

# 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



July 1, 2018

## Contact Us:

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325-646-7102

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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:

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

## Reading Mark through Isaiah's Eyes

Each Gospel account has a different message, written for a different purpose, and to a different audience. Each uses a unique style. Though it may seem their information overlaps, in truth they record the incidents in Jesus' life differently and in different contexts in order to reveal a unique side of the work of God in salvation. We miss God's messages when we combine the accounts to harmonize the stories in order to create a chronology of Jesus' life. For example, Mark often uses extreme brevity in telling events where other writers give extensive details. But Mark has a purpose for his brevity that reveals a unique message. This message must be noted and discovered.

Mark's first 15 verses offer an introduction and framework by which his treatise is to be read. If we miss it, we will only read the events Mark records but miss the message. We must read from the perspective that Mark intends so that the Holy Spirit's message is not lost.

Notice his opening words: "*The beginning of the gospel of Jesus Christ, the Son of God, as it is written in Isaiah the prophet...*" Consider how these words explain the way we should read his account. Mark is revealing the gospel of Jesus Christ as it is written in Isaiah. Therefore, Mark interprets Isaiah by the life of Jesus, the King, the Son of God who has returned to save his people. In other words, Mark should be read through the eyes of Isaiah's story. To reinforce this point, though Mark offers veiled references to other prophecies, Isaiah is the only prophet he directly names (1:2; 7:6).

### Examples of Mark's Pictures from Isaiah

*"The gospel of Jesus Christ, the Son of God... Prepare the way of the Lord."*

Note the word, "*gospel*." Isaiah defined good news in a different context than we normally think. Notice Isaiah's text:

*"How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, 'Your God reigns.' The voice of the watchmen – they lift up their voice; together they sing for joy; for eye to eye they see the return of the Lord to Zion" (Isaiah 52:7-8).*

Isaiah defines "*gospel*" as "*Your God reigns,*" and "*they see the return of the Lord to Zion.*" In the context of Isaiah and Israel's history, God had departed from dwelling in the midst of the nation because of their persistent sin. Ezekiel portrayed the throne of God moving from the temple and settling outside the walls so that the nations could devastate the land and destroy Israel (Cf. Matt. 23:37-39). In this text, Isaiah announces the return of the Lord. God would again reign in their midst and would therefore give them comfort, blessings, and protection from their enemies. God would assert his kingship over all nations. This message is evident in the words quoted from Isaiah 40, "*Prepare the way of the Lord.*" In other words, the Lord is returning and therefore it is necessary to be ready for the King's arrival. Notice especially that God is the one returning. Therefore, Jesus is the God of the Old Testament and has come again to reign over his people. Good news! Captivity is over. The King is returning.

*"The voice of one crying in the wilderness."*

The "*wilderness picture*" fills Isaiah's message and is mentioned repeatedly in Mark's introduction. John baptizes in the wilderness, Jesus is baptized by John in the wilderness, and the Spirit drives Jesus into the wilderness to be tempted forty days. Comparatively, Isaiah speaks

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Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. **2 Cor. 5:18-19**



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

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of God punishing Israel for their sins by turning the nation into a “wilderness” where there is complete desolation and the land no longer has life (Isaiah 32:9-18; 44:1-5). This desolation would continue “until the Spirit is poured upon us from on high,” resulting in Israel’s fruitfulness (Isa. 32:15). Therefore, Mark gives meaning to why the voice is in the wilderness (indicating the spiritual condition of the nation), and John is immersing in water in the wilderness (cleansing the nation), and Jesus would immerse the people with the Spirit (thus pouring out the Spirit and giving life to the desolate nation).

Further, the wilderness picture reminds us of the “Exodus,” Israel’s deliverance from captivity. Isaiah repeatedly compared Israel’s exodus from Egypt with the new exodus God would bring through the Messiah (Isaiah 11:12-16; 49:8-13). Isaiah foretold our exodus from the bondage of the Serpent in the same way God delivered the people of old from Egypt, Assyria, and Babylon. We need to feel and experience the wonder of our deliverance.

“Immediately he saw the heavens torn open and the Spirit descending...”

Mark’s wording of the “heavens torn open” is unique. No other Gospel account uses these words. There is a reason. Mark is connecting us to the context of Isaiah 63-64. In that text, Isaiah calls to God concerning the sins of the people, the desolation of the nation, and the need for God to return and again make them his people. In an emotional cry, Isaiah says, “Oh that you would rend the heavens and come down, that the mountains might quake at your presence...when you did awesome things that we did not look for, you came down, the mountains quaked at your presence” (64:1, 3). The word “rend” corresponds to “torn” in Mark. The cry of Isaiah is that God would again “come down” as at Mt. Sinai displaying his power and deliverance among the nations and leading the people to the Promised Land. Therefore, when Jesus was baptized and the heavens were torn open, Mark is revealing God’s answer to Isaiah’s prayer. Yes, the heavens have been torn open and God has returned to lead his people, give them life, and dwell in their midst so that the nations never again can enslave them.

Therefore, hear the beautiful words of Jesus: “The time is fulfilled, and the kingdom of God is at hand.” God’s kingdom is being restored, his people are delivered through a new and greater deliverance, washed clean through a new “Red Sea” baptism, and given life and fruitfulness through the pouring out of the Spirit from on high. Exodus! What a joyous sound!

Berry Kercheville (focusmagazine.com)

## Original Sin

A toddler shows defiance, disobeys or displays selfishness. Some-one comments, “That’s original sin’s impact.”

Has Adam’s sin affected us and if so how? Are we culpable of sin at birth? Might we be born with a depraved nature bent upon evil? Is mortality our only inheritance?

Since even in the 5<sup>th</sup> century Augustine of Hippo perceived Romans 5:12 to teach that all of us have sinned in Adam, it would seem we are guilty of original sin. Furthermore, Paul pressed on to state, “through the one man’s disobedience the many were made sinners” (Rom. 5:19).

If this were not enough, king David acknowledged he was brought forth in iniquity (Ps. 51:5). It would seem we are guilty of original sin from birth.

On the contrary, Jesus tells us that God’s kingdom belongs to little children and we must become like them if we wish to enter (Mt. 18:3; 19:14). Why would Jesus teach this if they are depraved and sinful? Or for those who value God’s justice, God proclaimed that descendants would not die for their parents’ sins (Ezek. 18:20).

Therefore to the prior arguments for original sin I respond as follows. As to the first argument, Augustine’s interpretation was based upon a faulty Latin translation of the Greek “ἐφ’ ᾧ” rendered as “in whom.” By way of contrast the eastern church with its access to an accurate Greek text did not develop a doctrine of original sin (David Weaver, *STVQ* 1983:3; 1985:2).

Daniel Wallace explains that in Romans 5:12 if ἐφ’ ᾧ functions as a conjunction, it would not refer back to any prior antecedent such as Adam. Rather, it would function to explain how death is universal. It is universal for the same reason sin is universal. All do die, and all do sin. Recognizing that there is no grammatical evidence for an antecedent interpretation, Wallace concluded ἐφ’ ᾧ should be understood as carrying a conjunctive force (D. B. Wallace, *Greek Grammar Beyond the Basics*, 342-343). As for the other occurrences of ἐφ’ ᾧ in the Greek New Testament consult: Acts 7:33; 2 Corinthians 5:4; Philippians 3:12; 4:10.

Thus, “in Greek Paul is simply stating that everyone has sinned the way Adam did, so that the effect of Adam’s sin continues, and continues to be symbolized by the death experienced by all humans” (L. T. Johnson, *Reading Romans*). Nothing here about babies being born as depraved sinners.

As for the second argument, Romans 5:18-19 starts with a “therefore” indicating that these verses draw conclusions based upon 5:12-17. Paul utilized Adam as a representative of humanity, who was a “type of the one to come” (Rom. 5:14). Adam intro-

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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

**July 1** Psalms 82—83

**July 2** Psalms 84—86

**July 3** Psalms 87—89

**July 4** Psalms 90—91

**July 5** Psalms 92—94

**July 6** Psalms 95—98

**July 7** Psalms 99—101

**July 8** Psalms 102—103

“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 **41 contacts** were made.

### Announcements

- ◆ Monthly **First Sunday Fellowship Meal** today after morning worship.
- ◆ The date and speaker have been set for our **2018 Ladies Day**. It will be **November 3<sup>rd</sup>**. Speaker—**Evelyn Bonner**.
- ◆ **Summer Youth Series** will resume Tuesday evening at Hamilton. Topic: *“Remember You Are a Priest”*.

### 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”*
- ◆ November 3—Ladies’ Day w/ Evelyn Bonner

### Other Upcoming Opportunities to Learn and Grow

- ◆ 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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duced a new reality for humanity, just as Christ would do so later. In the person of Adam’s disobedience and in the person of Christ’s obedience and resurrection, new realities broke forth for humanity (1 Cor. 15:21-22; Rom. 5:19). Adam’s sin and its consequences have affected everyone (Gen. 2-3). “Paul is positing a universal situation within humanity of sin and death, which can be reversed by a death that is a faithful act of obedience carried out by a human of a status equal to or greater than Adam” (Johnson).

In order to glean the idea of inherited culpability from Romans 5 requires imposing an interpretative framework or explanatory methodology that is absent in the context. Such assumptions might be either conscious or unconscious.

Finally, as for the final argument based upon Psalm 51, we witness David’s outpouring of profound disgust with poetic hyperbole regarding his sinfulness. David’s utter contempt for his guilt causes him to envision his entire life shrouded in sin. In this Psalm we gain access to something of his turmoil and state of mind, not doctrinal truths about humanity.

We have heard people use similar language. “My whole life is a failure! I was born a failure!” Really? Such statements are not absolute historical truths, rather they reveal one’s psychological state in that moment.

So what are we to make of a defiant self-willed child? Just as it would be erroneous to conclude on the basis of a compliant and sweet child that human nature is fundamentally good, so too it is misguided to assume that difficult children reveal human nature is twisted toward evil.

A more helpful perspective might involve realizing that children develop by engaging their world. They will explore their boundaries, discover what is expected and allowed, as well as learn what happens when challenging authority. They quickly learn how various individuals may respond differently! Nature and nurture will influence their development.

If we are concerned about developing a biblical anthropology regarding human nature, we might be better served by framing our discussion around the biblical language of body, soul and spirit, not the categories of good and evil.

Barry Newton (forthright.net)

## Celebrate

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

**July Birthdays:** Laura Huckaby (6), Jason Warman (6), Chase Churchwell (11), Cindy Fuller (12), Tre’ Rayon (24), John Barnum (26), Jack Hill (26).

**June Anniversaries:** Mike and Ginger Adams (2).

*Mistakes? Left Out? Let Johnny know...*



## Records

	June 17, 2018	June 24, 2018
Bible Class	55	49
AM Worship	67	68
PM Worship	38	40
Wednesday PM	39	42
Contribution	\$2,116	\$2,327

	This Week: 7/1/18	Next Week: 7/8/18		
<b>Sunday AM:</b>	Song Leader: Joe Dennis	Song Leader: James Fuller	<p align="center"><b>July 2018</b></p> <p><b>Make Announcements:</b> Ken Maninger</p> <p><b>Prepare Communion:</b> Johnny &amp; Cindy McCaghren</p> <p><b>Clean Building:</b> Johnny &amp; Cindy McCaghren</p> <p align="center"><b>August 2018</b></p> <p><b>Make Announcements:</b> Gene Bannister</p> <p><b>Prepare Communion:</b> Randy &amp; Laura Huckaby</p> <p><b>Clean Building:</b> Dennis Family</p>	
<b>Greeters</b>	John Barnum Family	Tom & Carol Wilcox		
<b>Opening Prayer</b>	Allen Griffith	John Barnum		
<b>Communion</b>	Ryan Rudloff*, Randy Huckaby Coyce Reed, Don Smith	Tom Wilcox*, Ryan Settles Hank Wheeler, Ken Maninger		
<b>Closing Prayer</b>	Tom Wilcox	Allen Griffith		
<b>Attendance Cards</b>	Ian Barnum	Jaceten Evetts		
<b>Sunday PM:</b>	Song Leader: Joe Dennis	Song Leader: James Fuller		
<b>Opening Prayer</b>	Gene Bannister	Randy Huckaby		
<b>Scripture Reading</b>	James Fuller	Don Smith		
<b>Communion</b>	Ryan Rudloff	Tom Wilcox		
<b>Closing Prayer</b>	Ken Maninger	Ryan Rudloff		
<b>Wednesday Devotionals:</b>	July 4 Prayer Night	July 11 Joe Dennis	July 18 Rafe Smith	July 25 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 July 1, 2018

Sunday Class ..... **Romans 12:19**  
Wed. Class ..... **Old Testament History: Genesis 27:18**

<p align="center"><b>Reconciliation and the Cross</b></p> <p>The cross and reconciliation are inseparably linked in God's plan for man.</p> <p><b>I. What Does "Reconciliation" Mean?</b></p> <p>A. "To restore to friendship," or "to make up after a quarrel".</p> <p>B. In this lesson, we use "reconciliation" in reference to our standing before God – an adjustment is made, enmity is removed, and friendship and fellowship are restored.</p> <p><b>II. How Does the Cross Relate to Reconciliation?</b></p> <p>A. In understanding how the cross relates to reconciliation, we must recognize the <b>three stages implied in that word</b>.</p> <p>1. First, <u>original friendship and fellowship</u> are implied.</p> <p>a. There can be no re-conciliation where conciliation never existed.</p> <p>b. As the world began, God and man enjoying a close and wonderful relationship (Gen. 2:7f).</p> <p>2. Second, <u>enmity</u> is implied.</p> <p>a. Sin not only breaks fellowship with God, it makes us His enemy.</p> <p>b. Sin also creates hostility and anger in man toward God.</p> <p>3. Third, <u>the restoration of friendly relations</u> is implied.</p> <p>B. <b>God, because of His great love for His creation, initiated the plan, which involved the cross, that would reconcile man to Him</b> (Rom. 5:8).</p> <p>1. Let it be noted that <u>God is the Reconciler</u>.</p> <p>2. Let it also be noted that <u>reconciliation is a finished work</u>.</p> <p>C. <b>To more fully understand the place of the cross in reconciliation, we must understand something of the nature of God and His rule.</b></p> <p>1. The cornerstone of God's throne, and the foundation principles of His dealing with man, are righteousness and justice.</p> <p>2. All of the demands of both law and justice were satisfied by the death of Christ upon the cross.</p> <p><b>III. What Are the Practical Benefits of Reconciliation for People Today?</b></p> <p>A. <b>Where enmity once existed, peace reigns.</b></p> <p>B. <b>Where a barrier once stood, a way is opened for free access to God.</b></p> <p>C. <b>Where differences once brought estrangement, warm fellowship can now be enjoyed.</b></p> <p>2 Corinthians 5:17-20</p>	<p align="center"><b>Paul's Prayer for the Recipients' Deeper Understanding of the Purpose of the Church (1) – Ephesians 1:15-19</b></p> <p><b>II. The Purpose of the Glorious Church (1:3 – 3:21).</b></p> <p>B. <b>Paul's Prayer for the Recipients' Deeper Understanding of the Purpose of the Church (1:15-23).</b></p> <p>1. <u>The Introduction</u> (15-18a).</p> <p>a. <i>Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you</i> (15-16a).</p> <p>1) <i>Therefore</i> – may refer either to all he had just stated in 3-14 or only to what he had said about the seal and the guarantee in 13-14.</p> <p>2) In either event, Paul, after he heard of the Ephesian brethren's "faith in the Lord Jesus" and their "love for all the saints", was giving thanks to God and "making mention" of them in prayer.</p> <p>3) Paul did <i>not</i> cease to give thanks for them.</p> <p>b. <i>Making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him</i> (16b-17).</p> <p>c. <i>The eyes of your understanding being enlightened</i> (18a).</p> <p>1) The seat of human intellect, emotion, and will that can think, reason, understand, decide, and act upon information received.</p> <p>2) Ephesians' eyes had been opened – turned from darkness to light.</p> <p>2. <u>The greatness of God's calling, His inheritance, and His power</u> (18b-19).</p> <p>a. First, Paul wanted his readers to understand the hope that was theirs because of the calling of God – to be enlightened "that you may know what is the hope of His calling" (18b).</p> <p>b. Second, Paul prayed that the Ephesians would know "what are the riches of the glory of His inheritance in the saints" (18c).</p> <p>c. Paul wanted them to know "the exceeding greatness of His power toward us who believe, according to the working of His mighty power".</p> <p>1) Paul uses four "power" words here: δύναμις, "natural capability, inherent power"; ἐνέργεια, "energy, power in action"; ἰσχύς, an "endowment with physical strength"; and κράτος, "power in effect".</p> <p>d. The marvelous power of God is toward us who believe.</p> <p>3. <u>God's power demonstrated</u> (20-23). <span style="float: right;">To be continued...</span></p>
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