

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



October 1, 2017

Contact Us:

3201 4th Street
Brownwood, TX 76801
325-646-7102
www.4thstreetcoc.org
office@4thstreetcoc.org

Meeting Times:

Sunday:

Bible Study 9:45 AM
Worship 10:40 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.

Humble Beginnings

In the *Millennial Harbinger* of January 1842 (Volume VI, Number I), Alexander Campbell, one of the leading voices in pleading for a restoration of original New Testament Christianity, looked back to the earliest days of the movement and gave a recap of a sermon he preached "under an oak" some eight miles from Bethany, Virginia (now West Virginia) in June of 1811 when he was 22 years old. Below are excerpts from the article by Campbell in which he gives the background to his sermon titled "Humble Beginnings." Following that are excerpts from the sermon itself in which Campbell set forth some of the principles upon which he and others were launching out in the establishment of an independent congregation based on the New Testament alone. This was before any of the group had come to be immersed. ("We were all then Pedobaptists," Campbell acknowledges, meaning they had been sprinkled as infants or very young children), thus indicating the infancy of the movement. Excerpts are in Campbell's own words (as well as his spelling and punctuation), not the words of some Restoration Movement historian giving his spin, twist, or "interpretation" of what Campbell wrote and said about the event.

"In retrospecting our course, and in collecting documents connected with the history of reformation principles, amongst the few memorabilia of early beginnings I have yet extant the exordium, or a part of the exordium and some of the details of a discourse pronounced under an oak, eight miles from our present residence, in the month of June, 1811, (2d Lord's day, I think,) with a special reference to the organization of a new church (i.e., local congregation, hf), founded on the New Testament alone, and meeting for the first time to commemorate the Lord's death stately on every Lord's day. The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs. We were all then Pedobaptists...."

Following are excerpts from the sermon itself in which Campbell begins to articulate the principles upon which he and those gathered with him set forth to restore what he would later call "the ancient order of things." Read these remarks and reflect soberly on their significance. Remember, too, that Campbell was only twenty-two years old, yet what a grasp of things he already possessed!

"The present partyism is a disgrace to our profession. It is fatal to the progress of piety and truth. Ignorance and superstition, enthusiasm and fanaticism, are the fruits of these human institutions, which have displaced the Bible or refused to admit it as its own interpreter. The key of knowledge is virtually taken away, and ages of darkness are again spreading their sable wings over a slumbering world. We must awaken from this sleep of death—this fatal lethargy that has seised the body ecclesiastic. Men are fighting about chimeras, loving and hating, approbating and disapprobating one another for reasons they do not comprehend, and, if comprehended, they would blush to see the illusions and phantoms that have bewildered them.

"We believe the Bible to be God's own book, and well adapted to the ends of its existence. It is a lamp, and gives light. It makes the simple wise. 'The law of the Lord is perfect, converting the soul. The testimony of the Lord is pure, enlightening the eyes.' 'All scripture given by inspiration of God, is profitable for doctrine, reproof, correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for all good works'—'able to make one wise to salvation.' It is a perfect book.

"We commence our career as a church under the banner of 'The Bible, the whole Bible, and nothing but the Bible,' as the standard of our religious faith and practice. We have our

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own opinions; but these we shall hold as private property. The faith is common. Our inferences and opinions are our own. If our brother asks for them, we may tender them; but must not force him to accept them. This is the very essence of Popery....

"For what are we here convened? To worship God, to commemorate the Lord's death and rising again, and to grow in grace, in favor with God and men, by growing in Christian knowledge and in the practice of the Christian duties—to follow peace with all men, and holiness, without which no man shall see the Lord—to bear with one another's weaknesses, and to maintain unity of spirit in the bonds of peace....

"We shall begin with the Acts of the Apostles, and as they intimate the apostolic doctrine and practice we shall follow these. In Jerusalem the church began. To Jerusalem we must then look for a fair beginning. Whatever we have got in our faith and practice which they had not, we shall return to the rightful owners. What they had and we have not, we shall append to our inventory of Christian duties and Christian excellencies. Meanwhile, we shall assist each other in getting rid of our prejudices and errors as soon as we can, and 'whereunto we have already attained, we shall walk by the same rule and mind the same thing;' and if we live in peace, the God of love and peace shall be with us: for he has promised it...."

Words deserving of serious and sober reflection yet today!

Hugh Fulford

Don't Just Take the Bible Literally

Skeptics and non-believers frequently look for "gotcha" moments to pin on Christians. One of their favorite questions is, "Do you take the Bible literally?" – hoping you will say "yes." And before that "yes" leaves your lips, their response is ready:

- "So you believe only 144,000 thousand will be saved?" (alluding to Rev. 7:1-7; 14:1-5).
- "So you believe we should all drink Jesus' blood and become cannibals?" (referencing Matt. 26:28-29).
- "So you think you should hate your family members? (pointing to Luke 14:26).
- "So why haven't you plucked your eyes out?" (citing

Matt. 5:29).

- "So should parents be stoning their kids today?" (misunderstanding Lev. 20:9).

The only problem is, we shouldn't take the Bible literally – at least not in that sense. Next time someone asks if you take the Bible literally, say, "**Not exactly, but I do believe everything in the Bible is true.**"

This is not just an "I see what you did there" trick. This is an important point for us to understand. **Not everything in the Bible is meant to be understood literally, but at the same time God's Word is always totally true.** There is not a single problem, contradiction, or failure contained in Scripture.

"Every word of God proves true; He is a shield to those who take refuge in Him" (Prov. 30:5).

"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16-17).

There is not a single falsehood in all of Scripture. It completes us. God has revealed His truth in all 66 books of the Bible in several beautiful ways.

- Sometimes God speaks **poetically**. In Psalm 19:3-6, God's comforting care is described as a hen protecting her chicks – with her wings lovingly protecting her children from predators and the elements. Of course, this is just poetic license. God is not literally a big bird.
- Sometimes God speaks **metaphorically**. The parables of Jesus, for example, are metaphors. When Jesus says we must build our house on the rock (Matt. 7:24-27), He is not giving architectural advice; He is teaching us to build our lives on His Words instead of the popular wisdom of culture.
- Sometimes God speaks **synecdochically**. A synecdoche is a part used to symbolize the whole or the whole for the part. Today, "ABCs" is a synecdoche for the alphabet. When we say, "Germany won the World Cup in 2014," we don't literally mean the entire country of Germany won the World Cup (FIFA supposedly has rules, after all). Likewise, if we want to enjoy "eternal life," we need to do more than merely

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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

Oct. 1 Jeremiah 1-2; John 9-10

Oct. 2 Jeremiah 3-4; John 11-12

Oct. 3 Jeremiah 5-6; John 13-14

Oct. 4 Jeremiah 7-8; John 15-16

Oct. 5 Jeremiah 9-10; John 17-18

Oct. 6 Jeremiah 11-12; John 19-20

Oct. 7 Jer. 13-14; John 21; Acts 1

Oct. 8 Jeremiah 15-16; Acts 2-3

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."



Visitation Meeting

- ◆ Each Sunday night immediately before the evening worship. Last week **48 contacts** were made.

Announcements

- ◆ **First Sunday Fellowship Meal Today.**
- ◆ **Our Gospel Meeting is only two weeks away! Flyers** are available at both exit doors.

Upcoming Special Events at 4th & Stewart

- ◆ October 15-18—Fall Gospel Meeting w/ Dave Rogers
- ◆ November 4—Ladies’ Day w/ Lasha Dennis

Other Opportunities to Learn and Grow

- ◆ Oct. 8-11—Lubbock Lectureship (Southside). *“Rightly Dividing the Word of Truth.”* See flyer on bulletin board.
- ◆ Oct. 14-15—Back to the Bible Lectures @ Hamilton
- ◆ Oct. 21—Ladies’ Day @ 9th & Main (San Angelo) w/ B. J. Rollo & Jennifer Webster. *“Vessels of Honor and Sanctification”*
- ◆ Oct. 28—Ladies’ Day @ Goldthwaite w/ Casey Keith
- ◆ Nov. 5-8—Gospel Meeting @ Bangs w/ Foy Forehand

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“believe” (John 3:16) – our belief needs to cause us to obey by repenting and being baptized (Acts 2:37-38). “Belief” can be a synecdoche for God’s entire plan of salvation.

- Sometimes God speaks **rhetorically**. Did literally all of the Judas’ intestines spill out (Acts 1:18-19)? I doubt it. Did literally all of Israel gather around Jeremiah in the temple (Jer. 26:9)? No. Did literally all of Jerusalem and Judea go out to hear John the Baptizer (Matt. 3:5)? No, but a large number did. Did every single animal, bird, and insect appear on the sheet in Peter’s vision (Acts 10:12)? It is unlikely.
- Sometimes God speaks **anthropomorphically**. Mankind is not capable of grasping the magnitude of God, and therefore God must ascribe human characteristics (such as human physique and human-like emotions) to Himself in order for us to understand Him. For example, when man sinned, our omniscient God did not literally regret creating man and He did not literally repent (Gen. 6:6). This figure of speech is just used to vividly paint God’s displeasure of our rebellion against Him.
- Sometimes God speaks **literally**. Jesus literally died, was literally buried, and literally rose from the dead (1 Cor. 15:12-19). And likewise, if we want to be saved from sin, we must literally repent and be immersed in water (Acts 2:38; 3:19; 22:16; 1 Pet. 3:21) so figuratively we can be buried and raised with Christ (Rom. 6:4).

There are many more literary devices that God utilizes in His Word to communicate to us. God intends for us to use our minds as we engage His Word, examining the context and the message He is trying to say. The Bible is full of beautiful language that is not only elegant to the ears, but it appeals to our entire being at all levels – emotionally, intellectually, and spiritually.

While Jesus said, *“Truly, truly, I say to you, I am the door”* (John 10:7), He is not literally the door, but He is truly the only *“door”* to the Father (John 14:6). His Words are true.

We must be entirely dedicated to God’s Word. We cannot compromise our view of Scripture. And holding to a *“literal view”* of all of God’s Word would mean we can no longer be literally true to His Word.

Ben Giselbach (plainsimplefaith.com)

Celebrate

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

October Birthdays: Lisa Greer (5), Matthew Churchwell (7), Jo Maninger (12), Hank Wheeler (13), Tina Barnum (14).

October Anniversaries: Tre’ & Christine Rayon (12), Rafe & Becky Smith (16), Mike & Patti Bannister (27).

Mistakes? Left Out? Let Johnny know...



Records

	Sept. 17, 2017	Sept. 24, 2017
Bible Class	48	42
AM Worship	64	57
PM Worship	46	44
Wednesday PM	34	38
Contribution	\$2,357	\$1,709

	This Week: 10/1/17	Next Week: 10/8/17		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	October 2017 Make Announcements: Gene Bannister Prepare Communion: Tom & Carol Wilcox Clean Building: M. & P. Bannister / Greer	
Greeters	Fuller Family	Mileen & Ashley Kahlich		
Opening Prayer	Gene Bannister	James Fuller		
Communion	Allen Griffith*, John Barnum Ryan Rudloff, Hank Wheeler	Ken Maninger*, Chase Churchwell Jack Turner, Randy Huckaby		
Closing Prayer	Joe Dennis	Gene Bannister		
Attendance Cards	Ian Barnum	Jaceten Evetts		
Sunday PM:	Song Leader: James Fuller	Song Leader: Tom Wilcox		
Opening Prayer	Don Smith	Rafe Smith		
Scripture Reading	Rafe Smith	Ryan Rudloff		
Communion	Allen Griffith	Ken Maninger		
Closing Prayer	James Fuller	Allen Griffith		
Wednesday Devotionals:	October 4 Prayer Night	October 11 Don Smith	October 18 Joe Dennis	October 25 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 October 1, 2017

Sunday Class **Romans 8:9**
 Wed. Class **Old Testament History: Genesis 2:4**

Jesus is Coming Again

- I. **The parable of the doorkeeper** (Lk. 12:35-38; Mk. 13:33-37).
 - A. The man leaving on a trip to a far country is Jesus.
 - B. Some day he will return. The time is not known and can occur at any hour.
 - C. We focus on the duty of the doorkeeper – a man guarding the entrance to the house. He represents you and I.
 - D. We are always to be ready (Heb. 6:9-12; Phil. 1:27).
- II. **The parable of the home owner** (Lk. 12:39-40; Mt. 24:42-44).
 - A. Here the home owner is you and I.
 - B. Again, we are warned that the Lord's return will be like a thief.
 1. This is not to say His coming will be unnoticed, but unexpected (2 Pet. 3:10).
 2. If we knew in advance when our house would be burglarized we would be doing all sorts of things to be prepared.
 3. Yet, here the Lord is letting us know in advance. The thief will come.
 - C. Be prepared (1 Thess. 5:1-11).
 - D. Watch yourselves (2 John 8).
- III. **The parable of the steward** (Lk. 12:41-46; Mt. 24:45-51).
 - A. The master of the house (Jesus) is leaving for an extended time.
 - B. He has left his servant with duties to perform. The servant is you and I.
 - C. The problem is that after a while, the servant slacks off when the master doesn't appear as soon as expected – he does not endure (Heb. 10:32-39).
 - D. Notice there is peril, not just embarrassment, to the unfaithful servant.
- IV. **The parable of the ten virgins** (Mt. 25:1-13).
 - A. The virgins represent members of the church (2 Cor. 11:2).
 - B. Some made preparations in advance for a longer wait than expected - others made preparations, but did not have the means to endure.
 - C. The sudden coming of the bridegroom is the sudden return of Jesus.
 - D. The foolish were prepared at one time, but now realize they are inadequate.
- V. **The parable of the talents** (Lk. 19:11-27).
 - A. The nobleman is again Jesus who leaves to receive a kingdom (Dan. 7:13-14).
 - B. Some refuse to have the nobleman as king, they are later slain.
 - C. Again, the servants (you & I) are given duties while the nobleman is gone.
 1. Each servant is rewarded for faithful effort.
 2. The one punished made no effort, despite knowing it was expected.

Warning of Dangerous Times to Come – 2 Timothy 3:1-9

- I. **Warning (1).**
 - A. Paul warned Timothy that "perilous times would come".
 - B. These difficult times would come, "in the last days".
- II. **Description of Evil People During these Times and Action Required (2-5).**
 - A. God gave us a horrible picture of some people during the last times – "For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power".
 - B. The action godly people must take – "From such people turn away".
- III. **Some Actions of these Evil People (6-9).**
 - A. Such evil men would sneak into households, using deceit ("creep").
 - B. They would deceive certain women to serve them ("make captives").
 - C. The kind of women who would allow themselves to be captured:
 1. They would be "gullible".
 2. They would be, "loaded down with sins".
 3. They would be, "led away by various lusts".
 4. Fourth, they would be, "always learning and never coming to the knowledge of the truth".
 - D. In v. 8, Paul mentioned "James and Jambres" as men who resisted Moses.
 1. We do not have any inspired records indicating who these men were.
 2. However, Albert Barnes documented a number of Hebrew writers who were certain that these men were two of Pharaoh's leading magicians.
 3. What was Paul's point in bringing up James and Jambres?
 - a. They used deception to resist the truth spoken by Moses.
 - b. The false teachers mentioned in v. 6 worked the same way.
 - E. Paul continued his inspired description of such false teachers, as follows:
 1. They were, "men of corrupt minds".
 2. They were, "disapproved concerning the faith".
 - F. The work of such false teachers would only progress so far – "their folly will be manifest to all".
 - G. The foolishness of such false teachers would be clear, "as theirs also was".