

**IN THE SERVICES****December 23, 2007****Lord's Supper—**

L1Officiate:	John Templeton
L2Helper:	Aaron Crandall
L3am(only):	Mike Hebert
L4am(only):	Freddy Moak
R1Assistant:	Tad Smith
R2am(only):	Billy Guidry
R3am(only):	Stanton Hodge
R4am(only):	Les Pastorella

**Morning Prayers—**

Opening:	Sam Holt
Closing:	Trey Crandall

**Evening Prayers—**

Opening:	Doyle Osborne
Closing:	Larry Hodge

**December 30, 2007****Lord's Supper—**

L1Officiate:	Jason Arbuckle
L2Helper:	Lonnie LaRue
L3am(only):	Brian Hopkins
L4am(only):	Paul Pappireddy
R1Assistant:	Billy Ellis
R2am(only):	Chris Robin
R3am(only):	Brian Little
R4am(only):	Jarrod Wolf

**Morning Prayers—**

Opening:	Randy Robin
Closing:	Edgar Wolf

**Evening Prayers—**

Opening:	Jeff Baker
Closing:	Cody Pastorella

**EVANGELISTS**

<b>Steve Dewhirst</b>	727-1568
Home 722-1188	Cell 718-7708
Email: sdewhirst@juno.com	
<b>Steven Cuffle</b>	727-1568
Home 767-8776	Cell 543-2589
Email: stevencuffle@gmail.com	
Church Website: www.stonegatechurch.com	

**ELDERS**

Blake Bergman
Jerry Covington
Andy Crandall
H. G. "Buddy" Hamby
Sam Holt
Randy Robin

**DEACONS**

Jeff Baker	Jimmy Moss
Ken Barry	Doyle Osborne
Jeff DeLord	Stephen Savant
Jarren Garrett	Ricky Scogin
Jathen Garrett	Andrew Smith
Keith Gremillion	Jim Threadgill
Garry Hamby	Tony Vela
Greg Hamby	Edgar Wolf

**TIMES OF SERVICES**

Sunday Family Bible Study	9:00 a.m.
Sunday Morning Worship	10:00 a.m.
Sunday Evening Worship	6:00 p.m.

**FOR THE MONTH OF DECEMBER**

<b>Announcements</b> — Jerry Covington
<b>Greeters</b> — David Garrett, Jim Threadgill, Alex Wells, Jimmy Moss
<b>Lockup</b> — J. Threadgill / B. Bergman J. Arbuckle / M. Martin



# The Stonegate Standard

"Lift up a standard for the people..." (Isaiah 62:10)

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Issue 51

## Jesus Christ, the Son of God

John's first epistle begins with the theme of Jesus Christ. But, for John, this theme was not a matter of mere philosophical questions of divinity and manhood. To write of Jesus unleashed in John a flood of memories; for John had lived with Him, day and night, for three years. He recalled how he and the other apostles had heard Him, seen Him, and even touched Him. John's memories also included scenes not witnessed by most of the other apostles: the transfiguration, the raising of Jairus' daughter, the agony of Gethsemane, and portions of Jesus' trial.

It is with this understanding that John declares Him, in 1 John 1.3, to be Jesus Christ, the Son of God. This threefold title emphasized Jesus' eternal position as God, the Son; his earthly state as Jesus, a man of flesh; and His triumphant role as the divine Christ, henceforth the savior of the world.

John's purpose in declaring Him to us is to provide fellowship with God (1.3). This fellow-

ship, he argues, is dependent on our having a faith in all three of these positions of Jesus. In 5:12-13, he states that we must have the Son to have eternal life, and urges that we continue to "believe in the name of the Son of God." He insists in 4.2 that one who is of God "confesses that Jesus Christ has come in the flesh." Those born of God (5:1) are said to believe "that Jesus in the Christ."

But John's message is not that an individual should only be concerned with having the correct intellectual understanding of who Jesus was and is. John indicates that Jesus is to play an active role in the life of anyone enjoying fellowship with the Father. Even an acknowledgment of Jesus as being divine will not save someone whose life is not molded by the character of Jesus. John reveals His character as being righteous (2.29), pure (3.3) and sinless (3.5-6).

Righteousness is the quality of standing right in the sight of God. John had seen Jesus

always fulfilling the will of the Father. He recorded Jesus' statement, "I always do those things that please Him" (John 8.29). John could also remember the purity of Jesus: His purity of heart and of motive. The gospels contain many circumstances where an insincere or self-serving Jesus could have taken advantage of His fame. John knew firsthand that this had never occurred. Finally, John could look back to the days of Jesus on earth and find no fault in Him. In both private and public, as an eyewitness, John saw Jesus as sinless. If Jesus had not lived perfectly, no one would have been better qualified than John to accuse Him of sin. But John had witnessed perfection.

This perfection qualified Jesus to be the propitiation for our sins (2.2). In the passage where he affirms Jesus to be without sin, John states that He "was manifested to take away our sins" (3.5). His epistle is full of references to Jesus as a sacrifice (3.16) and Savior (4.14).

However, John's primary purpose in discussing Jesus Christ in the epistle does not appear to be to instruct us about the life of Jesus. Rather, the references to Jesus' character are occasions of instruction to us about our conduct. Just as we are required to have the proper faith about Jesus, we are also required to make Him our example and standard. John discusses the righteousness of Jesus in order to stress that "everyone who practices righteousness is born of Him" (2.29). God expects us to do what is right, even as He desired obedience from His Son.

The example of Jesus also demands that we be pure. We should constantly question our motives and examine our hearts for any impurity. John viewed this as a process where we

purify ourselves, becoming like Jesus (3.3). Even the state of sinlessness is our goal, because Jesus did not sin (3.5). John is realistic: all Christians sin (1.8), but nevertheless, sin is unacceptable. The perfection of Jesus compels us to avoid making excuses for our sins and to humbly submit to the will of God.

Yet another motivation for emulating Jesus is given by John: Jesus is coming again. This hope of seeing Him is what causes us to purify ourselves (3.2-3). Knowing that He will appear again, we desire to be confident at His return, not ashamed (2.28).

The Son of God became flesh and lived among men. He was Jesus, the Christ, Savior of mankind. At his first appearance, John and the others were blessed to see, touch and hear Him. The day will come when we, too, shall see Him—but we must know His example now and change our lives accordingly in order to look forward to that glorious day.

- Russ LaGrone,  
Christianity Magazine, vol. iix, no. 1.



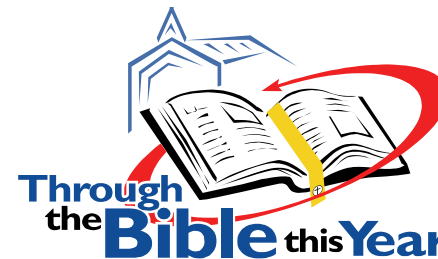
## Family Talk

**We extend a sincere welcome to all of our visitors. It is an honor to have you with us today and you are welcome every time our doors are open. Please stay a few minutes after worship so that we can get to know you.**

**About Our Sick**—Our list remains about the same. Sister **Latrice Slaughter** was released from the hospital last Monday; continue in prayer for her.

**5th Sunday Singing**—Make plans to join us next Sunday evening, December 30th after services at the Port Neches Senior Citizen's Building (across from Port Neches Park).

**Personal Bulletin Board**—Be sure to check the bulletin board by the water fountain for personal announcements and activities.



The **2008 Five Day Bible Reading Schedule** is available on the desk in the foyer. Reading the Bible through in a year is a goal for many Christians, but is a significant challenge to get done.

With the Five Day Bible Reading Schedule, you only have to read five times a week, not every day. This allows time for catching up, for taking a day off, to read other parts of the Bible to prepare for Bible class, etc. Read the entire Bible or just the New Testament - it's your choice.

Readings are arranged chronologically as much as possible to maintain the flow of thought and make the Bible easier to understand.

For additional Bible study helps, please visit [www.bibleclassmaterial.com](http://www.bibleclassmaterial.com).

"Thy word is a  
lamp unto my feet,  
and a light unto  
my path."  
Psalm 119:105

### Today's Sermons:

**AM: How To Hear A Sermon**  
**PM: Worthy Is The Lamb**  
**Steve Dewhirst**