

# 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 13, 2019

## Contact Us:

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Brownwood, TX 76801

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:

Ladies Bible Class 10:00 AM  
Bible Study ..... 7:00 PM

## Elders:

Gene Bannister..... Billy Chism

## Deacons:

Mike Bannister..... Don Smith

John Barnum

## Preacher:

Johnny McCaghren

## Works We Support:

Cherokee Home for Children  
Gospel Broadcast Network  
Heart of Texas Bible Camp (Bangs)  
Mission Printing  
Rohan Jones, Africa  
The Truth in Love  
World Bible School

## Practicing Apologetics in an Age Uninterested in Logic

In America, many historical leaders in the church of Christ have been skilled logicians. Because of the works of men like Alexander Campbell, Guy N. Woods, and Thomas B. Warren, many members of the church are acquainted with and have been exposed to various logical syllogisms and the use of reason to come to sound conclusions. I'll say at the outset that I do not believe in any way that this is a bad thing. Logic was woven into the fabric of reality by God Himself and speaks to His existence, intelligence, provision, and rationality. We should be familiar with logic and be able to use it as one of the several tools at our disposal to help us discover truth.

In fact, the use of logic and reason in an effort to get to the bottom of the truth is biblical. Jesus used impressive logical reasoning on several occasions (cf. Matt. 21:23-27) and Christian preachers like Paul and Apollos were known for their ability to logically reason with others (Acts 17:2-4, 22-31; 18:24, 27-28). It can even accurately be argued that God expects us to use logic as Christians (2 Cor. 10:5; 1 Thess. 5:21).

Nevertheless, the use of logic is not appreciated by everyone. In fact, I think it is fair to say that the average person is largely unfamiliar with formal logic. Though people use logic every day without really thinking about it, a syllogism that we might think of as proof for the existence of God is likely unimpressive for many without any additional explanation or dialogue. So, how does the church adapt? Before we answer this question, there are a few things that need to be said.

I am not advocating that the church abandon logic. I believe that we couldn't if we wanted to. Even those who eschew a "rigid" emphasis on reason and logic are dependent on the very tools they hope to retire. Though we should never emphasize logic to the extent of becoming prideful or ignoring what God has done for us (like making the use of logic possible, giving us our minds, graciously revealing Himself to us, etc.), we cannot and should not abandon logic altogether. Logic positively demonstrates the existence of God and is an extremely powerful instrument for helping people come to Christ. Abandoning logic is not an option. Instead, Christians must be willing to use logic in creative ways and truly invest in the lives of others.

## People Don't Care How Much You Know Until They Know How Much You Care

The old adage is true. In today's day and age, we can hardly expect to walk up to somebody whom we've never met and never invested in and help them change their entire worldview with a syllogism. Is Christianity rational and does logic sup-

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**No Rules?** "Shall we continue in sin that grace may abound? ... Shall we sin because we are not under law but under grace? Certainly not!" (Rom. 6:1, 15)

**Nothing but Rules?** "I do not set aside the grace of God; for if righteousness comes through the law then Christ died in vain.... You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace" (Gal. 2:21; 5:4).

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



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port it? Absolutely, but people need more than syllogisms if they're going to change their minds and in turn their hearts.

For most non-believers, before a logical defense of Christianity is effective, we need to make in an investment in their lives. We ought to befriend them (Rom. 12:18; Mark 2:15-17), show hospitality to them (Rom. 12:13; Heb 13:2), help them through their difficulties (Rom. 12:15; Gal. 6:10; Prov. 3:27), and just be genuinely good people around them and to them (Matt. 5:16; 1 Pet. 2:11-12; 1 Cor. 16:14). This will likely soften their hearts, make them more open and honest regarding the truth of Christianity, and this approach is biblical. I think I speak with many others when I say that my journey to Christianity didn't start with a syllogism; it started with a friendship. Once I knew I was genuinely cared for, I became more interested in the pure religion of the carers. Soft hearts lead to open minds.

### Are We Trying to Win or Trying to Help?

It is tempting to view the unchurched and skeptical as enemies who need to be proved wrong. When this is our mindset, logic and rationality is our ammunition and words are our weapons. Make no mistake, there is a spiritual war going on and we do need to be prepared (Eph. 6:10-18), but our main battle is with ideas, not people (2 Cor. 10:5). When we view those who don't believe in God simply as somebody to prove wrong, we can end up abusing logic instead of using it as a tool to bring others to Christ.

We need to decide if our main interest is in proving others wrong or helping them to a place of understanding. It can be tempting to allow our pride to get in the way and to view defending the faith in an unbalanced way. People may be less interested and less familiar with logic, but when logical arguments are coupled with a Christlike attitude, it can cause people to pay more attention. Most Christians are probably familiar with 1 Peter 3:15 where we are commanded to always be prepared to "make a defense to anyone who asks you for a reason for the hope that is in you...." But we cannot

forget the latter part of this verse—"...yet do it with gentleness and respect."

People may be burnt out on logical arguments for the existence of God in part because it always seems to be coming from people who are aggressive and disrespectful. If we desire to have an impact in our culture, it is imperative that we pair reason with respect and are more interested in helping the skeptic instead of merely proving him wrong. One of the factors that had the biggest impact on my conversion from atheism to Christianity was the attitude and approach of the Christian who studied with me. Instead of viewing me as a debate partner or some kind of enemy, I was made to feel like I was going on a journey to truth with a friend. I was told that we will go wherever the truth leads, and he was even humble enough to admit that if I could prove him wrong he would change. Of course, I couldn't prove him wrong, and I ended up becoming a Christian—but this humble, friendly approach does a lot of good and yields itself to conducive conversations even with people who don't believe in God and aren't interested in debates or logic.

### Combining Syllogisms with Stories

I think a largely un-tapped apologetics area in the church is the use of what some people refer to as imaginative apologetics. Today's culture is less interested in syllogisms and more interested in stories. We live in a society obsessed with buzzwords and phrases like "meta narrative," "my story," and the like. Narrative sermons have even become the main preaching style in some churches as people move further away from an affinity for deduction and toward a love of narrative.

Some may roll their eyes and scoff at such a transition. But, while such a transition certainly has its downsides, instead of lamenting a culture change, Christians ought to capitalize on whatever they can for the gospel's sake. Paul was willing to become all things to all people that by all means he might save some (1 Cor. 9:22). Who are we willing to become to those who prefer stories to syllogisms? Again, I am not suggesting that we abandon the use of logic, but we can use logic and reason in a

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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

[video.wvbs.org/access/interactive-bible-reading-plan/](http://video.wvbs.org/access/interactive-bible-reading-plan/)

**Oct. 13** Psalms 138—140 (video)

**Oct. 14** Psalms 141—144

**Oct. 15** Psalms 145—150

**Oct. 16** Proverbs 1—3 (video)

**Oct. 17** Proverbs 4—6

**Oct. 18** Proverbs 7—9

**Oct. 19** Proverbs 10—12

**Oct. 20** Proverbs 13—15

*"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

- ◆ Last week **54** contacts were made.

### Announcements

- ◆ **Our Ladies Day is this Saturday!** Denise Surles will be the speaker. Topic— *“Hope: The Anchor of the Soul.”* All ladies, plan to be here and invite your friends!
  - ◆ **Ladies Day & Gospel Meeting flyers** are available on the back podiums.
  - ◆ **Annual Lubbock Lectureship** begins today and runs through Wednesday— *“Man Is Justified by Faith”*
  - ◆ **Back to the Bible Lectures at Hamilton** Saturday— *“Doctrines/Attitudes Troubling the Church”*
- Upcoming Special Events at 4th & Stewart*
- ◆ **Oct. 19—Ladies Day w/ Denise Surles.** *“Hope: The Anchor of the Soul”*
  - ◆ **Oct. 27-30—Fall Gospel Meeting w/ Bryan Braswell.** *“Evangelism in Word and Deed”*
- Other Upcoming Opportunities to Learn and Grow*
- ◆ **Nov. 10-13—Annual Schertz Lectures.** *“Studies in Genesis”*

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creative way.

Certainly, not all (or probably any) of us are able to write a Tolkien or Lewis novel, but we can still embed apologetics material in creative ways. We can embed our syllogisms into stories and hypothetical scenarios. We can talk about times when the logical arguments for God’s existence were made evident through our own experiences (i.e. a child’s complicated homework points to a smart teacher, a bicycle accident points to the law of cause and effect, etc.).

If we are willing to put in a little extra energy and use the supercomputers God gave us between our ears, we can surely come up with creative ways to introduce the people around us to the supporting arguments for the existence of God in creative ways. When we are able to take a creative approach, not only are people more interested, but this gives them the opportunity to discover the truth of the syllogism themselves.

Overall, Christianity is true, and God does exist, but the way in which we demonstrate these facts should include both our head and our heart. Apologetics is still a needed discipline in an age uninterested in logic. Such an effort cannot be merely an academic exercise or only a faculty of the mind. Apologetics in the modern era is much more powerful when it involves an investment in the lives of others, uncompromising Christlikeness, and a bit of creativity when needed. Let us pray for the courage, wisdom, and opportunity to change the world for Jesus. Then, let us act on what God has blessed us with and get to work.

*Forest Antemesaris* (plainsimplefaith.com)

**JESUS IS NOT ONE OF  
THE WAYS.  
JESUS IS NOT THE BEST  
OF SEVERAL WAYS.  
JESUS IS THE ONLY WAY  
TO GOD.**

## 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:** **Rafe & Becky Smith (16),** Mike & Patti Bannister (27).

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



## Records

	Sept. 29, 2019	Oct. 6, 2019
Bible Class	42	44
AM Worship	51	49
PM Worship	42	33
Wednesday PM	27	29
Contribution	\$2,125	\$1,937

	This Week: 10/13/19	Next Week: 10/20/19		
<b>Sunday AM:</b>	Song Leader: Mike Bannister	Song Leader: Mike Bannister	<p><b>October 2019</b>  <b>Make Announcements:</b>                      John Barnum  <b>Prepare Communion:</b>                      Johnny &amp; Cindy McCaghren  <b>Clean Building:</b>                      Johnny &amp; Cindy McCaghren</p> <p><b>November 2019</b>  <b>Make Announcements:</b>                      James Fuller  <b>Prepare Communion:</b>                      Tom &amp; Carol Wilcox  <b>Clean Building:</b>                      Dennis Family</p>	
<b>Greeters</b>	Mike & Patti Bannister	Mileen & Ashley Kahlich		
<b>Opening Prayer</b>	James Fuller	John Barnum		
<b>Communion</b>	Ken Maninger*, John Barnum Coyce Reed, Allen Griffith	Joe Dennis*, Caleb Dennis Ken Maninger, Chase Churchwell		
<b>Closing Prayer</b>	Kevin Ross	Randy Huckaby		
<b>Attendance Cards</b>	Ian Barnum	Aaron Smith		
<b>Sunday PM:</b>	Song Leader: Tom Wilcox	Song Leader: James Fuller		
<b>Opening Prayer</b>	Don Smith	Ryan Rudloff		
<b>Scripture Reading</b>	Ryan Rudloff	Vernon Zier		
<b>Communion</b>	Ken Maninger	Joe Dennis		
<b>Closing Prayer</b>	Mike Bannister	Rafe Smith		
<b>Wednesday Devotionals:</b>	October 16 Rafe Smith	October 23 Don Smith	October 30 Gospel Meeting	November 6 Barry Hatcher

## 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 13, 2019

Sunday Class ..... *1 Corinthians 7:10*  
 Wed. Class ..... *Servant Training: Lord's Supper*

<p><b><u>The Disgrace of Grace: Will Grace Overlook My Behavior?</u></b></p> <p>We all hate being taken for granted and/or taken advantage of. So does God. We disgrace His grace by living as if there are:</p> <p><b>I. No Rules.</b></p> <p>Many do not have the heart to be different and stand apart. Still, we want a relationship with God; so, we try to make it okay to disobey. Notice the questions Paul asked in Romans 6:1, 15.</p> <p><i>"What shall we say then? Shall we continue in sin that grace may abound?"</i>  <i>"What then? Shall we sin because we are not under law but under grace?"</i></p> <p><b>A. Look at the <u>pronoun</u> Paul used in these questions: "We".</b></p> <ol style="list-style-type: none"> <li>1. "[F]ormerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy ... grace ... was exceedingly abundant" (1 Tim. 1:13-14).</li> <li>2. Could Paul keep on doing sinful things after he became a Christian?</li> </ol> <p><b>B. Look at the <u>unsound</u> concept Paul referenced in these questions: "continue in sin"; "shall...sin".</b></p> <p><b>C. Look at the <u>profound</u> answer Paul gave to these questions: "Certainly not!".</b></p> <p><b>II. Nothing but Rules.</b></p> <p>Some take the opposite extreme; it is all about "the rules". They are legalists who disgrace the grace of God. Notice what Paul wrote to the Galatians.</p> <p><i>"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain"</i> (Gal. 2:21).</p> <p><i>"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace"</i> (Gal. 5:4).</p> <p><b>A. According to Paul, heartless rule-keeping will <u>set aside</u> the grace of God.</b></p> <p><b>B. According to Paul, heartless rule-keeping will <u>vilify</u> the character of God.</b></p> <ol style="list-style-type: none"> <li>1. If we can be right with God on our own merit, "then Christ died in vain".</li> <li>2. If Christ death had no purpose, that makes God mean rather than merciful and vicious instead of gracious.</li> </ol> <p><b>C. According to Paul, heartless rule-keeping will, once again, <u>crucify</u> the Son of God.</b></p> <ol style="list-style-type: none"> <li>1. What this thinking does to us: we "become estranged from Christ".</li> <li>2. What this thinking does to Christ: we "crucify [Him] again ... put[ting] Him to an open shame" (Heb. 6:4-6).</li> </ol>	<p><b><u>Philemon: Paul's Appeal for Onesimus, pt. 2 (15-20) &amp; Closing (21-25)</u></b></p> <p><b>III. Paul's Appeal for Onesimus (8-20).</b></p> <p><b>C. Verses 15-17.</b></p> <ol style="list-style-type: none"> <li>1. <i>For perhaps</i> – a gentle way to introduce a possible spiritual understanding of the entire saga of Philemon and his runaway slave.             <ol style="list-style-type: none"> <li>a. <i>He departed ... for this purpose.</i></li> <li>b. <i>For a while</i> – downplays the length of time Onesimus had been away.</li> </ol> </li> <li>2. <i>That you might receive him [back] forever</i> – physically or spiritually?.</li> <li>3. Onesimus had come back to Philemon "forever", but <i>no longer as a slave.</i> <ol style="list-style-type: none"> <li>a. Paul wanted Philemon to view Onesimus as <i>more than a slave.</i></li> <li>b. In Christ, Onesimus had become a <i>beloved brother!</i> <ol style="list-style-type: none"> <li>1) Paul made clear his deep affection for Onesimus; <i>especially to me.</i></li> <li>2) <i>But how much more to you, both in the flesh and in the Lord.</i></li> </ol> </li> </ol> </li> <li>4. <i>If then you count me as a partner, receive him as you would me.</i></li> </ol> <p><b>D. Verses 18-20.</b></p> <ol style="list-style-type: none"> <li>1. <i>But if he has wronged you, or owes anything, put that on my account.</i></li> <li>2. <i>I, Paul, am writing with my own hand. I will repay</i> – Paul turned his epistle into something of a legal promissory note.             <ol style="list-style-type: none"> <li>a. Paul reminded Philemon, <i>You owe me even your own self besides.</i></li> </ol> </li> <li>3. In the final part of his appeal, Paul repeated a number of key words and ideas from his opening prayer and thanksgiving (v. 7).             <ol style="list-style-type: none"> <li>a. <i>Yes, brother</i> – an affirmation of the family relationship that Paul shared with both Philemon (v. 7) and Onesimus (v. 16).</li> <li>b. <i>Let me have joy from you in the Lord; refresh my heart in the Lord.</i></li> </ol> </li> </ol> <p><b>IV. Closing (21-25).</b></p> <ol style="list-style-type: none"> <li>A. <i>Having confidence in your obedience, I write to you, knowing that you will do even more than I say.</i></li> <li>B. <i>Meanwhile, also prepare a guest room for me. For I trust that through your prayers I shall be granted to you.</i></li> <li>C. Paul next proceeded to send greetings to Philemon from people who were with him in Rome when he wrote this letter.             <ol style="list-style-type: none"> <li>1. <i>Epaphras, my fellow prisoner in Christ Jesus, greets you.</i></li> <li>2. <i>As do Mark, Aristarchus, Demas, Luke, my fellow laborers.</i></li> </ol> </li> <li>D. <i>The grace of our Lord Jesus Christ be with your spirit.</i></li> </ol>
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