Seale (29).

Mistakes? Left Out? Let Johnny know...



Records

	Sept. 6, 2015	Sept. 13, 2015
Bible Class	40	45
AM Worship	61	58
PM Worship	49	43
Wednesday PM	42	46
Contribution	\$2,547	\$1,626

This Week: 9/20/15		Next Week: 9/27/15		September 2015 Make Announcements: John Barnum Prepare Communion: Lisa Greer Clean Building: Huckaby / Bland Hostess Committee: Laura Huckaby's group October 2015 Make Announcements: James Fuller Prepare Communion: Allen & Linda Griffith Clean Building: Fuller / Stultz / Bridges Hostess Committee: Laura Huckaby's group
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister		
Greeters	Fuller Family	Dennis Family		
Opening Prayer	Tom Wilcox	James Fuller		
Communion	Allen Griffith*, Hank Wheeler Ken Maninger, Chase Churchwell	Joe Dennis*, Caleb Dennis Randy Huckaby, Tom Wilcox		
Closing Prayer	Randy Huckaby	Gene Bannister		
Attendance Cards	Chase Churchwell	Caleb Dennis		
Sunday PM:	Song Leader: Tom Wilcox	Song Leader: Ken Maninger		
Opening Prayer	James Fuller	Allen Griffith		
Scripture Reading	Allen Bland	Hank Wheeler		
Communion	Allen Griffith	Joe Dennis		
Closing Prayer	Don Smith	James Thomas		
Wednesday Devotionals:	September 23 Allen Griffith	September 30 Singing Night	October 7 Prayer Night	October 14 Gospel Meeting

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 September 20, 2015	Sunday Class Acts 13:16ff Wednesday Class Ezekiel 21:1ff
<p style="text-align: center;"><u>The Limitation of Faith</u></p> <p>To say that a thing has limitations is not an attempt in any way to relegate its importance, nor to diminish its efficacy. To acknowledge limitations is to recognize what a thing is designed to do – thus preventing a misuse of a thing which could result in disastrous consequences.</p> <p>I. What Is Faith?</p> <p>A. The English word "faith" is translated from the Greek noun <i>pistis</i> – "Conviction of the truth of anything" (Thayer).</p> <p>B. "Believe" (<i>pisteuo</i>) and "faith" (<i>pistis</i>) are basically the same word and are used interchangeably in the Bible.</p> <ol style="list-style-type: none"> "Believe" is the verb form of the word – "faith" is the noun form. The words can be used interchangeably and are, in fact, used that way in the Bible (Example – Mt. 8:10,13). <p>C. Believing God.</p> <ol style="list-style-type: none"> A simple definition of faith is that faith is simply "taking God at His word" (Heb. 11:6). When one really believes in God – he must be convinced that God's word must be true and, therefore, must be obeyed. <p>D. Faith is to create this reliance and trust in God and in God's word.</p> <p>II. Faith's Limitations.</p> <p>A. Is the conviction that God exists and that God is to be taken at His word the only things necessary for salvation? Faith alone?</p> <p>B. Faith and Obedience.</p> <ol style="list-style-type: none"> Faith is not obedience (Heb. 11:30). Faith is essential to salvation – obedience is essential to salvation. <p>C. Faith and Repentance.</p> <ol style="list-style-type: none"> Faith is not repentance – nor can it take the place of repentance. Repentance is a change of mind that produces a change in life. <p>D. Faith and Baptism – God never designed faith to remit sin.</p> <p>E. Faith, Hope and Love.</p> <ol style="list-style-type: none"> While all three are closely tied together – they still exist separate and apart from one another. Faith is a great thing – but it has limits. <p>In each of these examples we can see that faith is essential, but faith cannot save by itself. Faith can only do what it was designed by God to do – nothing more. Have a saving faith, but do not expect to be saved by faith.</p>	<p style="text-align: center;"><u>John Chapter 13</u></p> <p>Jesus washes His disciples' feet and predicts both Judas' betrayal and Peter's denial.</p> <p>I. THE WASHING BY JESUS (1-17): He washes the feet of His disciples.</p> <p>A. The Passover Feast (1).</p> <p>B. The Plot (2): Satan influences Judas to betray Jesus.</p> <p>C. The Particulars (3-5).</p> <ol style="list-style-type: none"> <u>Jesus wraps a towel around His waist and pours water into a basin</u> (3-5a). <u>He begins washing their feet</u> (5b). <p>D. The Protest (6-11).</p> <ol style="list-style-type: none"> <u>Peter</u> (6-8a): "You shall never wash my feet!" <u>Jesus</u> (8b): "If I do not wash you, you have no part with Me!" <u>Peter</u> (9): "Lord, not my feet only, but also my hands and my head!" <u>Jesus</u> (10-11): "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." <p>E. The Pattern (12-17): The disciples should do for others what He has just done for them.</p> <p>II. THE WARNING BY JESUS (18-38): Jesus now makes three troubling predictions.</p> <p>A. In regard to Judas's defection (18-30).</p> <ol style="list-style-type: none"> <u>The Scripture</u> (18-25): Jesus quotes from Psalm 41:9, which predicts His betrayal. <u>The Sign</u> (26-30): Jesus says the one sharing the bread with Him is the traitor. <p>B. In regard to Jesus' departure (31-35).</p> <ol style="list-style-type: none"> <u>He must leave</u> (31-33). <u>They must love</u> (34-35): He commands them to love one another as He has loved them. <p>C. In regard to Peter's denials (36-38): Jesus says that before the rooster crows, Peter will deny Him three times!</p>