

The redemption of man's soul is costly, and man should cease trying to redeem his own or his brother's forever



Ashley and Brandon Cook, of Harrisonburg, VA
with the newest member of the family Molly
at the PA Family Camp 2018
Everett, PA

“For the bread of God is that which comes down out of heaven, and gives life to the world.’ They said therefore to Him, ‘Lord, evermore give us this bread.’ ”

John 6:33,34

November 25, 2018!

Christ's Church

Meeting at
30 Red Fox Lane — Bozeman
Comfort Inn — Butte

MORNING SCHEDULE:

Bozeman - 8:45 a.m.

Opening — Jay Wilson, Josiah Sutton

M.C. — Bob Edgar

Prayer Meditation — Phil Sutton

Communion Meditation — Cliff Renner

Preaching — Jay Wilson

EVENING SCHEDULE:

Bozeman - 7:00 p.m., **Butte - 7:30 p.m.**

M.C. — Phil Sutton, **George Stone**

Communion Meditation — Phil Sutton, **Tom McDunn**

Preaching — Zac Dschaak, **Jay Wilson**



**This Wednesday,
November 28th**
—
**7:00 p.m. —
Teachings from
Titus
— Phil Sutton**

Catch us live or archived:
livestream.com/ccib
christchurchonline.com
Also check out the youtube videos on
targetingtruth.com
and audios at innermanradio.org

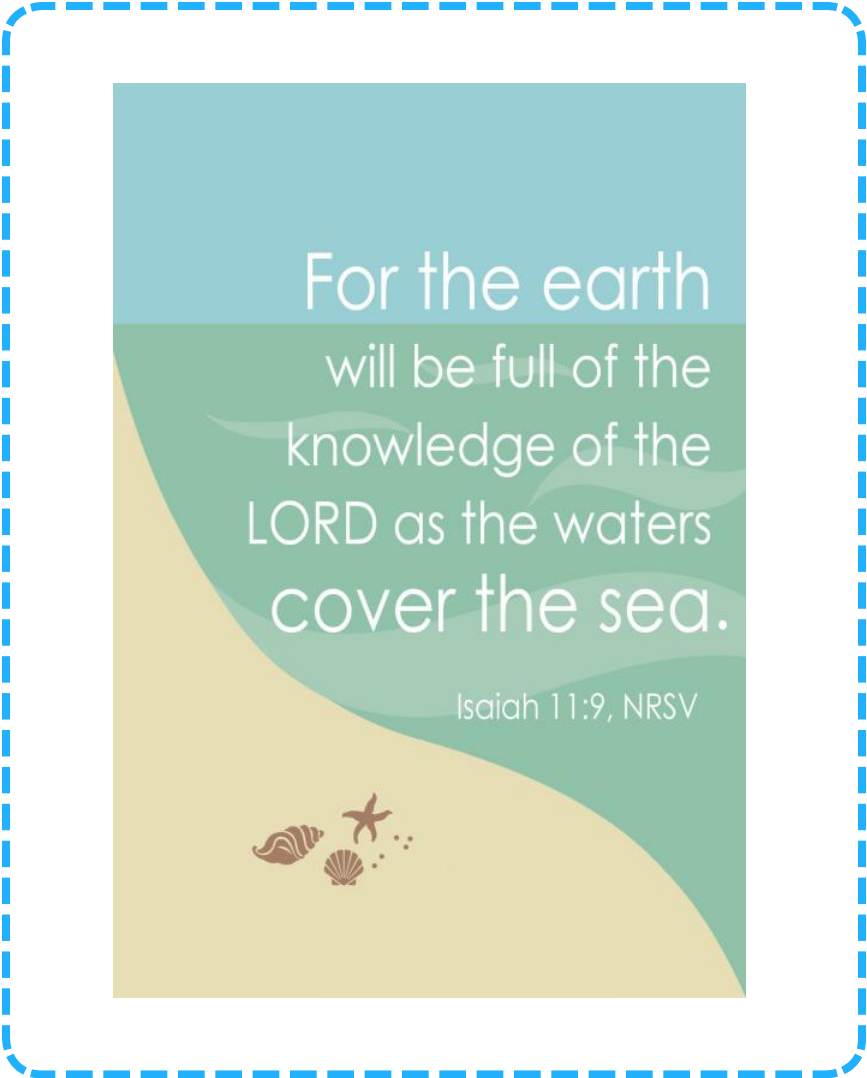
ANNOUNCEMENTS:

Fasting for Evangelism is Nov. 24,25 followed by Potluck on Lord's Day, Nov. 25 after Assembly

Bible Bowl — Sat. Mar. 16, 2019, at Bozeman on Romans chapters 1-8

Men's PEAKS — Thurs. through Sat. July 25-27, 2019

Family Camp 2019 — Aug. 30 - Sept. 2 at Bozeman church property



For the earth
will be full of the
knowledge of the
LORD as the waters
cover the sea.

Isaiah 11:9, NRSV



Question of the week:

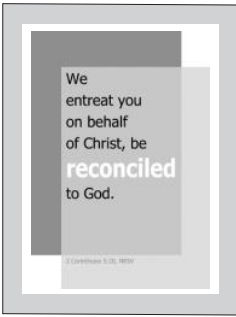
When the apostle Peter commented that Jesus bore our sins in His body on the cross or “tree,” what was to result from that in our personal lives?”

Last week’s question: Ezekiel prophesied the coming of “showers of blessing” at the time of a “David” who would be the prince of the covenant. What are the showers, and who is the prince? *Answer: The “showers of blessing” is a reference to the indwelling Spirit (see John 7:37-39), and the “prince” or prophetic “David” is a reference to Jesus the King and mediator of the new covenant (Ezekiel 34:23-26).*

ATTENDANCE LAST WEEK:

Bible School – 102
Morning Assembly – 119
Evening Assembly – 65

Wednesday Night (11/21) – 45
Butte Lord’s Day – 14
Great Falls Lord’s Day – 61,87



Getting to Repentance

One of the areas in which the prince of darkness and god of confusion is able to cause major disruption is in interpersonal relationships within the body of Christ. The congregation at Corinth had been enmeshed in schisms fomented by individuals who created issues by saying, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or some who claimed to be “I am of Christ.” Greek teaching and philosophy was being injected into the gospel, and rampant immorality was being tolerated. The issue which ended up being pivotal was one in which a man was “living with his father’s wife,” and Paul had to intervene by delivering the man over to Satan for the destruction of his flesh so that his soul might be saved in the day of Jesus Christ. This second epistle indicates that

the man repented and was to be welcomed back into the congregation. But before this letter could be written, the apostle shows his agitation over the spiritual health of the body in Corinth and the good news he received from Titus when Paul tracked him down in Macedonia. Building on that, the thinking progresses.

- ◆ **More comfort** — “God,” attributes the apostle, “comforted us by the coming of Titus.” Not only was Paul encouraged by his reunion with Titus, but Titus himself was encouraged by the brethren in Corinth. Paul phrases it in this way: Titus experienced “the comfort by which he was comforted in you [the congregation at Corinth], as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more” (2 Corinthians 7:7). The action of Paul in telling the congregation to “remove the wicked man from among themselves” could have resulted in a tremendous division and loss of fellowship between him and the local church, which would have resulted in the loss of the congregation’s fellowship with Christ. Thus, although the words “your longing, your mourning, your zeal for me” sound extremely personal, the bigger picture is the eternal destiny of the congregation, expressed in its relationship with the apostle Paul. The apostle John, speaking of the same concept of fellowship with “us”—the apostles—notes, “What we have seen and heard, we proclaim to you also, that you also may have fellowship with us; and our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1:3).

Sorrow may be necessary to accomplish God's earnest desire.

- ◆ **End result** — Paul uses the expression “what mourning” in describing the congregation’s response to his first epistle. He expands on that. “For though I caused you sorrow by my letter, I do not regret it” (2 Corinthians 7:8). The overall result of his letter was such that the apostle is glad that he sent it. In his moments of agitation, his temporary perspective was that “I did regret it—for I see that the letter caused you sorrow, though only for a while—I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance” (2 Corinthians 7:9). The eventual result was that the congregation as a whole was brought to repentance, and this was a good thing.

Generally *sorrow* is not thought of as being particularly desirable. Sorrow is associated with loss, with grief, with tragedy, with failed expectations. But this perspective is often only an earthly purview, wherein the basic thought is that all is to go well from a “this life on earth” set of goals or objectives. For example, when Jesus explained to the apostles that he was going to go to Jerusalem to suffer and be killed, Peter took Him aside and indicated that Jesus’ mind should not go down that road. Jesus pointed out to Peter that he was not setting his mind on God’s interests but man’s. The most sorrowful event in earthly history was the crucifixion of the Son of God, but it resulted in the most glorious events. Sorrow may be necessary to accomplish God’s earnest desire. “You were made sorrowful according to the will of God,” is Paul’s overarching comment, “in order that you might not suffer loss in anything through us” (2 Corinthians 7:9). If sorrow was necessary to produce repentance in the Corinthian brethren, then it was a good thing.