



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:

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
World Bible School

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

The Great Commission

The term "commission" suggests a person or persons are charged with a mission. The word "great" can connote either quantity or quality or both.

With this background in view, it is understandable that knowledgeable Christians have designated those marching orders that Jesus gave just before His ascension back to heaven as the Great Commission.

The Commission, as generally perceived, is found in Matthew 28:18-20, Mark 16:15-16, and Luke 24:46-47. John 3:3-5 also contains some elements that are analogous to the emphasis of the other records.

This Commission is great due to its Giver, its scope, its theme, its responsibilities, and in the blessings it brings.

The Source

The Great Commission was given by the Creator, Jesus Christ. "*All authority has been given unto Me in heaven and on earth.*" The disciples were to, "*Go therefore*" (Mt. 28:18). Several factors must be observed.

First, Jesus' statement that He has been granted "*all authority*" reveals His close association with the Father. By anticipation, the Lord hints of His subsequent coronation at the right hand of the Majesty on high (cf. Eph. 1:20-21; Heb. 1:3). His authority resulted from His victory over sin and death (cf. Rev. 5:9, 12).

Second, Christ delegated authority to His people. There was special authority assigned to the apostles in revealing divine truth (Jn. 16:13; Lk. 10:16; Eph. 2:20). They were granted the privilege to "*bind*" and "*loose*" consistent with Heaven's directives (Mt. 16:19; 18:18). The perfect tense, passive voice form in the Greek Testament suggests that which already has been bound or loosed in heaven.

Additionally, there is that general authority that all disciples have, resident in the inspired Scriptures, as they proclaim the saving message of the Son of God (cf. Tit. 2:15).

However, Jesus never bestowed on any person (e.g., a Roman pontiff) the right to exercise universal authority on this earth.

The Scope

Unlike the Jewish system, which was **national** in its scope (in view of its temporary and preparatory function), the Great Commission is **international** in thrust.

This message was foretold in the Old Testament (Isa. 2:2-4; 11:9), announced by Jesus (Lk. 24:46-47), and reflected in the preaching pattern of the apostles (cf. Col. 1:5, 23).

It is quite unfortunate that some have alleged that only those "predestined" to heaven, regardless of their obedience, can be saved. The Commission suggests otherwise.

The gospel is for "*every creature*" of "*all nations.*" Whoever "*will*" is entitled to come (Rev. 22:17).

The Theme

Jesus charged, "Preach the gospel," the theme of the Master's Commission. The foundation of the gospel is the reality that Jesus Christ died for our sins, was buried, and stood resurrected on the third day (1 Cor. 15:1-4). The perfect tense form, "hath been raised," suggests that the Lord was raised and stayed raised, never to die again. Several times in 1 Corinthians 15 Paul uses the perfect tense to stress the abiding effect of Jesus' resurrection.

Christians must understand that the message they proclaim is grounded in solid, historical evidence.

Professor Thomas Arnold of Rugby, a premier historian, declared that the resurrection of Christ is the "best-attested fact in human history."

The Teacher's Responsibility

A consideration of the various texts containing the Lord's Commission reveals that it contains two spheres of responsibility. There is the **Christian's responsibility** and the **sinner's responsibility**.

First, every Christian, to the extent of his ability, has the obligation to either go with, or send, the gospel.

One example of the cooperative relationship that may be involved in such an enterprise is reflected in Paul's life. The apostle traveled approximately 12,000 miles during his preaching ministry, declaring the gospel. Frequently, faithful brethren would sustain him. The labor also was credited to them (Phil. 4:14-17).

The child of God has the responsibility to teach the gospel. There is significance in both the **message** and the **method**. The message is to be exclusively divine truth.

The gospel is not some vague spiritual essence that is better **experienced** than verbally **communicated**. Nor is it something to be used as a mode of entertainment.

The growing tendency toward performance teaching is a real and present danger. But let us focus on the kind of teaching that must be done.

First, there is the initial instruction that is requisite to

becoming a Christian. It must involve those specific doctrinal truths that characterize apostolic preaching. Any ambiguous message—"One ought to obey the Lord"—without the details is valueless. One simple cannot obey the gospel void of understanding the significance of what he is doing.

Second, the teacher's additional responsibility involves feeding the newborn saint and seeing to it that he matures in the faith (Mt. 28:20). In varying degrees, this obligation falls on elders, preachers, Bible class teachers, and, in reality, all children of God.

The truth of the gospel is grounded in solid, historical evidence that has endured centuries of testing.

The Sinner's Responsibility

The sinner has a multifaceted responsibility to the Great Commission.

First, upon being exposed to the gospel, which confronts him in his sin, the alien (i.e., the person outside of Christ) is required to give the facts a fair hearing. If one examines the evidence objectively, he will believe.

If he refuses to believe—whatever the rationalization may be—he remains condemned (Mk. 16:16).

A consideration of the relevant biblical data leads irresistibly to the conclusion that belief involves an intellectual reception of the facts regarding the Lord Jesus, a willingness to trust Him, and the translation of that trust into actual obedience.

When any of these elements is lacking, there is no genuine faith.

Second, Luke's record makes it imperative that one repent of his sins (Lk. 24:46-47), which is certainly consistent with the implementation of the Commission, as depicted on the day of Pentecost (Acts 2:38).

Repentance involves a sorrow for sins committed, a resolution to alter one's lifestyle, and a subsequent reformation of conduct (cf. 2 Cor. 7:10).

Third, baptism is an integral component of the Lord's Commission. It is mentioned specifically by both Mat-

(Continued on page 3)

Television

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/

Dec. 8 Ezekiel 29—32

Dec. 9 Ezekiel 33—36

Dec. 10 Ezekiel 37—40

Dec. 11 Ezekiel 41—48

Dec. 12 Daniel 1—3 (video)

Dec. 13 Daniel 4—6

Dec. 14 Daniel 7—9

Dec. 15 Daniel 10—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

- ◆ Last week **31** contacts were made.

Announcements

- ◆ The **Progressive Dinner / Holiday Party** will be this **Saturday evening**, starting at 4:30 at the Rudloff's for appetizers, then to the Fuller's for the main course, and ending at the Griffith's for dessert. Please get with Tammy Rudloff or Cindy Fuller to plan food arrangements.

- ◆ **No Ladies Bible Class** this week.

Upcoming Special Events at 4th & Stewart

- ◆ March 15-18—Spring Gospel Meeting w/ Richard Massey.

(Continued from page 2)

thew and Mark, and alluded to by John (“*water*” [Jn. 3:5]).

In view of the clarity of this matter, it is absolutely astounding that men should seek to remove this element from the plan of salvation.

According to Matthew’s account, Jesus told the apostles to “*make disciples ... baptizing them.*” Later, the term “*disciple*” would become a technical expression for “*Christian*” (Acts 11:26).

The participle form “*baptizing*” explains “the manner in which the given action [‘*make disciples*’] was performed.”

Moreover, the candidate is immersed “*into*” the name of the Father, the Son, and the Holy Spirit. The expression “*into the name*” signifies coming into the possession of the sacred three.

Can one be saved who does not submit to the divine God-head?

Mark’s record states: “*He who believes and is baptized shall be saved.*” In the original text, both “*believes*” and “*is baptized*” are aorist tense participles. This means they reflect action that occurs prior to that of the leading verb, “*saved.*” Hence, both belief and immersion occur before salvation.

This, of course, eliminates infants as subjects of baptism. Also, it refutes the erroneous dogma of salvation by faith alone.

Resultant Blessings

The blessings that result from submitting to the terms of the gospel are manifold.

Initially, there is salvation from past sins (Mk. 16:16), known also as “*the remission of sins*” (Lk. 24:47; Acts 2:38). Too, there is that divine acknowledgment of being a disciple, with the companion promise that one has become God’s “*possession*” (Mt. 28:19).

John, in his supplementary reference, describes this blessed state as “*enter[ing] the kingdom*” (Jn. 3:5). Christ promises to be our constant companion throughout the Christian age.

Finally, there is the comforting pledge that the Lord will be with His people always, even to the end of the word [or age] (Mt. 28:20). Christ will be our constant companion, every day, throughout the Christian age and then eternally.

It is not difficult to understand why these related passages should be styled the Great Commission.

Wayne Jackson (Christian Courier, Nov. 2019, pp. 1-3)

Celebrate

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

December Birthdays: Kaci Churchwell (18), Linda Griffith (20).

December Anniversaries: Allen & Linda Griffith (20), David & Glenda Milam (20), Ken & Jo Maninger (25).

Mistakes? Left Out? Let Johnny know...



Records

	Nov. 24, 2019	Dec. 1, 2019
Bible Class	44	43
AM Worship	58	53
PM Worship	38	35
Wednesday PM	28	25
Contribution	\$1,752	\$2,095

	This Week: 12/8/19	Next Week: 12/15/19		
Sunday AM:	Song Leader: Mike Bannister	Song Leader: James Fuller	<p>December 2019 Make Announcements: Don Smith Prepare Communion: Allen & Linda Griffith Clean Building: James & Cindy Fuller</p> <p>January 2020 Make Announcements: Ken Maninger Prepare Communion: Mike & Patti Bannister Clean Building: Mike & Patti Bannister</p>	
Greeters	Bannisters	Mileen and Ashley Kahlich		
Opening Prayer	Don Smith	Joe Dennis		
Communion	John Barnum*, Ken Maninger Chase Churchwell, Ryan Rudloff	Kevin Ross*, Vernon Zier Coyce Reed, Caleb Dennis		
Closing Prayer	Allen Griffith	Gene Bannister		
Attendance Cards	Ian Barnum	Aaron Smith		
Sunday PM:	Song Leader: Tom Wilcox	Song Leader: James Fuller		
Opening Prayer	Gene Bannister	Rafe Smith		
Scripture Reading	Rafe Smith	Allen Griffith		
Communion	John Barnum	Kevin Ross		
Closing Prayer	James Fuller	Randy Huckaby		
Wednesday Devotionals:	December 11 Joe Dennis	December 18 Rafe Smith	December 25 Don Smith	January 1 Prayer Night

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 December 8, 2019

Sunday Class 1 Corinthians 7:36
 Wed. Class Exodus 1:1

<u>Proverbs of Contrast: The Wicked Man</u>	<u>The Model Church: A Strong Faith (1 Thess. 3:1-10)</u>
<p>I. The Wicked Man and His Speech.</p> <p>A. The Wicked Man and His Speech Sow Discord (6:12-14).</p> <ol style="list-style-type: none"> Solomon paints for us a despicable view of the wicked man. <ol style="list-style-type: none"> He is called a "worthless" [naughty; ASV] man. He is a wicked man walking with a "perverse" mouth. Even his gestures "speak" as one who is trying to snare and trap victims rather than help and support his "hearers". The end result of the wicked man's speech: Discord is sown. <p>B. The Wicked Man and His Speech Separates Best of Friends (16:27-30, 17:4, 19:28).</p> <ol style="list-style-type: none"> The wicked man uses his speech to separate friends. "Death and life are in the power of the tongue, and those who love it will eat its fruit" (18:21). The wicked man not only did the speaking but he also listened to this type of speech, giving ear to a spiteful tongue (17:4). <p>II. The Wicked Man and His Sphere (12:12).</p> <p>A. The wicked seem to operate in the realm or sphere of wickedness, surrounded by the wicked.</p> <p>B. The Wicked Man and His Sphere Are Marked by Rebellion (17:11).</p> <p>C. The Wicked Man and His Sphere Are Marked by Rejection (17:15).</p> <p>III. The Wicked Man and His Sacrifice (15:8-9).</p> <p>A. That which is offered to God must be done with clean hands and pure hearts (Example: Cain and Abel [Gen. 4; 1 Jn. 3:12; Heb11:4]).</p> <p>B. Solomon records that the wicked man who offers sacrifice but continues in his wickedness is offering an abomination before God (1 Pet. 3:12; Jer. 6:20).</p> <p>IV. The Wicked Man and His Sentence (6:15; 10:6; 21:7; 22:5).</p> <p>A. The Wicked Man's Sentence is Determined and Decreed by God.</p> <ol style="list-style-type: none"> However, the sentence of the wicked is not arbitrarily decided by God. The conduct of the wicked determines his end. <p>B. The Wicked Man's Sentence Is Self-Inflicted (5:22; 12:13; 13:17; 24:16, 20).</p> <p>C. The Wicked Man's Sentence Comes from Selfish Motives (5:23; 21:8, 29; 24:8).</p> <ol style="list-style-type: none"> The wicked man's selfishness causes him to walk away from God. The one who tempts man to sin is Satan, and the motive of his work is selfishness. 	<p>The Thessalonian Christians' faith was strong and Paul wanted to make sure that it remained strong. He stressed their faith 5 times in these 10 verses.</p> <p>I. Paul's extreme anxiety for the church (1-2).</p> <p>A. The Christians at Thessalonica were suffering fierce persecution by both the Jewish and Gentile citizens of the city.</p> <p>B. Paul had fled to Athens, but his heart was in Thessalonica.</p> <ol style="list-style-type: none"> He could no longer bear the suspense over their welfare. Paul could not go himself, but he sent Timothy back to Thessalonica. <p>II. A strong faith is a faith that is not moved by afflictions (3-5).</p> <p>A. The Christian must know that he is appointed to persecution.</p> <ol style="list-style-type: none"> Christians are persecuted because they are not of this world. Christians are persecuted because they strip away the world's cloak of sin. Christians are persecuted because the world does not know God nor Christ. Christians are persecuted because the world is deceived in its concept and belief of God. <p>B. The Christian must know that the temptation to cave in to persecution is of the tempter, Satan himself (5).</p> <p>C. The Christian must know that the labor and message of the minister is not in vain.</p> <p>III. A strong faith is a faith that gives forth an excellent testimony (6).</p> <p>A. When Timothy returned from his mission to the Thessalonian church, he brought "good news".</p> <p>B. The Christians were standing fast in their faith in Christ, standing fast in love, and remembered Paul with the deepest of affection.</p> <p>IV. A strong faith is a faith that stirs the heart of its fellow Christians (7-10).</p> <p>A. The strong faith of the Thessalonian Christians comforted Paul, and Paul desperately needed comforting (7).</p> <p>B. The strong faith of the Thessalonian Christians stirred renewed life and purpose in Paul (8).</p> <p>C. The strong faith of the Thessalonian Christians stirred joy in Paul (9).</p> <p>D. The strong faith of the Thessalonian Christians stirred Paul to pray for their fellowship and growth in Christ (10).</p>