

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



June 17, 2018

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:

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

Dead To Sin, Alive To God

A key verse in the last half of Romans chapter 6 contains the following words: "*Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?*" (Rom. 6:13 ASV). The wonderful grace of God had been discussed in the previous chapter. Where sin abounded, grace did much more abound! That would raise an interesting question: "Ok, Paul! If grace abounds exceedingly when we sin, then should we go on sinning so that grace can go on abounding?" Paul would address that very question in Romans 6:15, and answer with a strong and bold, "God forbid!"

Two Choices

The apostle gives a universally recognized fact: "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey?" (Rom. 6:16). When men obey a certain master, they are the slaves to that master. That same axiom applies when it comes to the spiritual man. If you habitually commit sin, willfully going in that direction, you are, in fact, serving sin. You have thus become the bondservant of sin. One can be servants of (1) sin unto death, or (2) obedience unto righteousness. Reese's illustration gets to the point:

In the early verses of chapter 6, the point was that a master can get slaving out of a slave only until the slave dies; once the slave has died, the master can go on giving orders to the corpse until he is blue in the face, but the corpse will pay no attention nor give any response. ... Now the thing contemplated is that the slave has become someone else's property. When this happens, the former master has no further authority over the slave, nor can he get any more service out of his former slave. The slave must give all his time and energies to his new owner (Reese, *A Critical and Exegetical Commentary on Paul's Epistle to the Romans*, 1996, p. 265).

Consider at least three things relative to our choices. First, it is "either...or." There is no middle ground. Second, we note that Paul places all men into one of two categories. They are either serving sin, or they are being obedient to the Father. Finally, our actions have consequences, thus naturally leading into our next point.

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If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!
Luke 11:11-13

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

Two Consequences

Two gates open the way to one of two roads; and each road leads to one or the other of two eternal destinies (Matt. 7:13-14). The two choices represent the two gates, and the two roads are the focus of this our second point. One road is a life of sin; the other a life of righteousness. I see no other conclusion, nor do I see some kind of a back-road that takes the scenic route to hell. *"The way of the transgressor is hard"* (Prov. 15:13). The road of sin is spiritual death and separation from God. If continued therein the wages will be paid at the end of the journey fitting to the journey itself. If we are obedient we will obtain righteousness, or justification in the sight of God. Moses Lard held the view that *"righteousness"* here speaks of obedience rather than the *"state"* of righteousness attained by obedience (Lard, *Commentary on Paul's Letter to the Romans*, 1981). But it seems to me that Paul is arguing that righteousness IS attained by obedience. That is the gist of this letter on the very surface of it. But while the English word *"righteousness"* means *"right living,"* the Greek has the idea of *"equity, justification: righteousness"* (Strong). In the context, the contrast is between the consequence of sin as compared with that of obedience. The former is *"unto"* death, the later *"unto"* righteousness. While Paul had in mind the state of justification, we cannot help but think he never lost sight of the life of righteousness demanded by that state of justification. But please notice carefully that the consequence of either of the choices we make is played out in this life as well as what each shall receive at the end of the journey. If we choose to serve sin, then our decisions will reflect our submission to sin. Chose to serve God, and we *"love life and see good days"* (1 Pet. 3:10).

Two Costs

The two costs are expressed in the words *"gift"* and *"wages"* (Rom. 6:23). The *"gift"* of serving righteousness is eternal life through Jesus Christ; the *"wages"* of sin is death. Thus Paul would draw the chapter to a close by reminding us that our fruit is to be *"unto sanctification, and the end eternal life"* (vs. 22). The fruit of the Spirit, reflected in the life of the Christian, is unto sanc-

tification. It achieves a worthwhile end. And what is the *"end"*? It is *"eternal life."* Here is the *"end"* by which all things should be measured. What is the *"later end"* of the profligate life? Where does it lead? What is the end of hedonism, alcoholism, materialism, sensualism, secularism, and the whole gamut of *"isms"*? Do these things better the human life? Do they provide happiness, peace, and joy? And is there any hope in the philosophies of men? The true value of any *"way of life"* is measured by where it leads those who follow its path.

The alternative to serving righteous is serving sin. In fact, that is the only alternative, for if one refuses to serve righteousness he, by default, is serving self, sin and Satan.

Conclusion

Someone once noted, *"To be in Christ is the source of the Christian's life; to be like Christ is the sum of His excellence; to be with Christ is the fullness of His joy."* Can you think of a better way to summarize the message presented in Romans chapter six?

Tom Wacaster (*The Christian Worker*, June 2018, pp. 1,7)

People Can Misunderstand

The transfiguration of Jesus must have been an amazing sight for Peter, James, and John. Still, the significance of the event could be misunderstood.

Jesus told his disciples not to tell anyone until after he was raised from the dead (Matthew 17:9). Why weren't the other disciples to know? Why keep the knowledge from them?

The reason was probably simple: people can misunderstand.

The Jews had been fighting the Romans ever since appointing John Hyrcanus II as ethnarch around 47 BC.

When the Idumean Herod was crowned king by the Romans he also faced rebellions from the Jews. One major uprising was led by a man named Hezekiah who was executed.

After Herod's death, a series of revolts were led by Judas, Hezekiah's son and two others: Simon of Perea and Athronges, a shepherd. In AD 6, Judas and an army of Zealots rebelled against the Romans.

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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 @ 10:00am 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

June 17 Psalms 43—45

June 18 Psalms 46—48

June 19 Psalms 49—51

June 20 Psalms 52—54

June 21 Psalms 55—57

June 22 Psalms 58—60

June 23 Psalms 61—64

June 24 Psalms 65—67

"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 **32 contacts** were made.

Announcements

- ◆ **Summer Youth Series** this week will be at **Lawn**, Tuesday evening at 7:00pm. Topic: *“Remember You Are A Child of the King.”*

Upcoming Special Events at 4th & Stewart

- ◆ August 14—Host Summer Youth Series. Ismael Berlanga from San Saba will be our guest speaker. Topic: *“Remember You Are An Epistle.”*
- ◆ October 14-17—Fall Gospel Meeting with Jacob Rutledge. *“The Church Shaped by Scripture”*

Other Upcoming Opportunities to Learn and Grow

- ◆ June 17-21—Lakes Shore Drive Junior Camp (Grades 2-7)
- ◆ June 24-28—Junior Camp
- ◆ July 15-20—Senior Camp
- ◆ July 28—VBS @ Hamilton
- ◆ Aug. 3-5—Discipleship University (Dripping Springs)
- ◆ Aug. 17-23—Polishing the Pulpit (Sevierville, TN)

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The Jews were convinced God was going to drive the Romans from their land and give them their freedom. Much of this belief centered around the coming Messiah who, they thought, would restore the land to them.

The Jews believed they would begin to realize their dreams when Elijah appeared as they thought Malachi’s prophecy said (Malachi 4:5-6). They believed that before the Messiah appeared, Elijah would come to *“turn the hearts of the fathers to the children, and the hearts of the children to their fathers.”*

The Jews made the mistake of thinking the Messiah would create an earthly kingdom in which he would restore Israel and rule. Those militant Jews, like the leaders of the several plots to overthrow the Romans, mistakenly thought they were doing God’s will.

Jesus, the Messiah, did not come to the world to create an earthly kingdom. He came to build a spiritual one, the church (Matthew 16:15-16). His purpose was not to create a limited national Israel. His purpose was to seek and to save all those who are lost (Luke 19:10) and save them eternally.

There are still people even now who believe Jesus is coming back to create a physical, earthly kingdom and will reign here a thousand years. They believe this even though Jesus told Pilate he had not come to do any such thing (John 18:36).

People can misunderstand many things. It was important for the disciples to wait until after the resurrection, so they could understand the whole picture. Then, they would not make any mistakes but would understand the plan much better.

God sent John, Jesus’ cousin, to prepare the way for his son. In that sense, John was the Elijah that Malachi predicted. The Jews did not recognize him, although in appearance he looked remarkably like Elijah. Herod had him executed (Matthew 14:10) and Jesus would also be executed by a Roman governor, Pilate.

Jesus’ mission on earth was to seek and save the lost eternally. The Bible does not teach about some future earthly kingdom. It teaches about a heavenly one.

The apostle Paul wrote, *“For our momentary, light suffering is producing for us an eternal weight of glory far beyond all comparison because we are not looking at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal”* (2 Corinthians 4:17-18 NET).

John Henson (forthright.net)

Celebrate

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

June Birthdays: Mike Bannister (4), Caleb Dennis (6), Loutrell Dobbins (8), Shannon Dennis (13), David Greer (26), Stormy Barnum (27), Ashley Kahlich (29).

June Anniversaries: James & Laverne Thomas (5), Johnny & Cindy McCaghren (8), **Wayne & Mileen Kahlich (19)**, David & Lisa Greer (28).

Mistakes? Left Out? Let Johnny know...



Records

	June 3, 2018	June 10, 2018
Bible Class	51	39
AM Worship	57	53
PM Worship	38	42
Wednesday PM	47	31
Contribution	\$2,334	\$1,880

	This Week: 6/17/18	Next Week: 6/24/18		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	June 2018 Make Announcements: Don Smith Prepare Communion: Allen & Linda Griffith Clean Building: Randy & Laura Huckaby	
Greeters	Dennis Family	Mileen & Ashley Kahlich		
Opening Prayer	James Thomas	Gene Bannister		
Communion	James Fuller*, Ryan Settles Joe Dennis, Caleb Dennis	James Thomas*, Jack Turner John Barnum, Hank Wheeler		
Closing Prayer	Gene Bannister	James Fuller		
Attendance Cards	Jaceten Evetts	Aaron Smith		
Sunday PM:	Song Leader: Ken Maninger	Song Leader: Joe Dennis		
Opening Prayer	Ken Maninger	Ryan Rudloff		
Scripture Reading	Tom Wilcox	Allen Griffith	July 2018 Make Announcements: Ken Maninger Prepare Communion: McCaghren Family Clean Building: McCaghren Family	
Communion	James Fuller	James Thomas		
Closing Prayer	Randy Huckaby	Rafe Smith		
Wednesday Devotionals:	June 20 James Fuller	June 27 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 June 17, 2018

Sunday Class **Romans 12:14**
 Wed. Class **Old Testament History: Genesis 26:12**

<u>Our Father in Heaven</u>	<u>Ephesians – Spiritual Blessings: Enlightened (1:8b-10)</u>
Text: Luke 11:1-13 I. God calls us to be His special people (2 Cor. 6:16-18). A. In a sense God is everyone's father because we were created by God (Mal. 2:10; Ezek. 18:4; Eph. 4:6). B. But there is a closer relationship between God and those He has chosen to be His people. David acknowledged that relationship with Israel (1 Chr. 29:10). II. A father loves his children. A. God demonstrates His love by calling us His children (1 Jn. 3:1-3). B. Because of His love, He has given us consolation and hope (2 Thess. 2:16). C. We gain that love because we follow His commands (Jn. 14:21-24). D. We in turn ought to love Him (Jn. 8:42). III. The role of a father (Eph. 6:4). A. A father nurtures his children , providing what they need to grow/mature. 1. <u>God provides for us</u> (Eph. 1:2-6). 2. <u>God gives us what we need</u> (Lk. 11:11-13). 3. <u>We have no cause for worry</u> (Mt. 6:31-34). B. A father provides security and protection. 1. <u>God made and established Israel</u> (Deut. 32:6). 2. To grow and mature, <u>we need a place of refuge while we are unable to care for ourselves</u> (Ps. 89:26; 62:1-8). C. A father teaches. 1. <u>We are taught by God</u> (Jn. 6:45). 2. <u>It was what was prophesied about the Christian age</u> (Micah 4:2). 3. <u>God directs our ways so we may be blameless</u> (1 Thess. 3:11-13). D. A father corrects. 1. <u>If we listened to our lessons and did as we were instructed, there would be no need for correction</u> (Prov. 3:5-6, 11-12). 2. <u>God told David that He would watch over Solomon</u> (2 Sam. 7:14). 3. <u>Hebrews 12:5-11</u> . IV. The result of a father's work is peace. A. Good fathers teach their children the way to live righteously. B. Our heavenly Father's work brings peace into our lives (Heb. 12:11; 2 Cor. 1:2-3). V. You have the right to become a child of God.	II. The Purpose of the Glorious Church (1:3 – 3:21). A. All Spiritual Blessings and the Purpose of the Church (1:3-14). 5. Enlightened (8b-10). a. <i>In all wisdom and prudence</i> qualifies having made known. b. Mystery is found 6x in Ephesians. 1) It carries the sense of a divine truth revealed. a) As used here, it refers to the gospel (see 6:19). b) In 1 Corinthians 2:7-13, Paul went into some detail about the revealing of God's mystery. (1) He spoke the wisdom (plan) of God in a mystery hidden from before time but was determined by God for man's glory (v. 7). (2) No man knew anything about God's plan. (3) In God's own good time, He revealed this plan (v. 10). (4) Paul was one of those chosen by God to receive the revelation. 2) God's plan for the ages was a <i>mystery</i> ; it was covered, hidden, until He made it known by revelation. a) That which has now been revealed includes the divine plan of salvation as a whole, plus some specific matters within the plan. b) Paul spoke of the mystery of <i>His will</i> . c. <i>According to His good pleasure which He purposed in Himself.</i> d. <i>That</i> – announcing the direction God's purpose took, & the design of it. e. <i>In the dispensation</i> ["administration" – NASB] - "the office of a manager, overseer, stewardship". f. Fullness of the times – the times pertaining to the revelation of God's mystery – the Christian age. 1) "Times" – plural – the time of the patriarchs and the times of the law of Moses and Israel – pointed to the Christian Age. 2) "Fullness" – the whole of the dispensation of Christ, from His incarnation to His second coming. g. <i>That ... He might gather together in one all things in Christ.</i> 1) The all-inclusive nature of God's administration. 2) In the Greek text, an article appears before "Christ". Paul declared the mystery that God has now revealed as the Christian Age.