

SUNDAY MORNING

Announcements

Jon Barry

Song Leader

Daniel Allgor

Lord's Supper

Rodney Ellis Jerry Schnelle
Joseph Barry Pete Rowland

Prayers

Jack Calvert Mark Davis

SUNDAY EVENING

Announcements

Jon Barry

Scripture Reading

Clay Morris

Song Leader

Jack Calvert

Lord's Supper

Jerry Schnelle Rodney Ellis

Prayers

Daniel Allgor Bill Brittenham

WEDNESDAY

Announcements

Daniel Allgor

Song Leader

Clay Morris

Prayers

Jon Barry Melvin Potts

Invitation

Bryan Garlock

ABOUT US

Elders

Jack Calvert Rodney Ellis

Deacons

Jon Barry Bill Brittenham
Mike Davis Clay Morris

Evangelist

Bryan Garlock

SERVICE TIMES

Sunday

Bible Study9:30 A.M.
Worship10:15 A.M.
Worship6:00 P.M.

Wednesday

Bible Study7:00 P.M.

WWW.TXKCHURCH.COM

GOD'S PLAN FOR SALVATION

Hear the word of truth Romans 10:13-17

Believe the truth..... Hebrews 11:6; John 8:24

Repent from all sins Luke 13:3; Acts 2:38

Confess the name of Christ ... Matthew 10:32-33; Romans 10:9-10

Be Baptized in His name Mark 16:16; 1 Peter 3:21; Colossians 2:12

Walk in newness of life and **be faithful** unto death Romans 6:1-4; Revelation 2:10

Think On These Things

Franklin Drive Church of Christ

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Issue 44

The Son Shows Us the Father

Bryan Garlock

Recently we have studied about Jesus the Christ, the Son of God. For reference, you can listen to a two-part lesson online at txkchurch.com. In those studies we discussed that Israel, as God's "firstborn son", failed to be the light of the world and a perfect image bearer of God, but Jesus succeeded (Exo. 4.22-23; Hosea 11.1-4; John 8.12).

The fact that Jesus is the Son of God means that He is deity (Matt. 1.22-23), fulfills the role of Israel (Matt. 2.12-15), fulfills the law of Moses and the prophets (Matt. 5.17-18), fulfills the role of the promised seed of David (2 Sam. 7.12-16; Acts 2.29-36), and is God's final word (Heb. 1.1-3). Ultimately, His Sonship enables us and gives us the privilege of being "sons of God" ourselves (Matt. 5.9, 45; Rom. 8.12-17).

There is at least one more way that we see the Sonship of Jesus — in the way that He revealed and imitated His Father. Study the following Scriptures.

"And the Word became flesh and dwelt among us, and we have seen his glory,

glory as of the only Son from the Father, full of grace and truth." (John 1.14)

"No one has ever seen God; the only God, who is at the Father's side, he has made him known." (John 1.18)

"They said to him therefore, 'Where is your Father?' Jesus answered, 'You know neither me nor my Father. If you knew me, you would know my Father also.'" (John 8.19)

"I speak of what I have seen with my Father..." (John 8.38)

"Jesus answered them, 'I have shown you many good works from the Father...' (John 10.32)

"If you had known me, you would have known my Father also. From now on you do know him and have seen him.' Philip said to him, 'Lord, show us the Father, and it is enough for us.' Jesus said to him, 'Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father?'" (John 14.8-9)

FAMILY TALK

Continue to remember and check on our shut-ins: **Willie Margaret Mobley, Bonnie Allgor, Maxine Burnham, W.H. McFerrin, and Francine Davis.** Cards, calls and visits are ALWAYS needed and appreciated.

Please pick up some invite cards and ask for Bible studies. See Bryan if you need any help with home studies.

Cont from front page

“...for all that I have heard from my Father I have made known to you...” (John 15:15)

As you can see, the book of John demonstrates Jesus’ Sonship as one who “is the radiance of the glory of God and the exact imprint of his nature” (Heb. 1:3), and we learn that the Father “has spoken to us by his Son”. (Heb. 1:2) Thus, Jesus is the Son of God in that He makes known to us the Father’s will, character, and nature. For example, when we see Jesus flipping the tables of the money changers in the temple we see a picture of God the Father’s wrath against sin and error — His nature (Luke 19:45-46; John 2:13-17). When we see Jesus weeping over the lost souls in Jerusalem, we see a picture of the compassionate Father in heaven — His character (Luke 13:34-35; 19:41-44). When we see Jesus instructing His disciples, the crowds that followed Him, and the religious authorities, we see in that body of teaching a picture of the Father’s desires for His creation — His will (John 5:30; 7:16-17; 8:28; 12:49; 14:10, 24).

Truly, Jesus declared to the world what He saw and heard in His Father

(John 8:26, 38, 40; 15:15). As His Son, He perfectly imitated His Father and demonstrated to us the perfect example of how we too are to “be imitators of God, as beloved children” (Eph. 5:1; Matt. 5:16; 1 John 3:10).

That's Just Your Interpretation

Mark Larson

“That’s just your interpretation!” How many times has someone said that to you when you attempted to teach them the truth from the Scriptures? Rather than take the message of truth to heart, it is quickly dismissed as merely your opinion and not taken seriously at all.

If you have ever heard this before, you know that it is sort of like “hitting a brick wall.” Further discussion of the truth with such a person can be very difficult. The potential for meaningful Bible study is not very promising.

What Is Your Interpretation? The best way to begin in your response to someone who says, “That’s just your interpretation” is to simply ask for their interpretation. An interpretation in Bible study is just an explanation of the meaning of a particular passage of Scripture. Rather than be discouraged and give up, make this offer instead: “I am willing to hear your interpretation and correct my own position if I am wrong.” This demonstrates fairness as well as humility, both which are necessary for Bible study (Prov. 18:12-13). Be open-minded and willing to hear any evidence that they might have for their beliefs and practices. Just as we hope for positive change in the people we teach, we too must demonstrate a willingness to change our own beliefs and practices when we are corrected.

Speak in Terms of Evidence. When making the offer to listen to other people’s

interpretation of Scripture, be sure to include this request: “Can you please show me the evidence for your interpretation?” Before allowing an exchange of interpretations to take place, it is important to come to a mutual agreement that true, saving faith is based on the evidence or the teaching of the Scriptures. *“So then faith comes by hearing, and hearing by the word of God”* (Rom. 10:17).

We must speak of the importance of providing book, chapter, and verse for the beliefs that we hold (1 Pet. 4:11; Col. 3:17). We must emphasize that a fair hearing must be given to all that God has said on the matter to get a proper understanding of God’s will. Passages must be examined in its proper context. Concordances and Hebrew or Greek Bible dictionaries are also helpful to gather even more evidence.

Will Any Interpretation of Scripture Do? Many people, in response to the multitude of religious groups and doctrines, conclude that almost any interpretation will do. Rather than rule out certain religious beliefs on the basis of Scripture, there is the desire to respect every belief as equal in merit or legitimacy. Many people want to “just get along” and do not want to debate or discuss their differences. The preferred “solution” of many is to just choose the interpretation that personally suits you best and call that “the truth.” This may be nothing more than a cop out for true study and an indication that the person doesn’t want to accept the truth.

Finding the truth requires a recognition that there is ultimately only one right interpretation of the Scriptures. There is only one faith (Eph.

4:5; Jude 3) or one truth (John 8:32; 17:17) that God has revealed to us. God has promised us that we can know what the truth is (1 Tim. 2:4; Eph. 3:4). One who truly wants to know the truth and obey the truth will recognize this fact and search diligently for the correct interpretation of Scripture.

So how do you decide which interpretation of Scripture to choose? To sift through all possible interpretations and decide on only one requires that we accept the interpretation that is most plausible, probable, or credible. Rather than foolishly accept just any interpretation of Scripture, let us choose the one that provides the most evidence (e.g., true to the context of the passage, in harmony with parallel passages on the same subject, true to the actual meaning of Bible words, etc.). *“So then do not be foolish, but understand what the will of the Lord is”* (Eph. 5:17).

God Provides Us with Rules for Interpretation. Thankfully, God provides us with some assistance on how to interpret the Scriptures right in the Word itself. The Lord gives us the help we need to determine the truth for what we are to believe and practice in religion. There are four major rules He provides: (1) Direct statements or commands we must obey (e.g., John 14:15; 2 Pet. 3:1-2); (2) Divinely approved examples we are to follow (e.g., 1 Pet. 2:21; Phil. 3:17; Acts 2:42); (3) Necessary implications, meaning conclusions we can make from what is implied in Scripture (e.g., Mat. 22:41-46); (4) Respect for the silence of God, meaning we restrict ourselves to what God has revealed in the Scriptures to determine His will (Deut. 29:29). We do not add to it nor take away from it (Rev. 22:18-19).

As we search for the truth, let us all be true to God and respect His word in the interpretation of the Scriptures.