



Contact Us:

3201 4th Street
Brownwood, TX 76801

325-646-7102

www.4thstreetcoc.org
office@4thstreetcoc.org

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

Evangelist:

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.

Four Big Words

There are four vital words which help us to better understand the salvation process: (1) mortification, (2) justification, (3) sanctification and (4) glorification. These words emphasize certain parts of the redemption process. In the Bible there is a connection between our unity with Christ and salvation (Romans 6:1-6; Ephesians 1:7). This unity with Christ results in some rather dramatic changes. Let us examine the meanings of these four words to better understand the part they play in our salvation.

Mortification means, "to put to death." In order to follow Christ we must be willing to die to the world by putting to death the desires of the flesh. We must slay those earthly passions which war against our righteousness. We need to understand that these lusts belong to our old life and should have no part in our new life as a child of God. We are commanded in God's word to deal with these sinful desires by putting them to death (Colossians 3:5; Romans 8:13; Romans 6:3). Nothing is more characteristic of a genuine Christian than having put these past sinful ways to death. However, we must realize that mortification (putting to death our sinful ways) will continue to be an ongoing process. We will face new challenges each and every day as the devil tries to rob us of our righteousness.

Justification is God declaring that we are "not guilty" we are "innocent" (Romans 5:1). We are justified when our active, working faith obeys God's plan of salvation (Romans 10:17; John 8:24; Luke 13:3; Matthew 10:32-33; Acts 2:38; Mark 16:15-16; Matthew 28:18-19). Some teach that we are saved by faith alone, but the Bible teaches that faith without works is dead (James 2:17). Justification does not describe a change in our behavior or desire as much as it describes the change in our standing before God.

Sanctification is the word that describes our character change. This change occurs when we follow the teachings found in God's word. It continues until the end of our lives as we submit to the teachings of the Bible. The word sanctification has reference to being "separated to God" and living lives of "holiness" and "purity" (1 Thessalonians 4:3-4). God's will (desire) is for our sanctification. He wants us to live lives of holiness and purity. However, our will is sometimes in conflict with God's will. Every Christian is engaged in an ongoing battle against succumbing to temptation (Romans 7:15).

Glorification means to be made glorious, to be honored or praised. As we battle against sin we should expect that our victories will greatly outnumber our defeats. It is encouraging to know that the battle between good and evil is already decided (Revelation 12:9). God's word assures us that victory will come to the faithful Christian (James 1:12; Revelation 2:10).

These four words help us to understand the salvation process: (1) mortification, (2) justification, (3) sanctification and (4) glorification. The Bible teaches us that justification and glorification are God's work while we must focus on mortification and sanctification. Let us put to death the sin in our lives and choose to live in holiness, purity and righteousness.

Evangelism Is the Answer!

Evangelism requires preaching the Gospel and converting souls from sin. This is how Christ lived, what He taught and what His followers practiced. The full message of the Gospel was preached for the first time in approximately A.D. 33, and within less than 30 years, it had been taken to all the world. What a story!

Jesus was always on the move during His personal ministry. He went to villages and to cities. He spoke to multitudes and to individuals. He used physical acts to teach spiritual lessons. No man ever spoke with greater authority or showed the power of God more clearly in His mighty works. Truly, He is the Son of God.

Calling twelve men, known as apostles, Jesus taught them and trained them to carry on His work after His death, burial and resurrection. Some of His final words were, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28 19-20).

Just before returning to the Father, He said to the apostles, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). Turning to Acts 2, we read of Jews coming from all over the world to celebrate Pentecost, a Jewish feast day. This was not by accident. The Lord planned it this way. With the apostles receiving the power of the Holy Spirit to guide them into all the Truth, from that very first day, the good news began to be taken to people of many nations around the world. Some 3,000 who heard the message, believed it, repented of their sins and were gladly baptized; the Lord added those that should be saved to His church (Acts 2:47).

However, this was just the beginning. The Gospel was preached again and again in Jerusalem and throughout Judaea. Then, the Gospel was heralded in Samaria and afterward in surrounding nations. As a result, within less than three decades, the Gospel was taken into all the world (Colossians 1:23).

There were fewer people back then, but there were many obstacles. They had the Gospel, but they did not have the

written Word. They did not have the methods of transportation and communication we take for granted in our age. Travel was slow and dangerous, over land or by sea, and yet they went. Communication was primarily by word of mouth, yet Paul commended the church in Rome with the words, “Your faith is spoken of throughout the whole world” (Romans 1:8). In spite of limitations, early Christians did the work God gave them to do, and the world was forever changed.

Morals and values came to be set by a higher standard because of the influence of God’s Word. A study of what was acceptable among “civilized” people in the first century compared to the early twenty-first century reveals just how much impact Christianity has had in reshaping the world.

Sadly, in the last fifty years, tremendous ground has been lost because we have allowed atheistic humanism to forge ahead. Abortion, rampant divorce, homosexual acceptance, immorality, indecency, violence, disrespect for parents and authority, foul language, and other types of shameless behavior have mushroomed as the influence of Christianity has diminished. Humanism has filled the void.

Yet, today we have the same Gospel to take to the world. We have the same command by Christ as did first-century Christians. What does that commission mean to you and me? Do we take it personally? Do we intend to obey it?

So far, a host of individual Christians and many congregations have done very little about our Lord’s command. The direct result is that we are faced with many problems, both outside and inside the church. How can we expect to please God when we fail to do what He has asked us to do? Will we never learn?

Do we feel comfortable with the world with all of its evil, ungodliness, materialism and outright unbelief? As conditions grow worse through the influence of sin, will Christians not also suffer grave consequences? Even many of the problems in our personal lives and in the church itself are the result of our failure to give ourselves to the Lord and to do the work He has asked us to do. How can we turn this tragedy around? We can achieve much by simply repenting and becoming serious about world evangelism. This also means evangelizing our own neighborhoods, cities and states. Evangelism is the answer that must begin with us right here today! Right now!

Cliff Holmes (Gospel Gazette Online, July 2018, p. 13)

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 29 Proverbs 11:12—13:25

July 30 Proverbs 14—16

July 31 Proverbs 17—20

Aug. 1 Proverbs 21—23

Aug. 2 Proverbs 24:1—27:10

Aug. 3 Proverbs 27:11—31:31

Aug. 4 Ecclesiastes 1—5 (video)

Aug. 5 Ecclesiastes 6—12

“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 **40 contacts** were made.

Announcements

- ◆ **SYS** Tuesday night at **Rising Star**. Topic: *“Remember You Are Holy.”*
- ◆ **We host the SYS in two weeks!** Menu will be hamburgers, as usual. There is a sign-up sheet on the back table for needed items.
- ◆ Next Sunday: First Sunday Fellowship Meal

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

- ◆ Aug. 3-5—Discipleship University (Dripping Springs)
- ◆ Oct. 4-6—Texas Ladies in Christ Retreat (Brady)

Kneeling

The physical act of kneeling is normally associated with an attitude of humility and a submissive will of the individual doing the kneeling. Normally, it is not done in protest. Often a person will kneel and pray, asking God to heal his loved one who is critically ill. We have seen a grieving widow kneeling beside the flag covered casket containing the body of her husband who was killed during combat.

Luke records in Acts 20:36 and in Acts 21:5 that the apostle Paul “knelt down and prayed” before he left his brothers and sisters in Christ and continued on his journey to Jerusalem. It must have been a very emotional scene as men, perhaps weeping, thought that they would not see the apostle again.

Bible students are acutely aware of Stephen, the first martyr for Christ (Acts 7). He was being stoned to death by those people who were opposed to the truth he was preaching. The last words recorded by Luke that Stephen uttered appears in Acts 7:60. It reads, “Then he knelt down and cried out with a loud voice, ‘Lord do not charge them with this sin,’ And when he had said this, he fell asleep.” How merciful and forgiving was this servant of God, while kneeling, knowing his death was imminent!

Jesus Christ, while in the Garden of Gethsemane, “knelt down and prayed.” Our Lord was a humble servant of His Father and He prayed, “Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done” (Luke 22:41-41). Jesus knew of the terrible suffering and death He was about to experience, but He was submissive to His Father’s will, knowing that His death on Calvary’s cross would grant salvation to all who would surrender their lives to Him. In Hebrews 5:8-9, we read, “Though He was a Son, yet He learned obedience by the things which He suffered, And having been perfected, He became the author of eternal salvation to all who obey Him.”

Our precious Savior suffered death that we might live—in Him. We all should kneel before the cross of Christ, being obedient to His will for us to do. In Romans 6:1-4, we learn that we should die to sin and be buried with Him in baptism so that we can be resurrected to walk in newness of life. It is when we obey that form of doctrine (death, burial and resurrection of Jesus) that we are freed from sin and become servants of righteousness (Romans 6:17-18).

In the hymn, “Kneel at the Cross,” we have these encouraging and comforting thoughts: “Kneel at the cross, Christ will meet you there, He intercedes for you; Lift up your voice, Leave with Him your care And begin life anew. Kneel at the cross, Leave every care. Kneel at the cross, Jesus will meet you there.”

Raymond Elliott (Gospel Gazette Online, July 2018, p. 8)

Celebrate

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

August Birthdays: Joe Dennis (9), Rafe Smith (11), Jessica Dennis (13), Brandi Kite (14), Don Smith (14), Royce Ford (16), Ryan Rudloff (20), Roy Dodson (29), Coyce Reed (30).

August Anniversaries: Matthew & Kaci Churchwell (15), Don & Darlene Smith (29).

Mistakes? Left Out? Let Johnny know...



Records

	July 15, 2018	July 22, 2018
Bible Class	56	41
AM Worship	82	56
PM Worship	38	40
Wednesday PM	44	42
Contribution	\$2,112	\$1,650

	This Week: 7/29/18	Next Week: 8/5/18		
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	James & Cindy Fuller	Dennis Family		
Opening Prayer	Gene Bannister	Joe Dennis		
Communion	Randy Huckaby*, Larry Petty Joe Dennis, Caleb Dennis	Ken Maninger*, Chase Churchwell Jack Turner, James Thomas		
Closing Prayer	James Thomas	Gene Bannister		
Attendance Cards	Jaceten Evetts	Aaron Smith		
Sunday PM:	Song Leader: James Fuller	Song Leader: Tom Wilcox		
Opening Prayer	Tom Wilcox	Randy Huckaby		
Scripture Reading	Ryan Rudloff	James Fuller		
Communion	Randy Huckaby	Ken Maninger		
Closing Prayer	Ken Maninger	John Barnum		
Wednesday Devotionals:	August 1 Prayer Night	August 8 Joe Dennis	August 15 Rafe Smith	August 22 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 29, 2018

Sunday Class **Romans 13:6**
 Wed. Class **Genesis 29:1**

Scrutinizing Sin: Characterization of Sin

"Whoever commits sin also commits lawlessness, and sin is lawlessness" (1 Jn. 3:4).

We live in a time where we are told that words have no meaning.

Our task is to go to the Bible and allow God through that instrument to define or characterize sin for us.

In this way we will be relying on God, the source of all actual wisdom, while at the same time rejecting the changing and frequently false wisdom of man.

I. The Message.

A. What the world thinks of sin.

- There is not a single source for the definition of sin favored by the secular world – we can, however, look to how our secular culture operates and discern its *functional definition* of what sin is and what it is not.
- God is not pleased with the elevation of man's mind over His infinite one.

B. What God thinks of sin.

- In contrast to the world, God's Word is clear on the subject of sin.
 - Sin is defined as missing the mark set for us by God.
 - Sin is when we know what we ought to do and do not do it.
 - Sin is also defined by James as surrender to one's desires.
- Thus, we have a threefold examination of God's definition of sin:

II. Application.

A. Definition is at the core of understanding.

- One of Satan's most effective devices is redefinition.
- We are constantly being encouraged to redefine what is right and wrong.

B. As Christians we have a duty to God to call sin what it is.

- We are being pressured by the culture to modify God's definition of sin.
- We cannot allow that pressure to have its way.

C. Stopping sin is a thing best done early.

- The damage of sin comes about as a result of a progression.
- As soon as we see ourselves beginning to miss the mark, or failing to do as God would have us do, we need to stop and redirect our lives.

III. Encouragement: We can win!

- There is no hope in self: **our only hope is in Jesus Christ.**
- If a man will believe and obey God, God will eradicate that man's sin.**
- We have a choice.**

Reconciled Through Christ's Blood – Ephesians 2:11-13

II. The Purpose of the Glorious Church (1:3 – 3:21).

E. Reconciled Through Christ's Blood (2:11-13).

As Paul wrote to the Christians in Ephesus about the purpose of Christ's glorious church, he emphasized the change that had taken place in their lives. It was like a re-creation, and part of their new existence was the brotherhood between Jews and Gentiles.

1. Formerly Far From Christ (11-12).

- Paul began to draw a contrast between *Gentiles* and Jews with emphasis upon the Gentile Christians' former state.
- Flesh* refers to the physical body (see Rom. 1:3) and also to the sinful condition of human nature (see Rom. 8:1-12).
 - Here, the word is used literally to the physical body, a body upon which circumcision could be *made in the flesh by hands*.
 - Jews prided themselves as the "*Circumcision*" and called the Gentiles "*Uncircumcision*" in a derogatory way.
- In addressing the former state of Gentile converts, Paul listed 5 things that had been true of them.
 - First, they had been *without* [separate from] *Christ*.
 - Second, they had been *aliens from the commonwealth of Israel*.
 - Third, they had been *strangers from the covenants of promise*.
 - Fourth, they had *no hope*.
 - Fifth, they were *without God in the world*.

2. Brought Near Through Christ (13).

- Of course, Paul also had good news for the Gentile Christians.
- Verse 13 begins with *but now* – vs. 13-22 stand in stark contrast to their prior condition.
- Gentiles were referred to as those who were "*far off*"; while Israel was thought of as "*near*".
 - The possibility now is for Jews and Gentiles to be brought near because of *the blood of Christ*.
 - When Paul spoke of being "*brought near*", he was referring, of course, to being near to God.

Why was blood necessary in the justification of sinners?