

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 15, 2018

Contact Us:

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325-646-7102

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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

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

Do Christians Still Need Genesis?

In spite of all attempts by modern critics to dismiss, discard, and discredit it, the importance and impact of the book of Genesis continues. Few books have had more influence on art, music, literature, language, and culture than this beautiful book of beginnings. Modern man has imagined that faith in Christ can be divorced from an acceptance or emphasis on Genesis, but this is a misguided fantasy. Stanley Leathes put it well:

The book of Genesis does that for the Pentateuch which the Pentateuch does for the rest of the Old Testament, which the Old Testament itself does for the rest of the Bible, and which the Bible does for the history of the world. As human history is unintelligible without the Bible, so is the New Testament without the Old, so is the Old Testament without the Pentateuch, and so would be the Pentateuch without Genesis (*Studies in Genesis*).

Matthews is correct, "If we possessed a Bible without Genesis, we would have a 'house of cards' without foundation or mortar" (*The New American Commentary: Genesis 1:1-11:26*, p. 22). To study Genesis is to consider not only the origin of life, but the foundation upon which faith in Christ is built.

Authorship of Genesis

While many attempts have been made in modern times to reject Mosaic authorship of Genesis, the biblical text repeatedly affirms it. Genesis was the first of five books considered the Torah or "Law" by the Jews. The first century Jewish historian Josephus, in writing about the Hebrew Scriptures, said they are, "...justly believed to be divine, and of them five belong to Moses, which contain his laws, and the traditions of the origins of mankind till his death" (*Against Apion*, 1.8.1). After Moses led the Israelites out of Egypt, the Bible says God revealed these texts to him. In Leviticus we read: "*These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai*" (Lev. 27:34). In Deuteronomy we read, "*These are the words of the covenant which the Lord commanded Moses to make with the children of Israel*" (Deut. 29:1a). The last book of the Old Testament declared, "*Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments*" (Mal. 4:4).

Evidence for Mosaic authorship is seen in the fact that the Law is ascribed to Moses. Jesus asked, "*have you not read in the book of Moses*" (Mk. 12:26). He asks, "*Did not Moses give you the law*" (Jn. 7:19). It is the "*Law of Moses*" (1 Kgs. 2:3; 2 Kgs. 14:6; 23:25; 2 Chron. 30:16; Ezra 3:2; 7:6; Neh. 8:1; Dan. 9:11, 13; Mal. 4:4; Lk. 2:22; 24:44; Jn. 7:23; 13:39; 15:5; 28:23; 1 Cor. 9:9). Although it was given by God, "*the law was through Moses*" (Jn 1:17).

Does attribution to Moses confirm Mosaic authorship? Someone might argue that he wrote something, but not the books of the Pentateuch. The problem with this view is that in citing passages from the Pentateuch writers claim that Moses wrote it. When the Sadducees tested Jesus, in referring to the Levirate law of Deuteronomy 25:5-10, they begin by declaring, "*Teacher, Moses wrote to us...*" (Mk. 12:19; Lk. 20:28). Quoting Leviticus 18:5, Paul asserts, "*For Moses writes about the righteousness which is of the law, 'The man who does those things shall live by them'*" (Rom. 10:5). Paul and the Sadducees say Moses wrote what they could read.

When Jesus confronted the unbelieving Jewish leaders, He told them, "*if you believed Moses, you would believe Me; for he wrote about Me*" (Jn. 5:46). Jesus and the Jewish leaders had the texts we still have. Jesus affirmed that what they could read, Moses wrote. The same is seen when Philip brought Nathanael to Jesus—"Philip found Nathanael and said to him, '*We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph*'" (Jn. 1:45). Philip and Nathanael had the Pentateuch we still read. Philip claimed Moses wrote about Jesus. What is true of the Law as a whole applies to Genesis also—it was written by Moses.

Witnesses to the Text of Genesis

The manuscript evidence for the text of Genesis is remarkable—especially considering that it was originally written around 1400 years before Christ. The scribal traditions of the Jewish copyists known as the Masoretes provided an amazing level of consistency within the Hebrew text used by Jews throughout the world. Counting the letters used in a text and scrupulously copying and

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checking every nuance within a manuscript produced two manuscripts of the Hebrew OT that continue to serve as the basis for most Hebrew editions of the OT: the Aleppo Codex (AD 920) and the Leningrad Codex (AD 1008). These wonderful manuscripts establish the basis for the form of Hebrew text known as the Masoretic Text (MT).

While the Masoretic scribal tradition was highly commendable, it also had its drawbacks. By insisting that any manuscript that became damaged must be completely destroyed to avoid corruption, the Masoretes left us with no Hebrew manuscripts earlier than the end of the first millennium AD. This changed with the discovery of the Dead Sea Scrolls in the middle of the twentieth century. There are twenty manuscripts within the Dead Sea Scrolls that contain portions of the book of Genesis. In addition to this, the Greek translation of the OT produced before the time of Christ, known as the Septuagint (LXX) serves as an additional witness to the text of Genesis.

If we add to this the witness of the Samaritan Pentateuch (a Hebrew textual tradition independent of the MT perhaps beginning around 400 BC), ancient translations (such as the Latin and Syriac), and Jewish rabbinical and early church writings (which offer commentary on the biblical text) we have mountains of evidence confirming the validity of the biblical text. The student of Scripture can be confident that the Genesis we read is exactly what Moses wrote.

The Use of Genesis in the New Testament

There is no question that New Testament writers believed Genesis was accurate, authoritative, and part of the inspired canon of Scriptures. Thirty passages from Genesis are quoted by New Testament writers. Matthew and Mark record Jesus' quote from Genesis 1:27 and 5:2, "Have you not read that He who made them at the beginning 'made them male and female'" (19:4b; cf. Mk. 10:6). With this, Jesus (and the Gospel writers) not only affirm a belief in God's creation of human life, but the divine origin of gender distinctions.

The Hebrew writer, in arguing for the hope of a future "rest for the people of God" quotes Genesis 2:2, "And God rested on the seventh day from all His works" (Heb. 4:4). Paul, in discussing the resurrection, quotes from the LXX text of Genesis 2:7, "So also it has been written, 'The first 'man,' Adam, 'became a living soul'" (1 Cor. 15:45). This affirms a clear belief in a six-day creation and a single human ancestor of all mankind.

Matthew, Mark, and Paul all quote from the LXX text of Genesis 2:24—"Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh". The Gospel writers both quote Jesus' use of it in His discussion on divorce (Mt. 19:5; Mk. 10:7-8). Paul uses it first to discourage sexual immorality (1 Cor. 6:16) and then to explain the relationship of

Christ to the church in comparison to a husband and wife (Eph. 5:31). In each of these passages the use of the wording from the LXX—"two shall be one flesh"—stands in dramatic contrast to the wording of the Hebrew Masoretic text—"they shall become one flesh" (NKJV). This likely indicates an early textual variant that predates the Hebrew Masoretic tradition.

In Hebrews 7:1-2 the writer appeals to details in the biblical account of Melchizedek recorded in Genesis 14:17-20. He quotes the record of Genesis 5:24 regarding Enoch—he "was not found, because God had taken him" (Heb. 11:5). The Hebrew writer does not see these as mythical figures, but real souls who actually lived and demonstrated a faith pleasing to God.

In Luke's account of Stephen's speech before the Jewish Council, Stephen quoted the Lord's instruction to Abraham in Genesis 12:1—"Get out of your country and from your relatives, and come to a land that I will show you" (Acts 7:3). The Hebrew MT adds the phrase, "And from your father's house," but the sense remains the same. Luke also records Stephen's appeal to the land promises made to Abraham in Genesis 12:7, 17:8, and 48:4—"He promised to give it to him for a possession, and to his descendants after him" (Acts 7:5). Genesis 15:13-14 recorded the remarkable prophecy to Abraham that his descendants would face servitude and affliction for four hundred years in a foreign land. Luke records Stephen's citation of this promise to the Jewish Council (Acts 7:6-7), understanding it to have been fulfilled in the Israelites slavery in Egypt.

In affirming Jesus' fulfillment of promises made to Abraham, Paul quoted the promise made in Genesis 12:3, and referenced in 18:18—"In you all the nations shall be blessed" (Gal. 3:8b). Luke records Peter's similar teaching that quoted from Genesis 22:18 and 26:4—"And in your seed all the families of the earth shall be blessed" (Acts 3:25). Paul even quotes the promises to Abraham found in Genesis 13:15, 17:7, 22:18, 24:7, and 26:4 arguing that they are specific prophecies pointing to Jesus. He tells the Galatians, "Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ" (Gal. 3:16). This appeal to the singular rather than the plural wording in the text demonstrates the unquestioned confidence Paul had in the authority and reliability of the text of Genesis.

Paul quoted the promise to Abraham in Genesis 15:5 of descendants as numerous as the stars—"So shall your descendants be" (Rom. 4:18). He also quotes the promise connected with Abraham's name change in Genesis 17:5—"I have made you a father of many nations" (Rom. 4:17). The Hebrew writer, in a similar way, quoted the first part of God's blessing to Abraham reaffirming the star and sand promise of Genesis 22:16-17—"Surely blessing I will bless you, and multiplying I will multiply you" (Heb. 6:13).

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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 15 Psalms 118:1—119:24

July 16 Psalms 119:25-96

July 17 Psalms 119:97-176

July 18 Psalms 120—124

July 19 Psalms 125—131

July 20 Psalms 132—134

July 21 Psalms 135—137 (video)

July 22 Psalms 138—140

"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 **34 contacts** were made.

Announcements

- ◆ There will be a short **meeting immediately after services this morning to discuss plans to assist Allen and Linda.**
- ◆ **Senior Camp** begins this afternoon at Heart of Texas Bible Camp in Brady. Ends at noon Friday.
- ◆ An oversight in last weeks bulletin left out **Emilee and Jaceten Evetts**, who are also cast members of Joseph and the Amazing Technicolor Dreamcoat at the Lyric Theater, this weekend and next (July 13-15, 20-22).

Upcoming Special Events at 4th & Stewart

- ◆ August 14—Host Summer Youth Series. Speaker: Ismael Berlanga. 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 28—VBS @ Hamilton
- ◆ Aug. 3-5—Discipleship University (Dripping Springs)
- ◆ Aug. 17-23—Polishing the Pulpit (Sevierville, TN)
- ◆ Oct. 4-6—Texas Ladies in Christ Retreat (Brady)

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James and Paul both cite the account of Abraham’s faith in Genesis 15:6 as an appeal to the basis of justification by faith in Christ—*“Abraham believed God, and it was accounted to him for righteousness”* (Jas. 2:23; Rom. 4:3; Gal. 3:6; cf. Rom. 4:9; 4:22). If we believe in saving faith in Christ, we must also accept what Genesis records about Abraham.

New Testament writers demonstrated a clear confidence in the prophetic promises recorded in Genesis. Paul in his letter to the Romans devoted three chapters (9-11) to a discussion of how the Jews could fail to accept Jesus as the Messiah. To illustrate the fact that those who are physical descendants of Abraham could be excluded from the blessings promised to him, Paul appealed to the prophecy made to Rebekah in Genesis 25:23—*“The older shall serve the younger”* (Rom. 9:12)—a prophecy of Israel’s covenant with God and their dominion over Edom.

Paul quoted the promise God gave to Abraham to return and allow Sarah to have a child in Genesis 18:10-14—*“At this time I will come and Sarah shall have a son”* (Gen. 9:9b). Paul and the Hebrew writer both quote God’s promise to Abraham in Genesis 21:12—*“In Isaac your seed shall be called”* (Rom. 9:7; Heb. 11:18). This affirmed the writers’ confidence that God had a plan involving Isaac that would ultimately lead to Christ.

Finally, Paul even used Sarah’s charge to Abraham in Genesis 21:10 as an allegorical comparison of those walking according to the flesh as opposed to those walking according to the Spirit—*“Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman”* (Gal. 4:30). If Sarah and Hagar were merely fairy tales the comparison would be meaningless. Clearly, if we accept the New Testament we must accept Genesis just as the first Christians did.

A Book Worthy of Study

We have seen that Genesis was considered an important foundation for the faith of Christians in the New Testament. We have seen the abundance of evidence that allows us to have confidence in the reliability of the preserved text and Mosaic authorship of Genesis. In discussing Mosaic authorship of the Pentateuch, William Hamilton affirmed:

...Genesis, must also, necessarily, have been written by the very same author, since it bears the closest connection with those other books; and if you take Genesis away, you will have a work incomplete and headless; a work without a proper commencement.

Without Genesis the Hebrews could not know who was the God of their fathers. . . . Without Genesis, they would be in utter ignorance as to what were those promises made by God to their ancestors... (*The Pentateuch and Its Assailants: A Refutation of the Objections of Modern Skepticism to the Pentateuch*, p. 120)

Just as it did for the Israelites who first read it, Genesis allows men and women today to know the God who made us and to see the promises He has made from the beginning that point us towards the relationship we can now enjoy with Him in Christ.

Adapted from an article by Kyle Pope

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

	July 1, 2018	July 8, 2018
Bible Class	48	53
AM Worship	63	66
PM Worship	41	43
Wednesday PM	41	44
Contribution	\$2,141	\$1,814

	This Week: 7/15/18	Next Week: 7/22/18		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<p align="center">July 2018 Make Announcements: Ken Maninger Prepare Communion: Johnny & Cindy McCaghren Clean Building: Johnny & Cindy McCaghren</p> <p align="center">August 2018 Make Announcements: Gene Bannister Prepare Communion: Randy & Laura Huckaby Clean Building: Dennis Family</p>	
Greeters	Jessica Stultz & Hank Wheeler	Maninger Family		
Opening Prayer	Gene Bannister	James Fuller		
Communion	Don Smith*, Jack Turner Joe Dennis, Caleb Dennis	Randy Huckaby*, Coyce Reed Ryan Rudloff, Hank Wheeler		
Closing Prayer	James Fuller	John Barnum		
Attendance Cards	Aaron Smith	Ian Barnum		
Sunday PM:	Song Leader: Ken Maninger	Song Leader: Joe Dennis		
Opening Prayer	Randy Huckaby	Gene Bannister		
Scripture Reading	Tom Wilcox	Mike Bannister		
Communion	Don Smith	Randy Huckaby		
Closing Prayer	John Barnum	James Thomas		
Wednesday Devotionals:	July 18 Joe Dennis	July 25 Don Smith	August 1 Prayer Night	August 8 Joe Dennis

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 15, 2018

Sunday Class **Romans 13:1**
 Wed. Class **Genesis 27:41**

Standing on Holy Ground

- I. **What Does the Word "Holy" Mean?**
 - A. The ordinary Hebrew word for holy (*qôdesh*), means "separated" or "consecrated".
 - B. The Greek word (*hagiôs*) means that which is "set apart". It is also used to distinguish between things regarded as common and things held sacred.
 - C. God is holy. He is set apart from all other beings.
- II. **Circumstances Surrounding the Revelation of God's Glory May Help Us to Comprehend and Appreciate the Holiness of God.**
 - A. Moses desired to see God (Ex. 33:18-23; 33:21-23).
 - B. Isaiah's vision of the Lord (Isa. 6:1-8).
 - C. To say that God is holy is to say that God is "other!"
- III. **Moses Was Told, "The Place Where You Stand Is Holy Ground"** (Ex. 3:1-6).
- IV. **In the New Testament the Saved Are Called Holy.**
 - A. Through the blood of Christ, Christians are cleansed from sin, separated from the world, and consecrated to God (2 Thess. 2:14; 1 Pet. 1:15-16; Heb. 12:14).
 - B. Jesus prayed that His disciples would be separate from the world (Jn. 17:14-17).
- V. **Mankind Has Frequently Sinned Because God's Command Was Not Considered Holy.**
 - A. David's transporting of the ark of the covenant to Jerusalem (2 Sam. 6).
 - B. Nadab and Abihu violated the holiness of God (Lev. 10:1-3).
- VI. **Mankind Has Had A Tendency to Make Holy That Which Was Not Holy.**
 - A. Frequently in the OT the people of Israel were guilty of this grave sin.
 - B. A short time after leaving Egypt, the people of Israel made a golden calf and bowed before it (Ex. 32:3-5).
 - C. The prophet, Isaiah, in a sarcastic expression, ridicules the idolater (Isa. 44:14-17).
 - D. If we consider anything to be holy which is not holy, we are in danger of practicing idolatry.

We must not alter any command God has given.
 We must not make rules where God has made none.
 If we hold God as holy, we will humbly bow to His will.

A Description of Those Living Outside the Purpose of the Church – Eph. 2:1-3

- II. **The Purpose of the Glorious Church (1:3 – 3:21).**
 - C. **A Description of Those Living Outside the Purpose of the Church (2:1-3).**
 Paul reminds the Ephesians of the condition in which they had lived before coming to know Christ.
 1. **Dead in Sin (1).** *And you He made alive, who were dead in trespasses and sins.*
 - a. The nouns "trespasses," "sins," and "transgressions" are synonyms.
 - 1) The Greek noun translated *sins* means "to miss the mark".
 - 2) The verb from of the Greek noun for *trespasses* means "to fall beside a person or thing, to deviate from the right path, to turn aside".
 - 3) The Ephesians had missed the target of doing the will of God and had fallen beside and deviated from God's revealed word.
 - b. The Ephesians were *dead* before they became faithful saints in Christ.
 - 1) Sin separates a person from God (Isa. 59:2). "Death" is "separation."
 - 2) Those dead in trespasses and sins may be buried with Christ in baptism.
 2. **Walking With the World (2).**
 - a. Formerly, they walked according to the course of this world.
 - b. Paul set forth 3 facts about those who live outside God's purpose: They live under the domain of "the prince of the power of the air", a certain "spirit ... now works in" them, and they are all "sons of disobedience".
 3. **Living in Lust (3a).**
 - a. Formerly, they had been among them ("the sons of disobedience").
 - b. Paul included himself: "We all once conducted ourselves ...".
 - c. They had lived in the lusts of [the] flesh.
 - d. They had been "fulfilling the desires of the flesh and of the mind".
 4. **Marked as Children of Wrath (3b).**
 - a. Formerly, they also had been children of wrath.
 - b. Just as the others. All people – both those in Christ and those out of Christ – deserve the just wrath of God.
 - c. Humanity is subject to God's wrath and judgment by nature.

In this section, Paul described the Ephesians as they had been before they became "the saints ... who are faithful in Christ" (1:1).