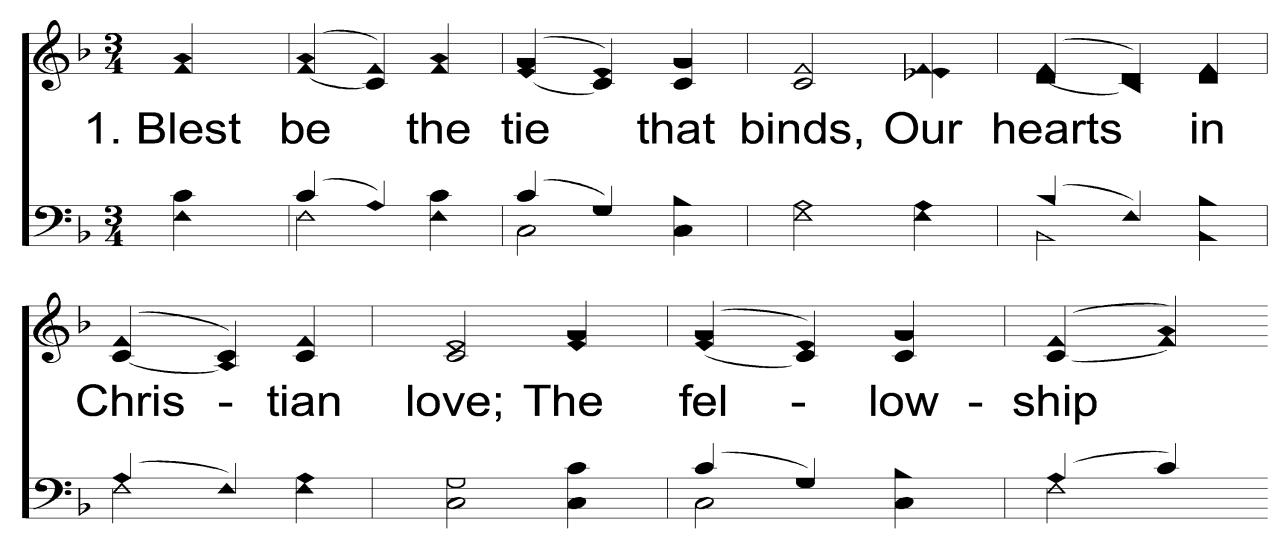
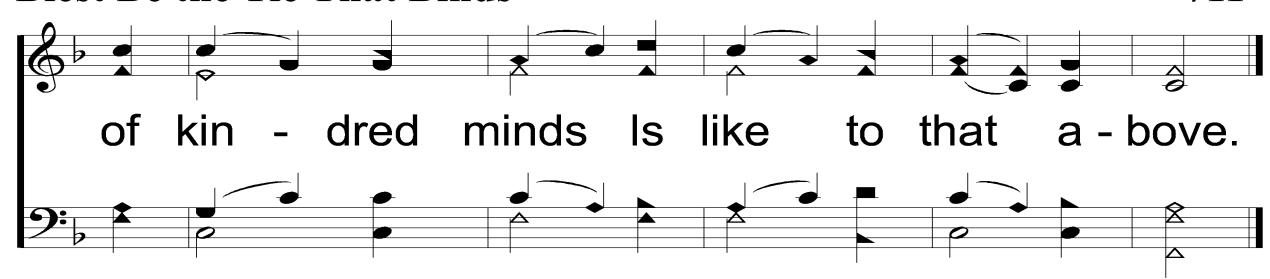
Blest Be the Tie That Binds

711



1 Jn. 1:3

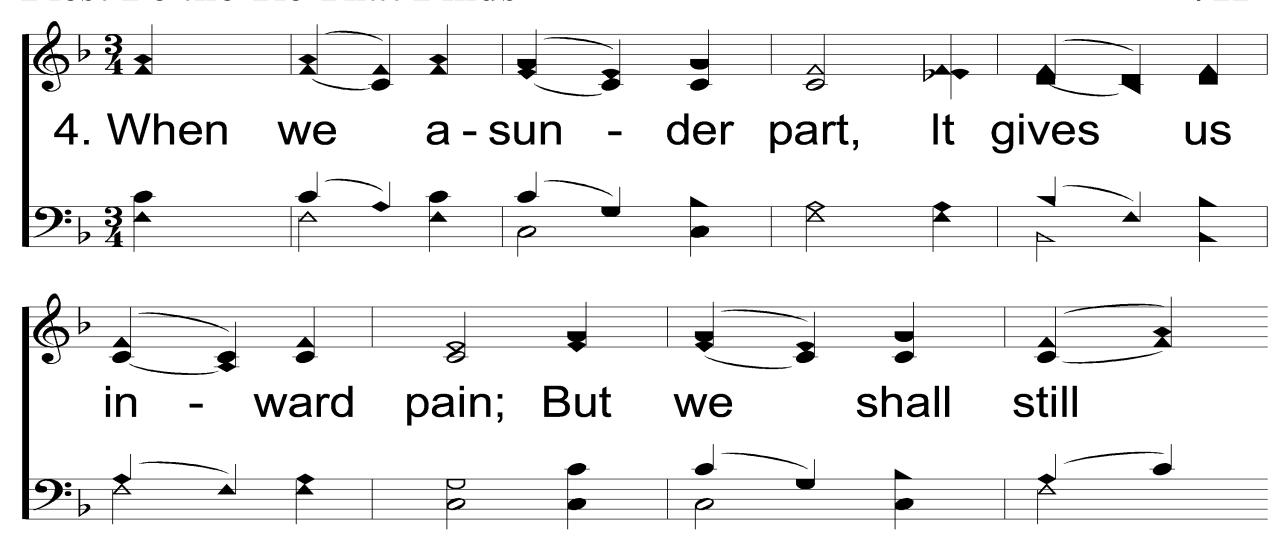
Words: John Fawcett, 1740-1817 Music: Hans G. Nageli, 1773-1836



Blest Be the Tie That Binds



Blest Be the Tie That Binds

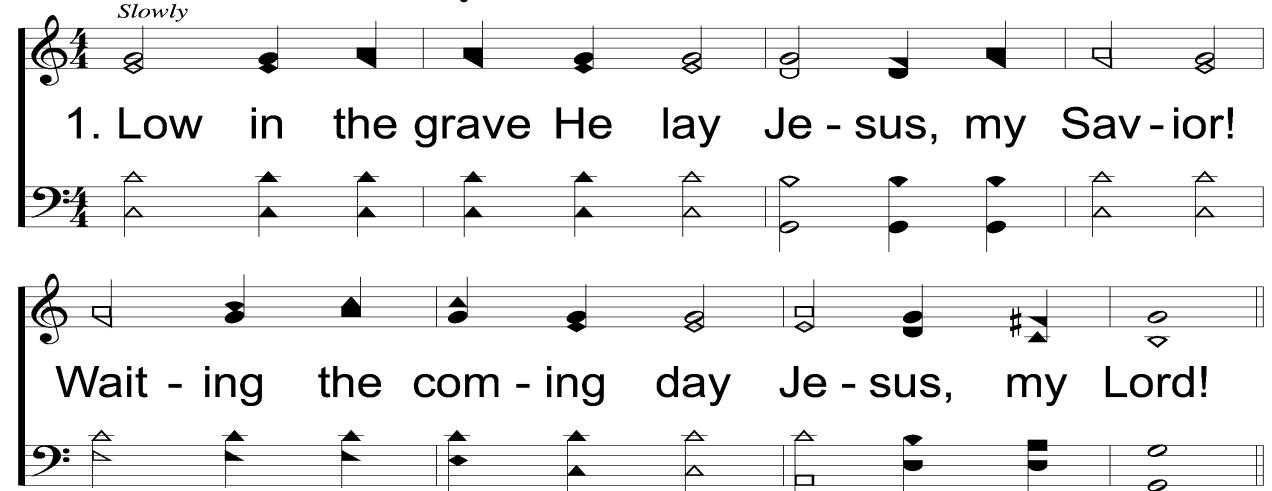


Melcome

to the Wheeler church of Christ

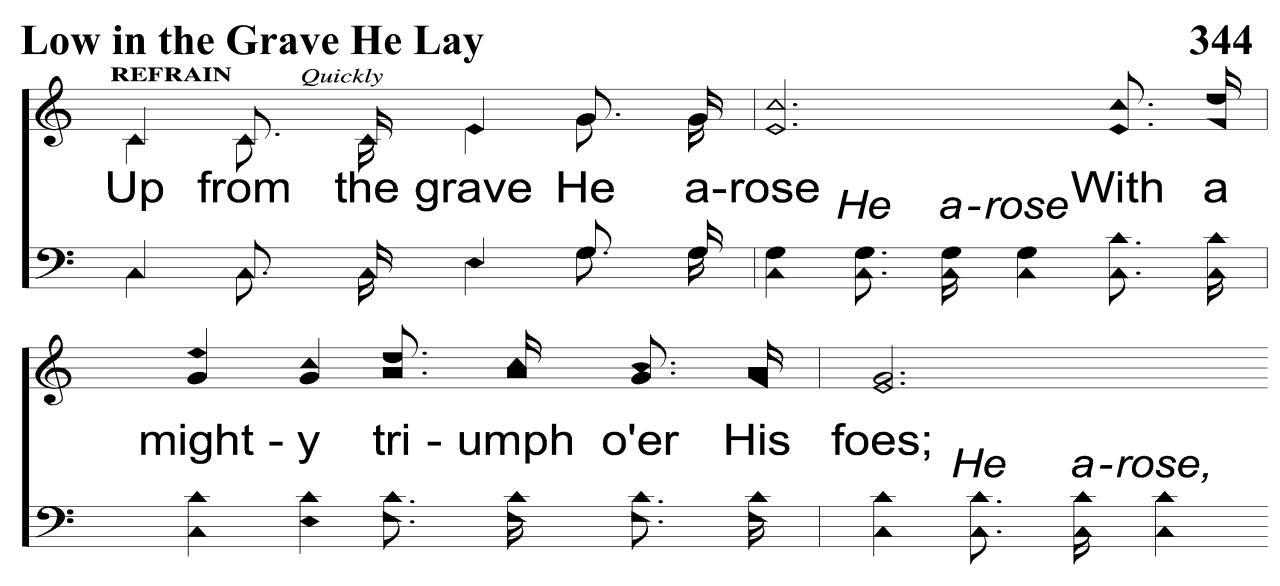
Song:

Low In The Grave He Lay #344

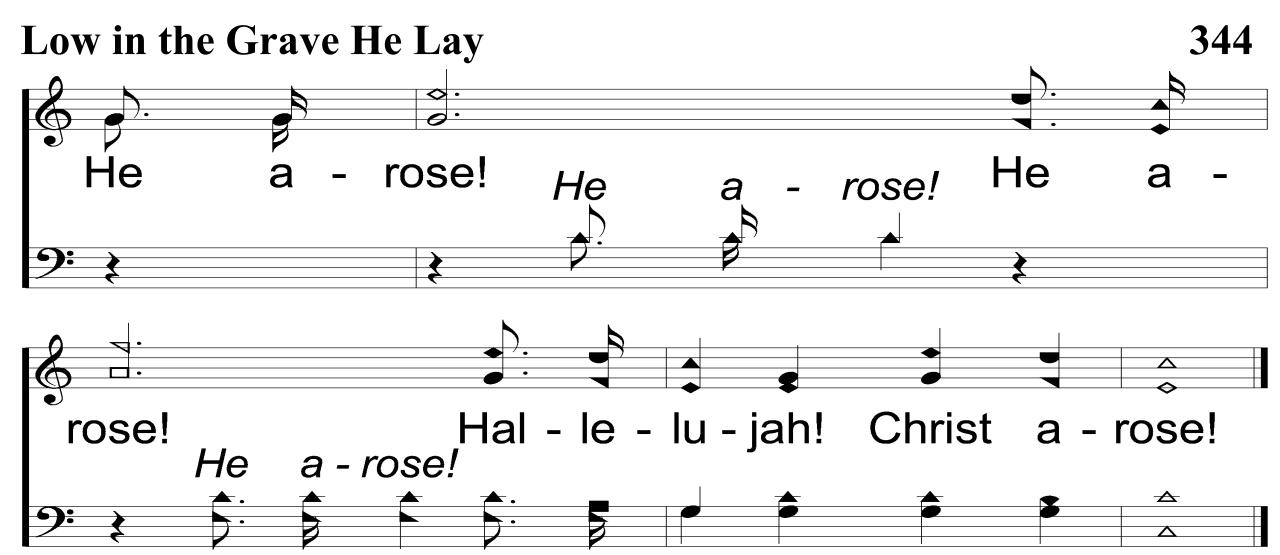


Mt. 28:2-6; Eph. 4:8

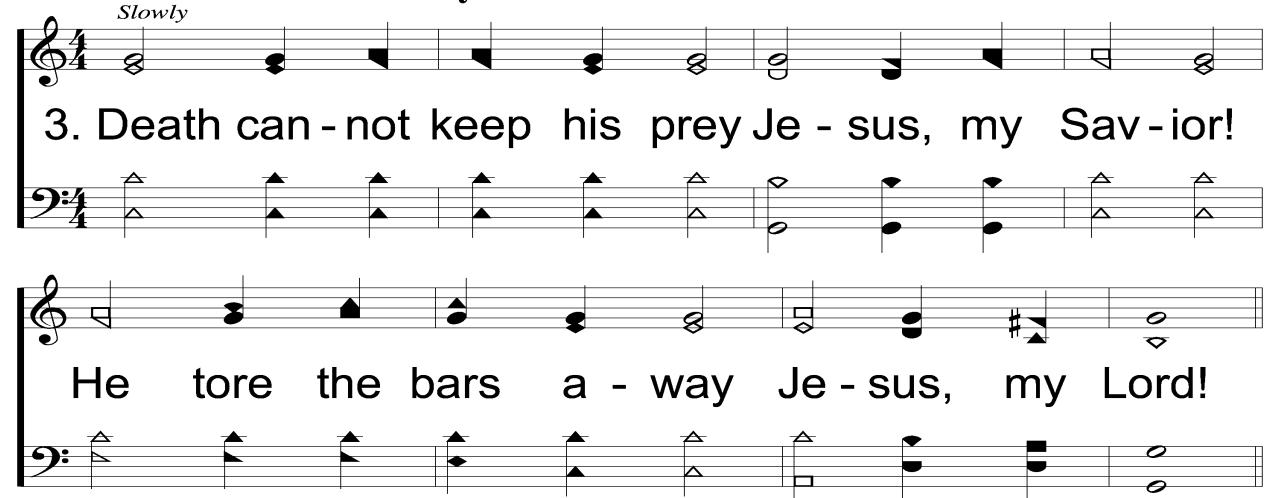
Words & Music: Robert Lowry

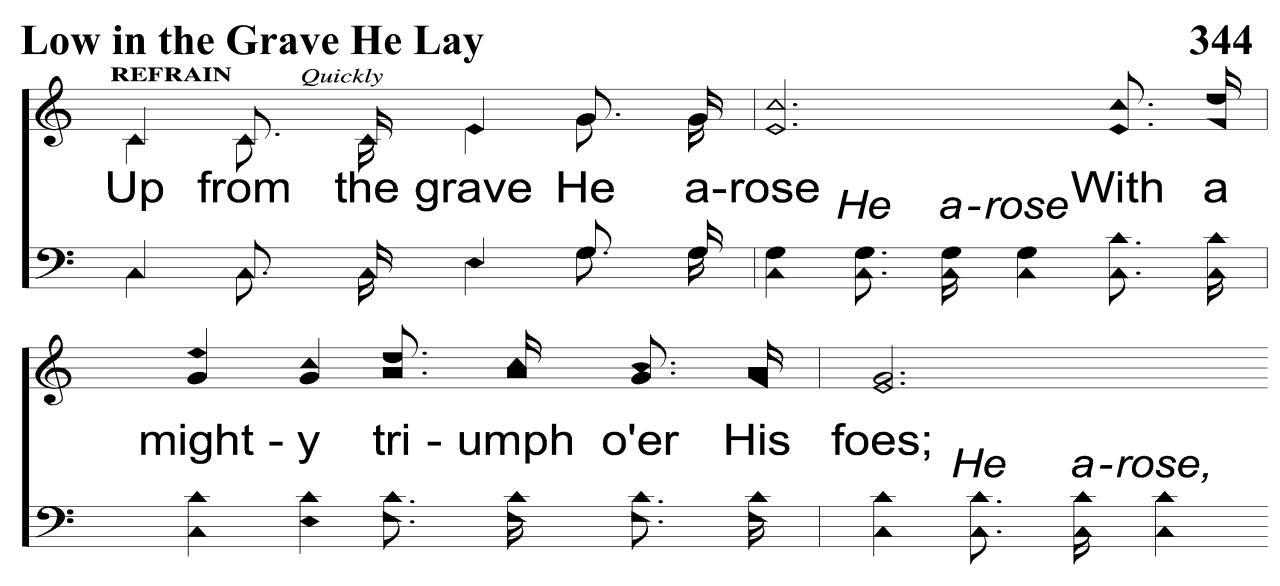




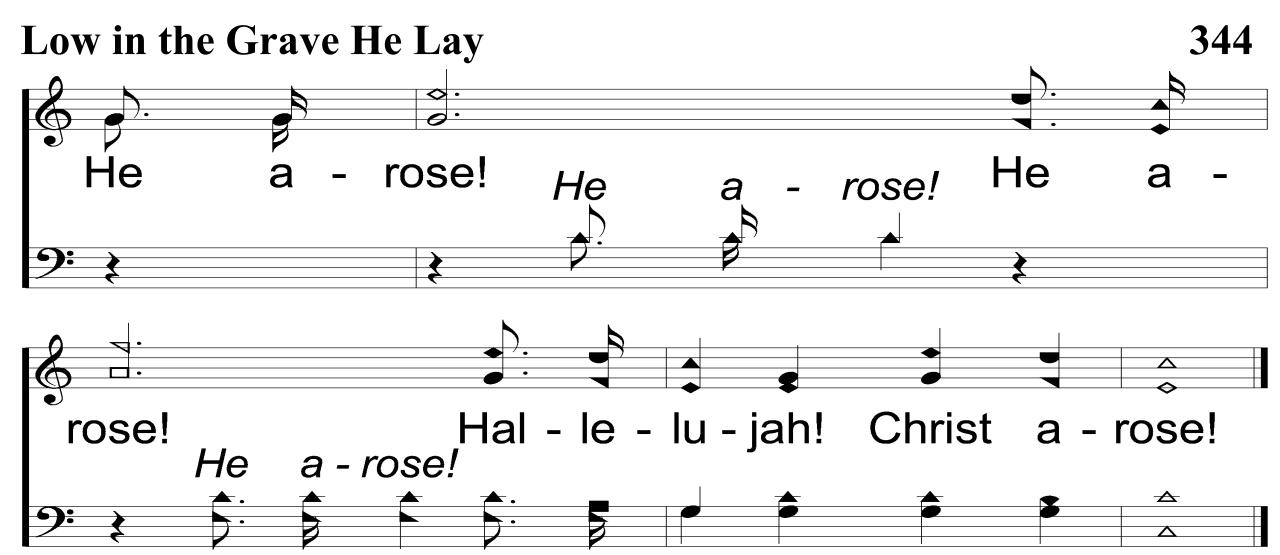






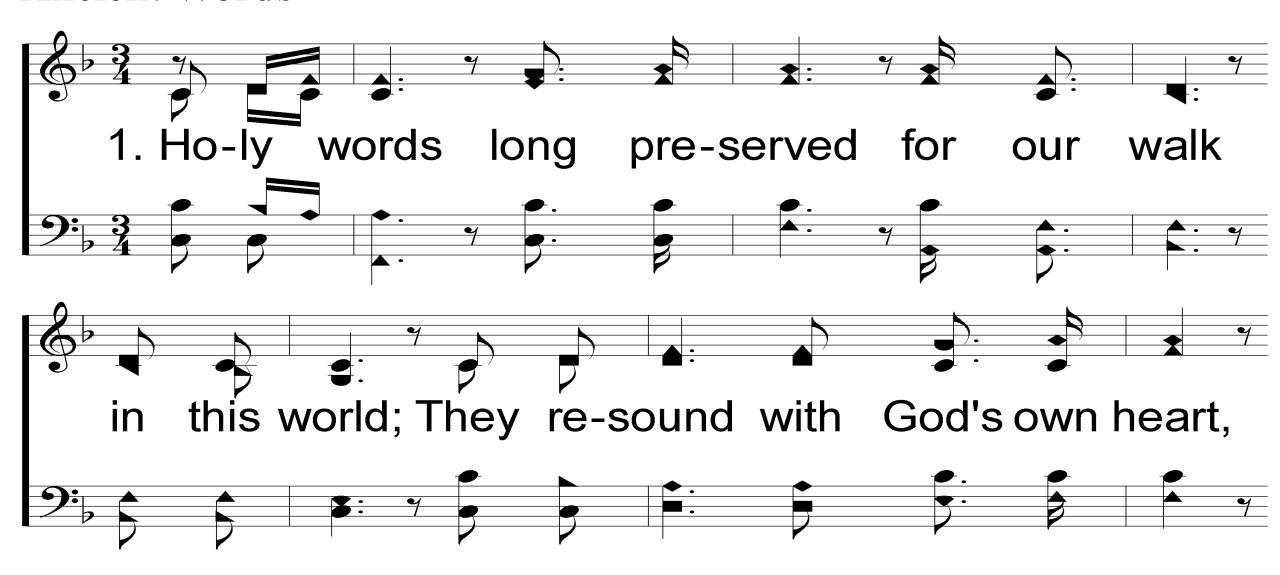


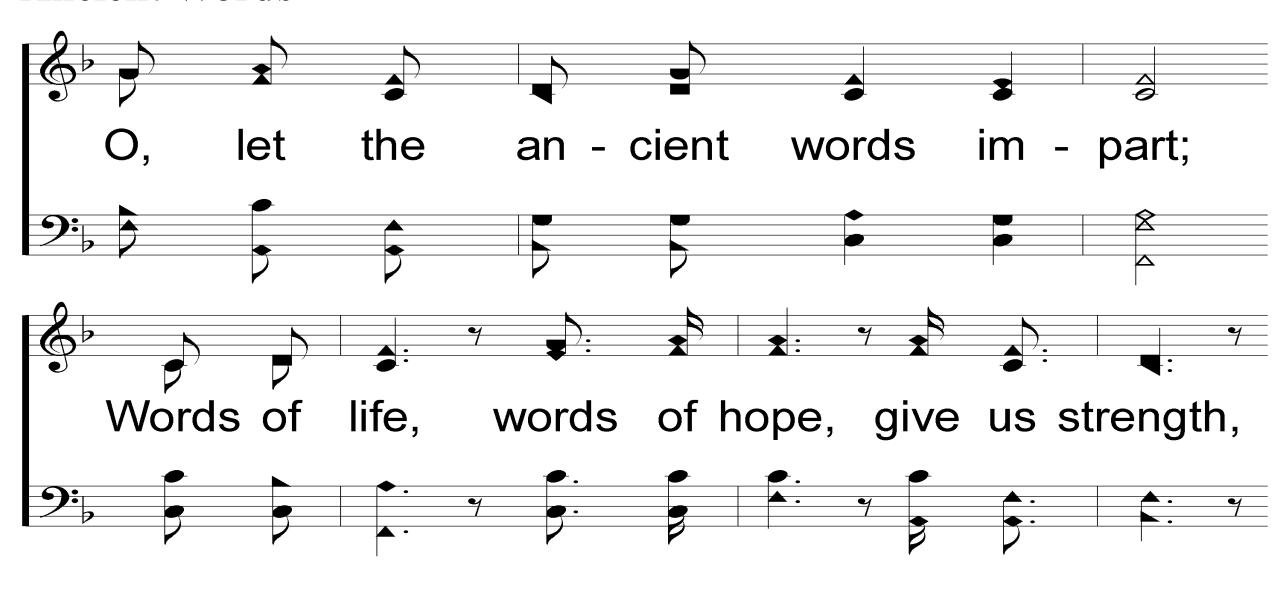




Song:

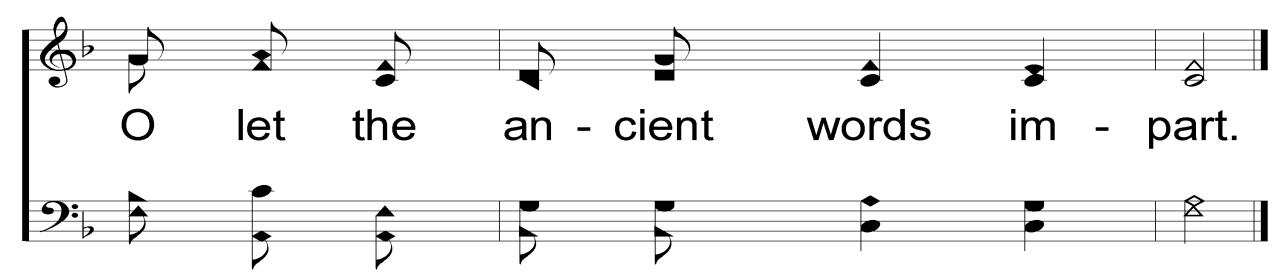
Ancient Words PH #178



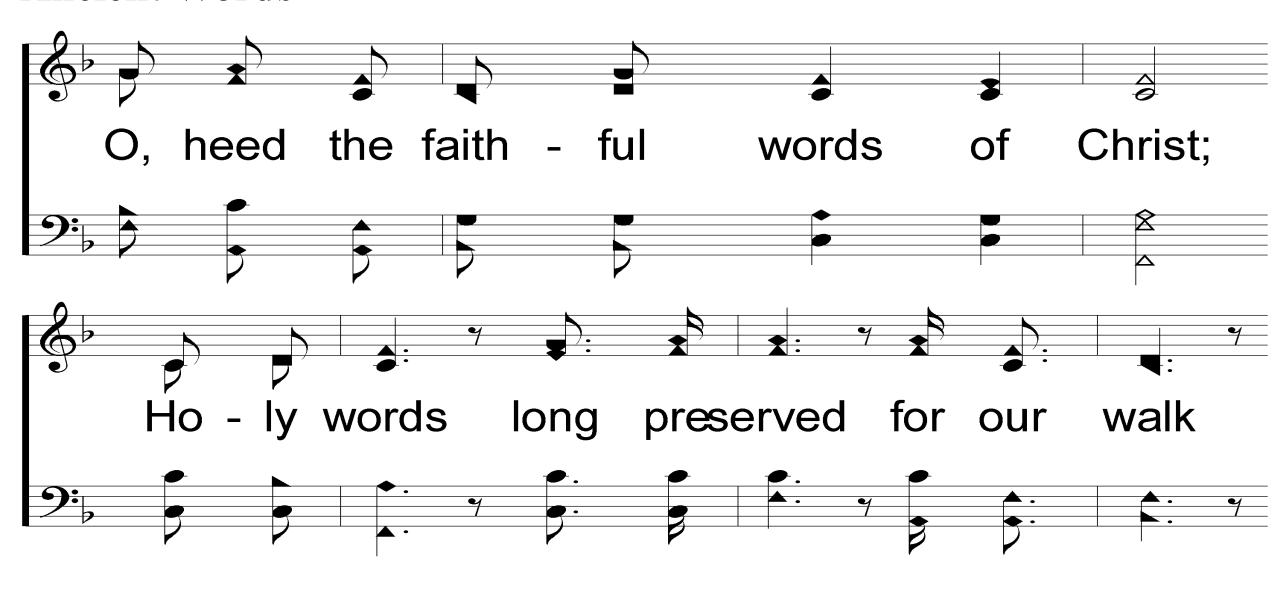


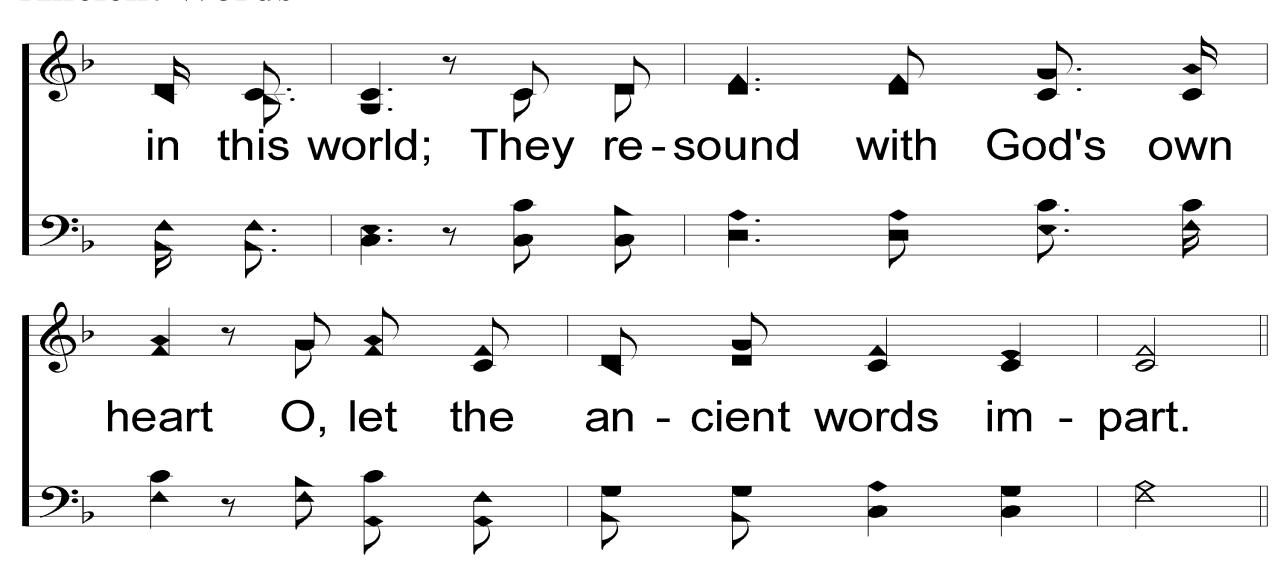




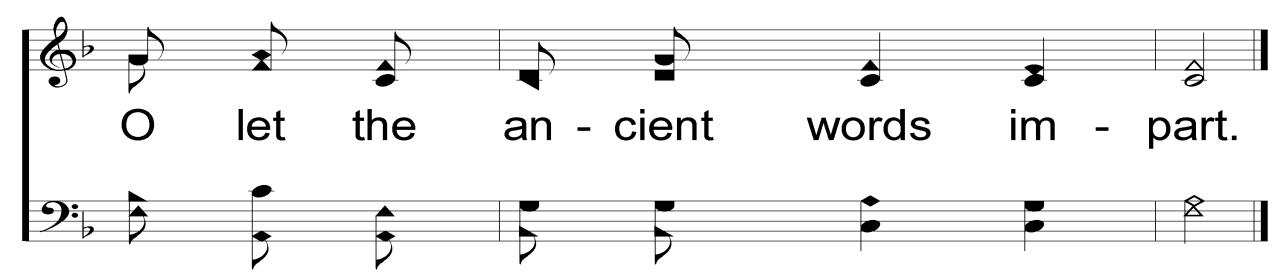




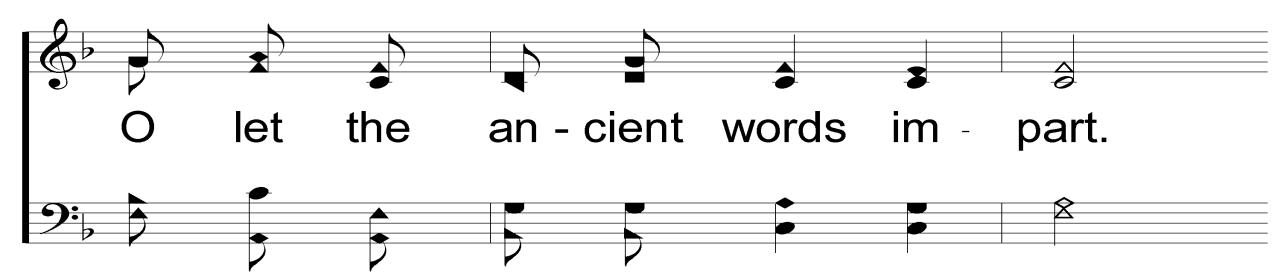














Opening Prayer

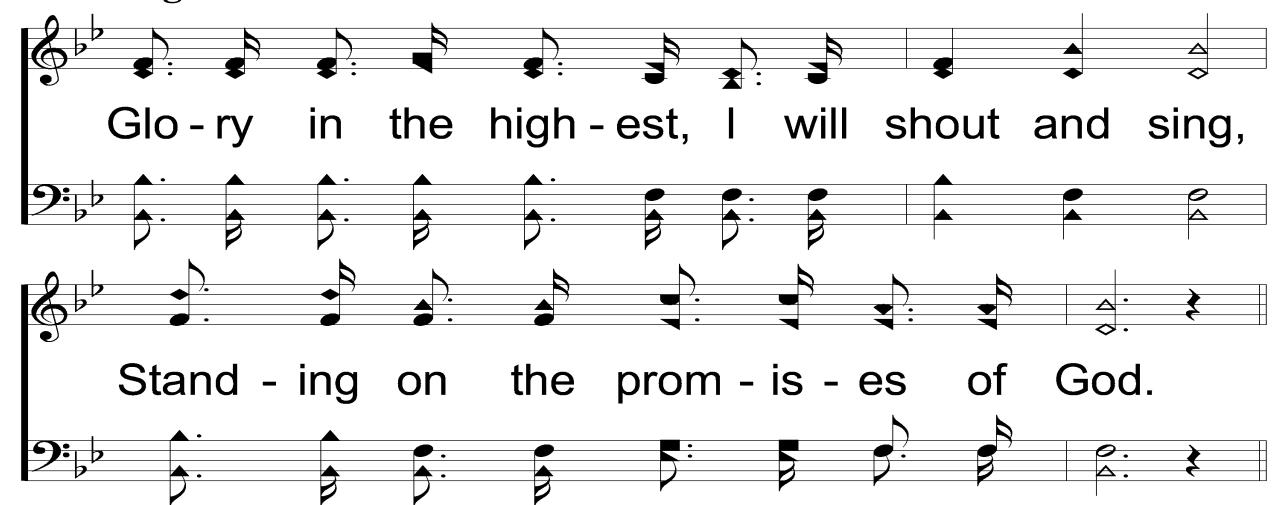
Song:

Standing On The Promises #452

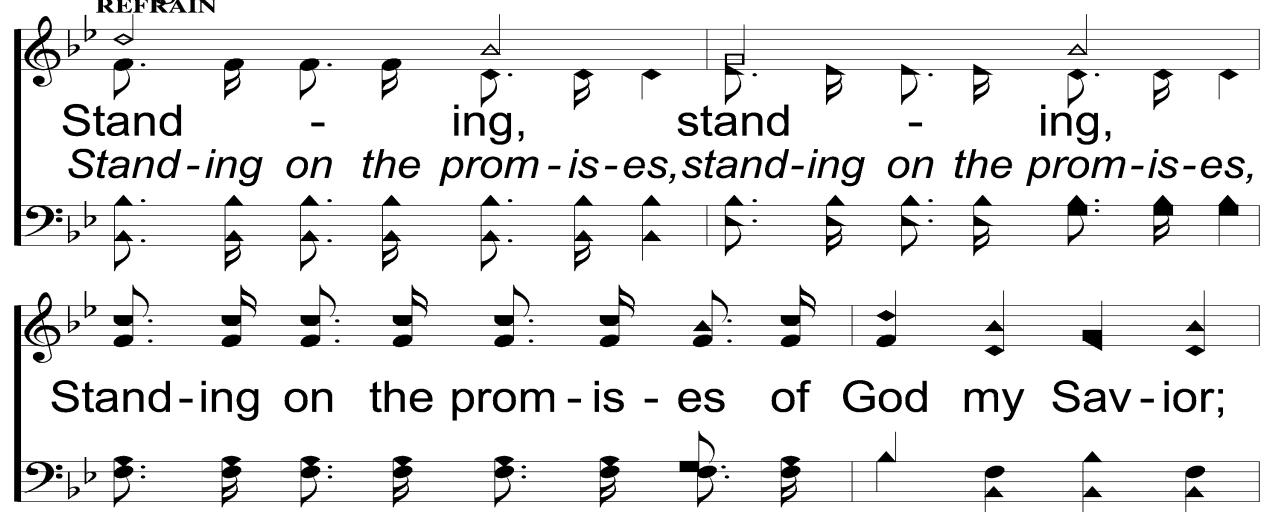


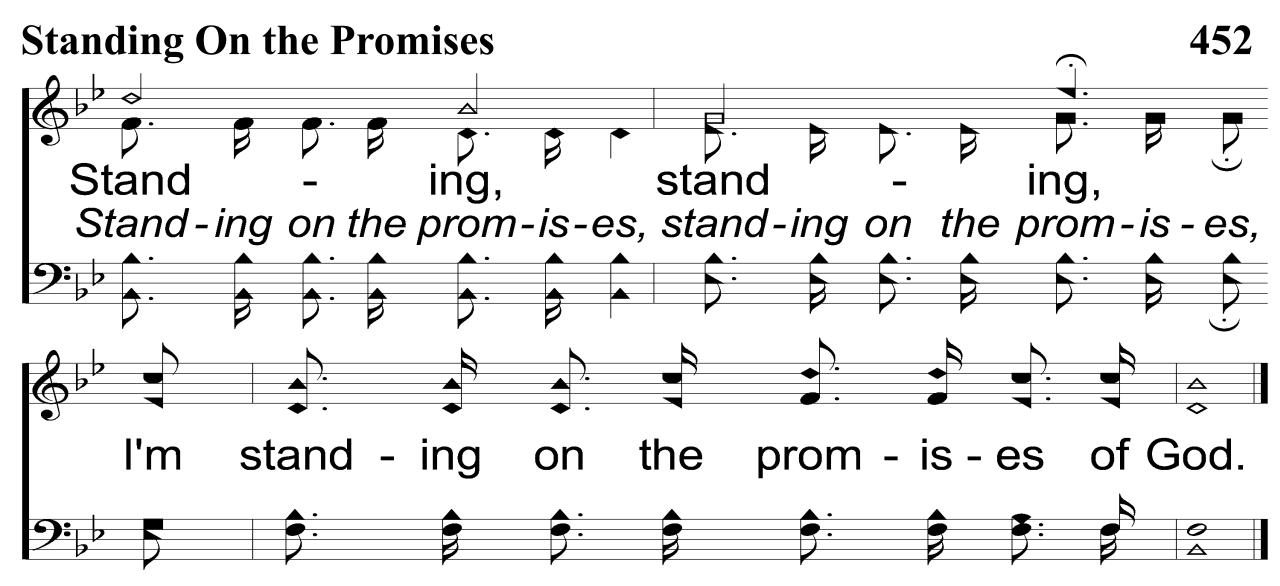
Cor. 1:20; Eph. 6:14-17

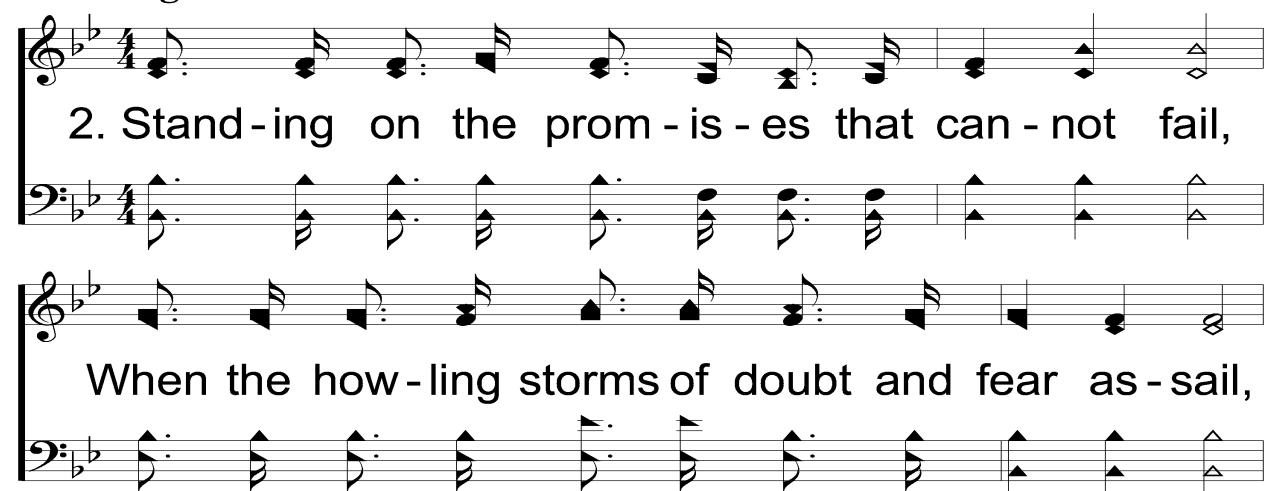
Music & Words: R. Kelso Carter

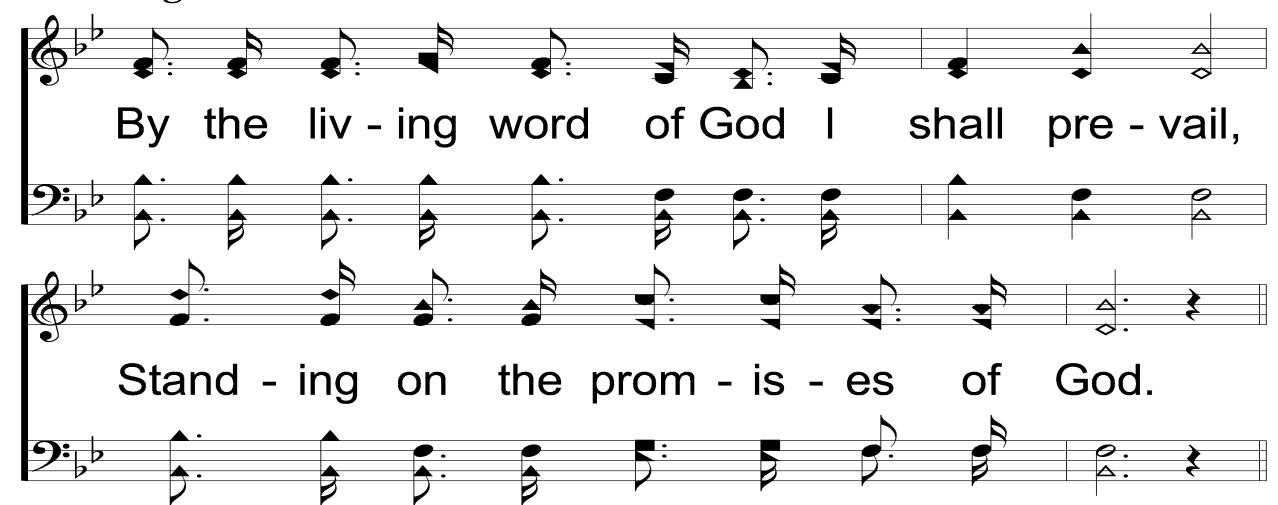




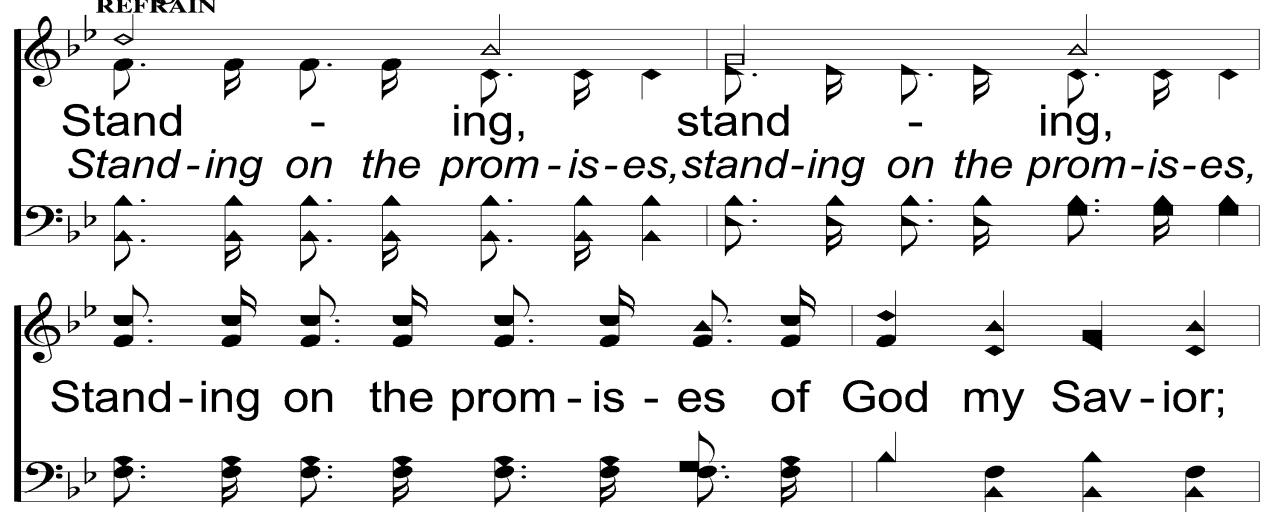


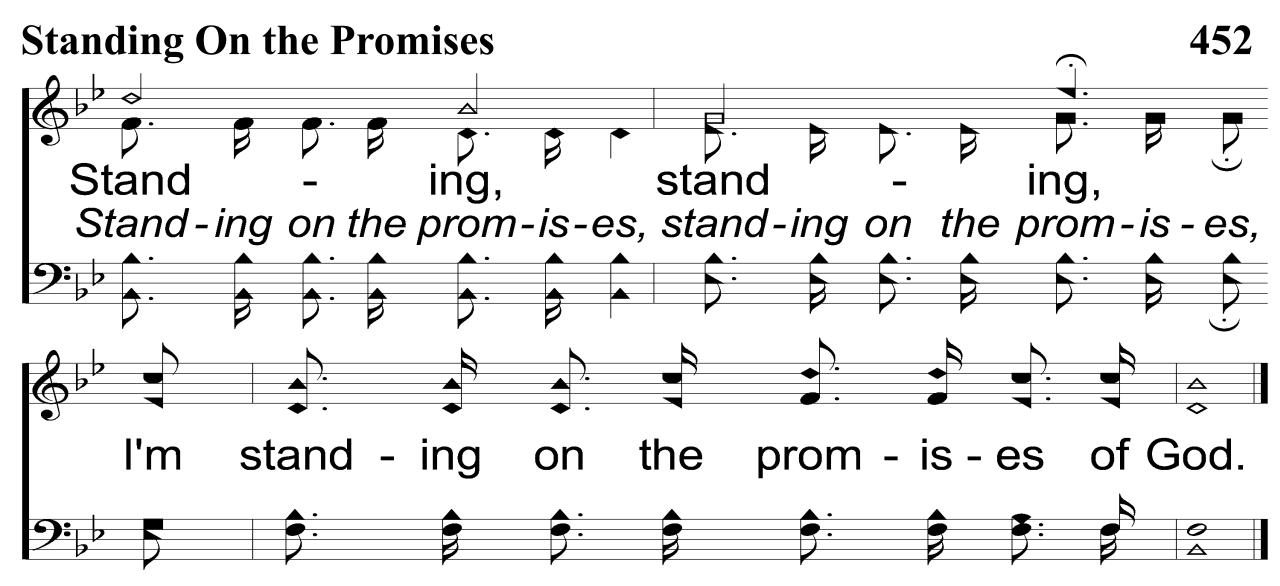










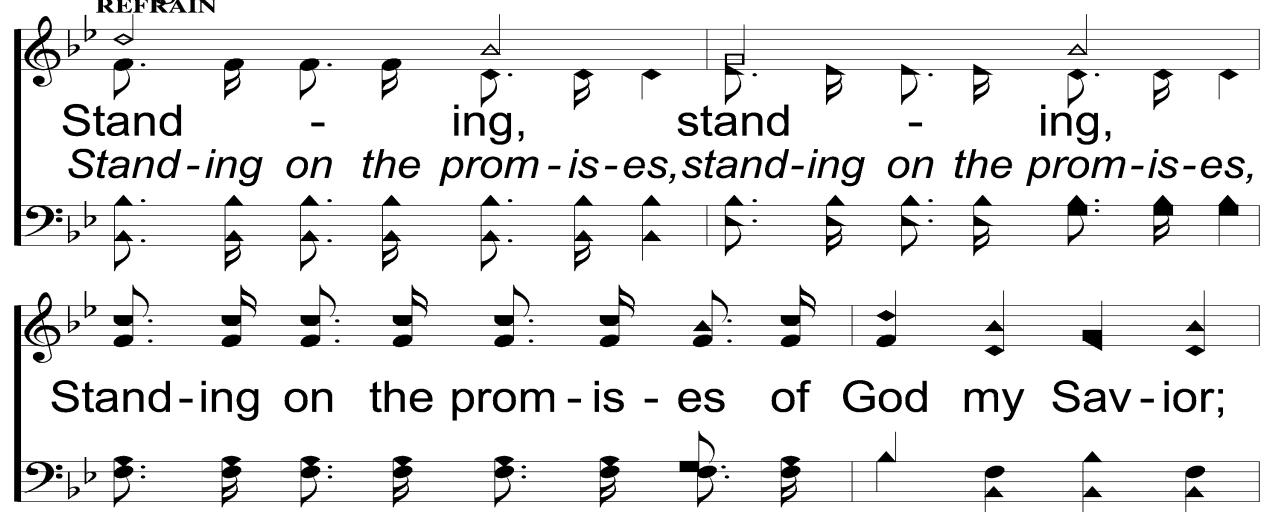


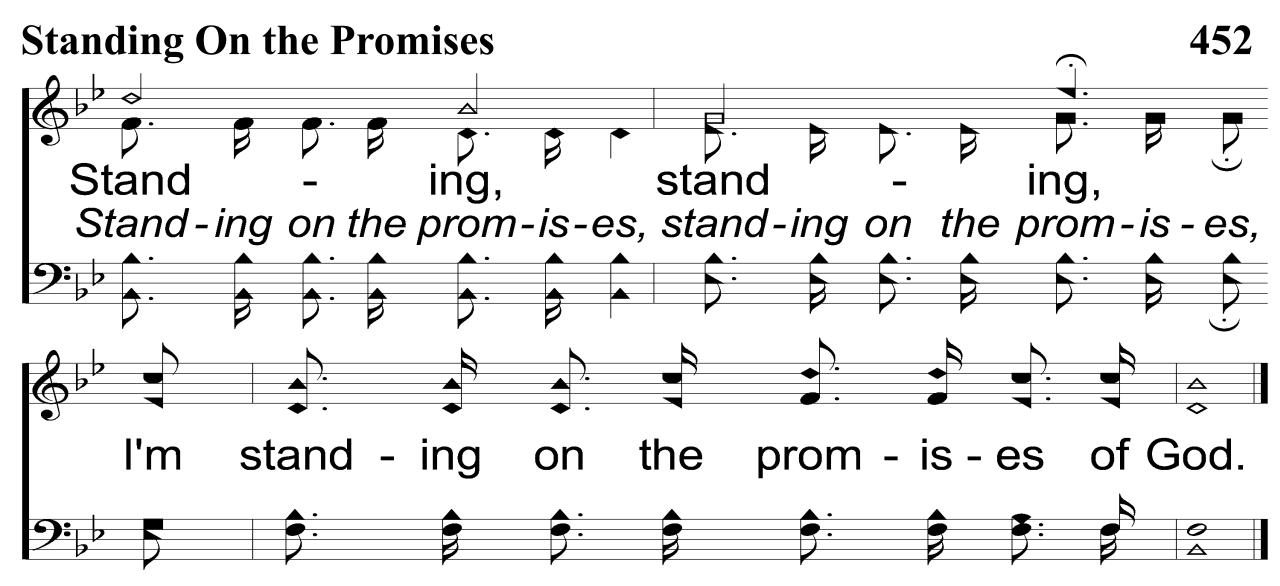
Bound to Him e - ter - nal - ly by love's strong cord,





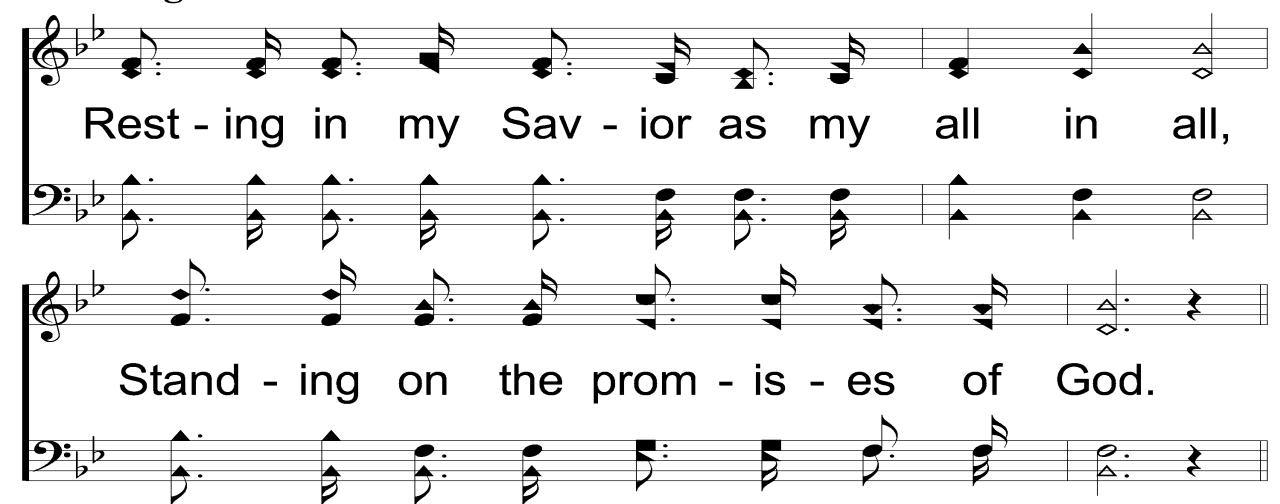




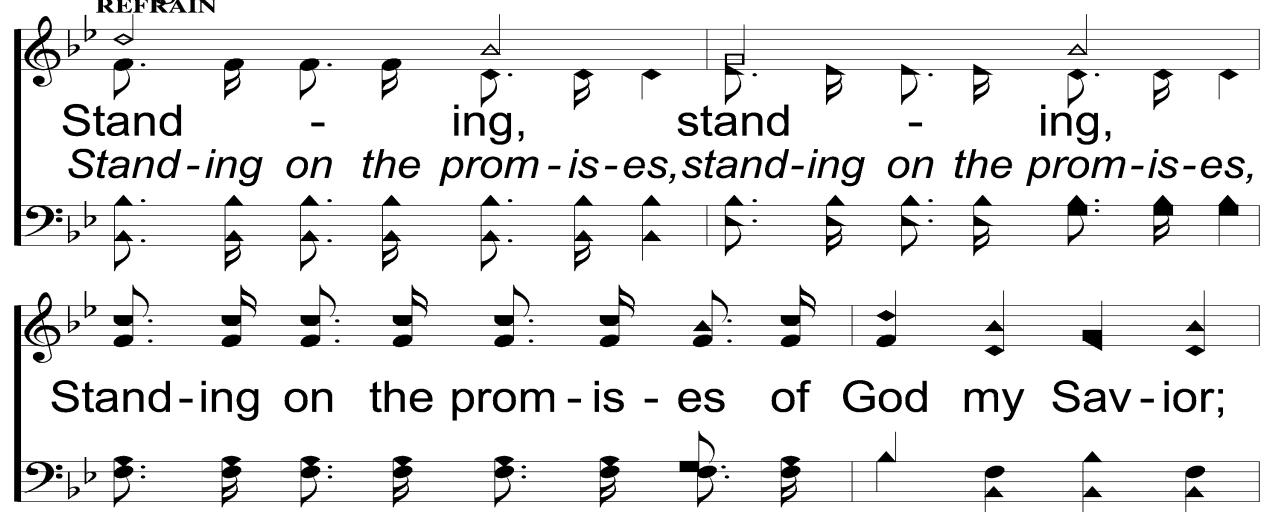


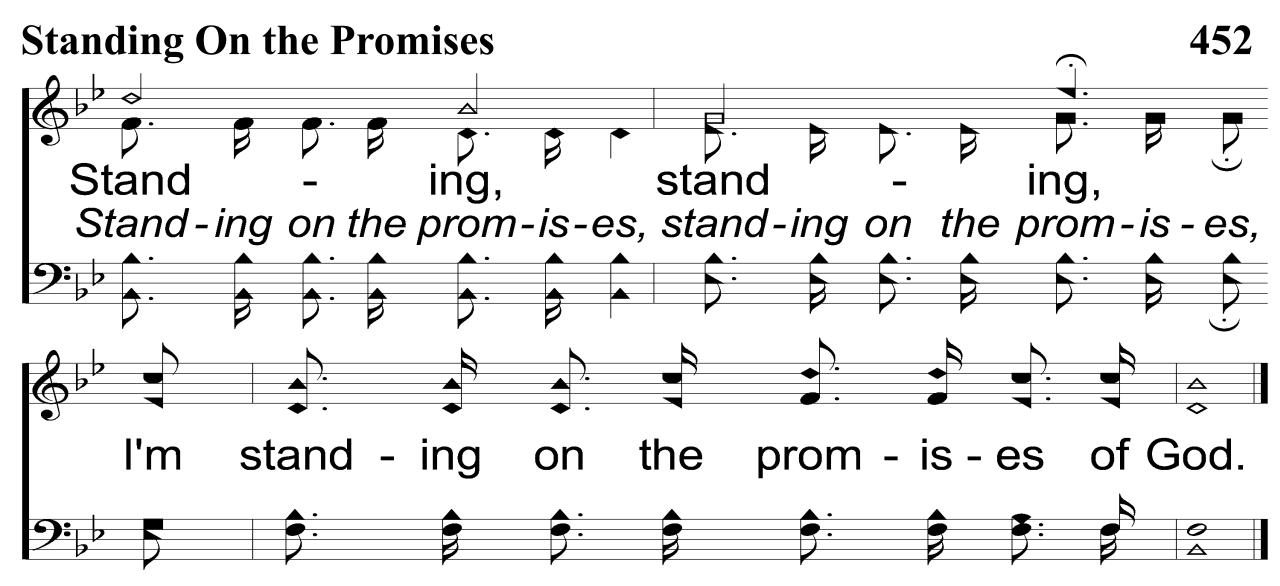
Lis-tening ev-'ry mo-ment to the Spir-it's call,



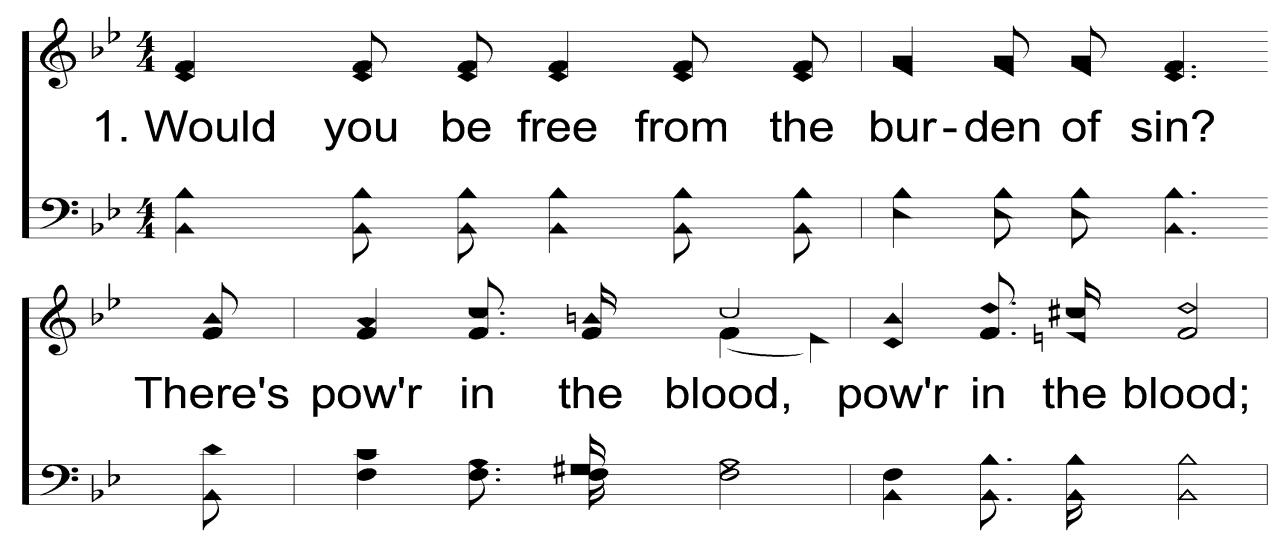


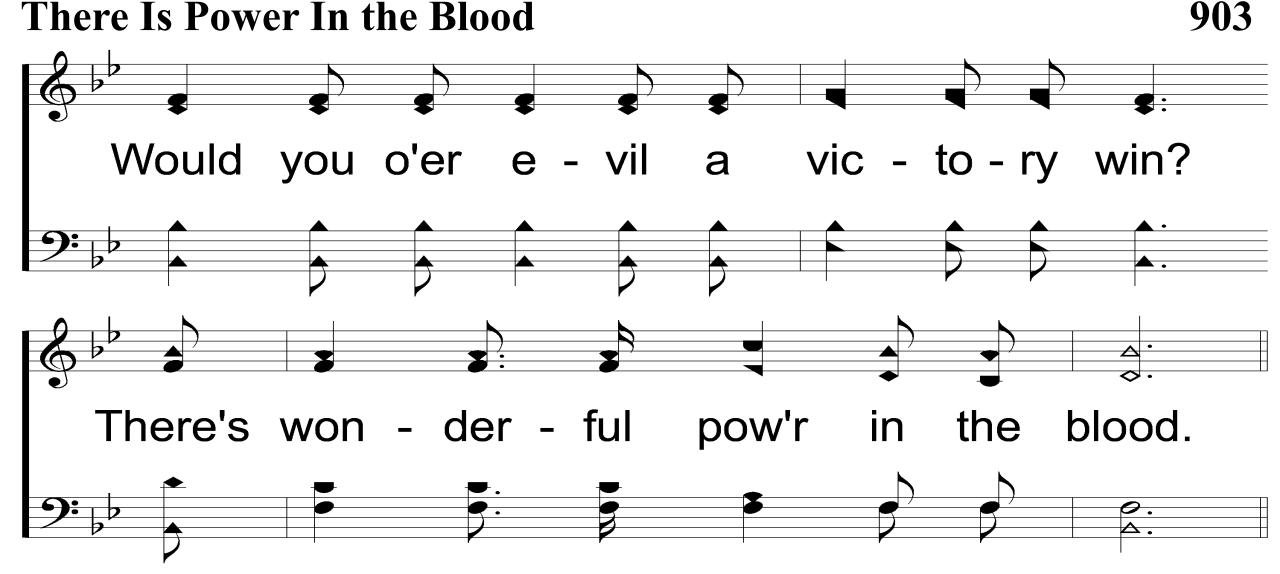


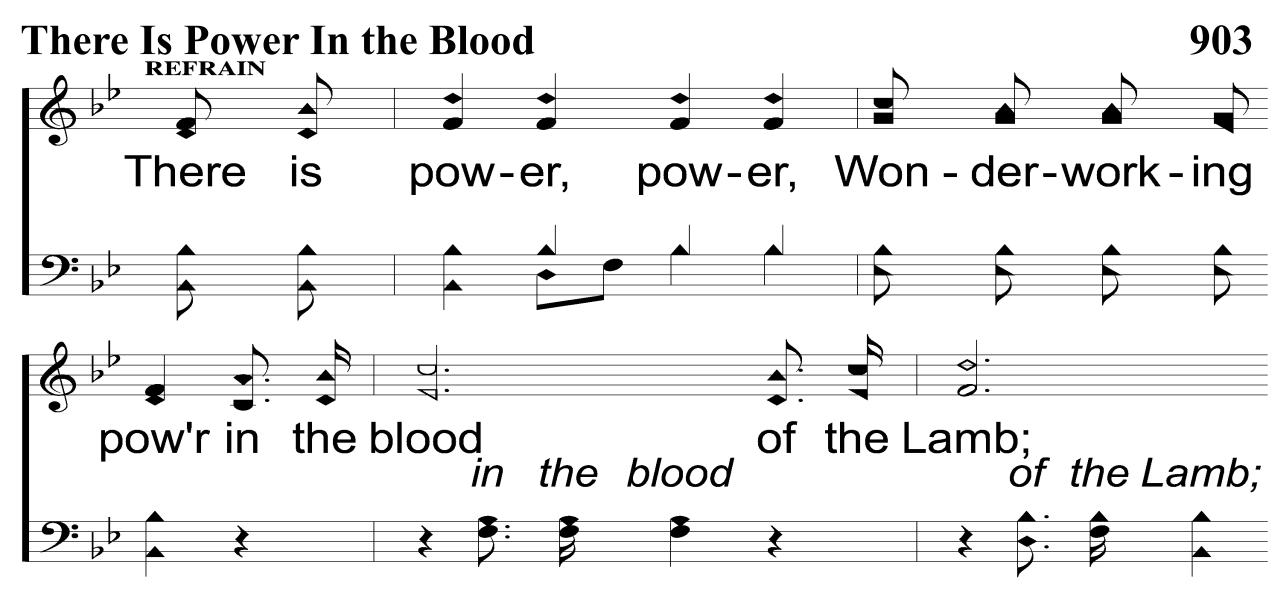


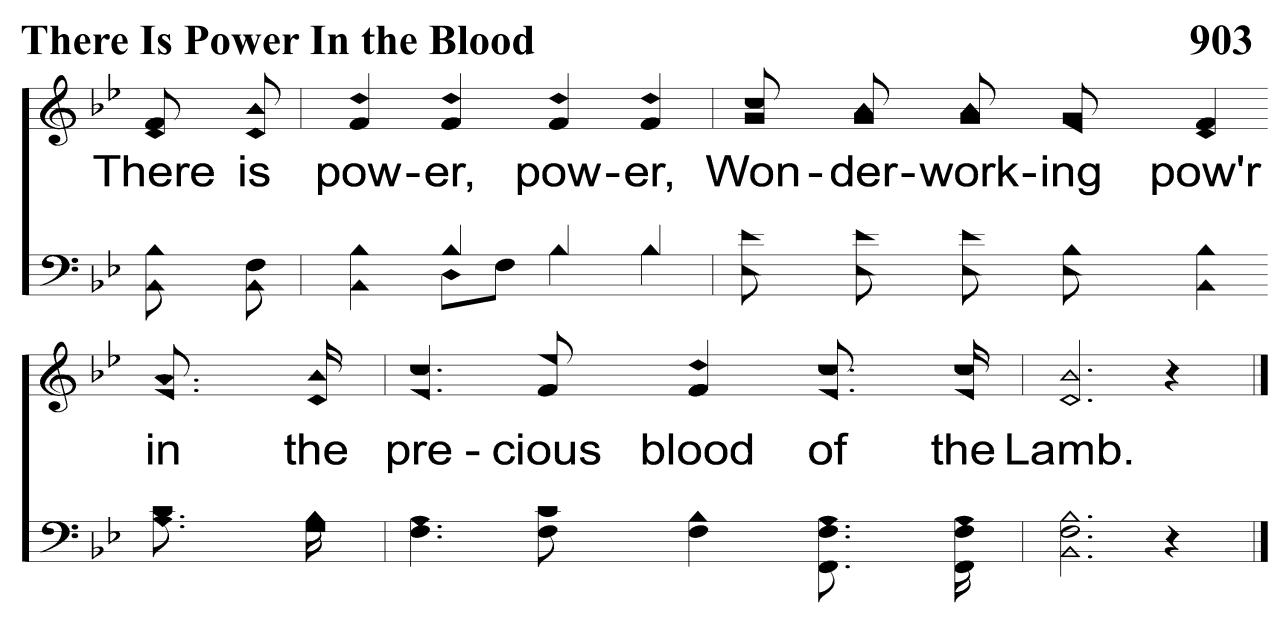


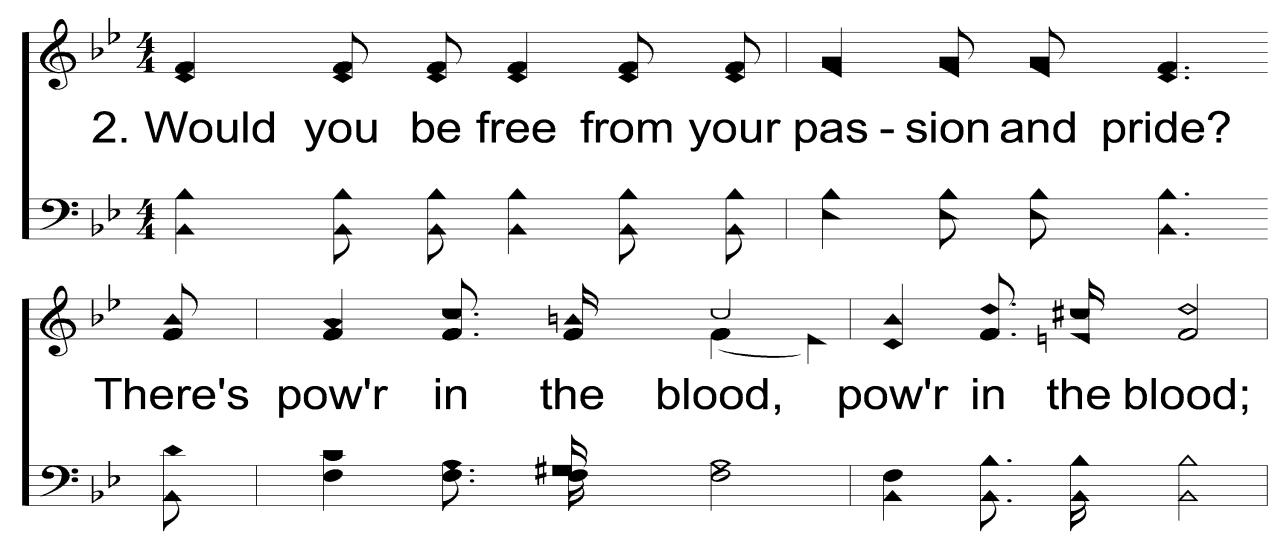
Song:

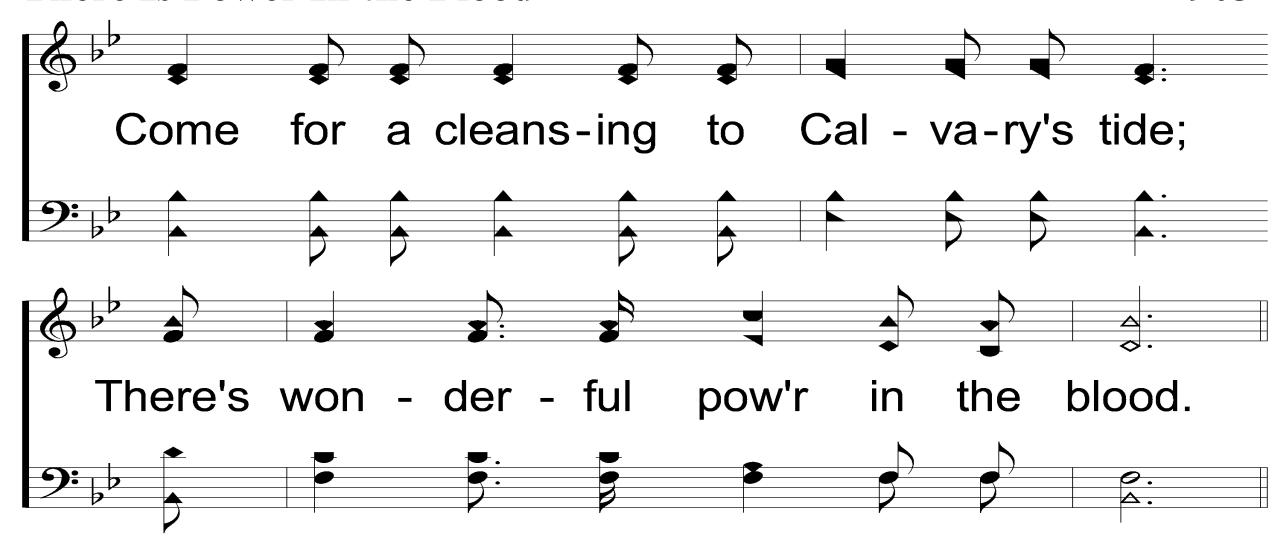


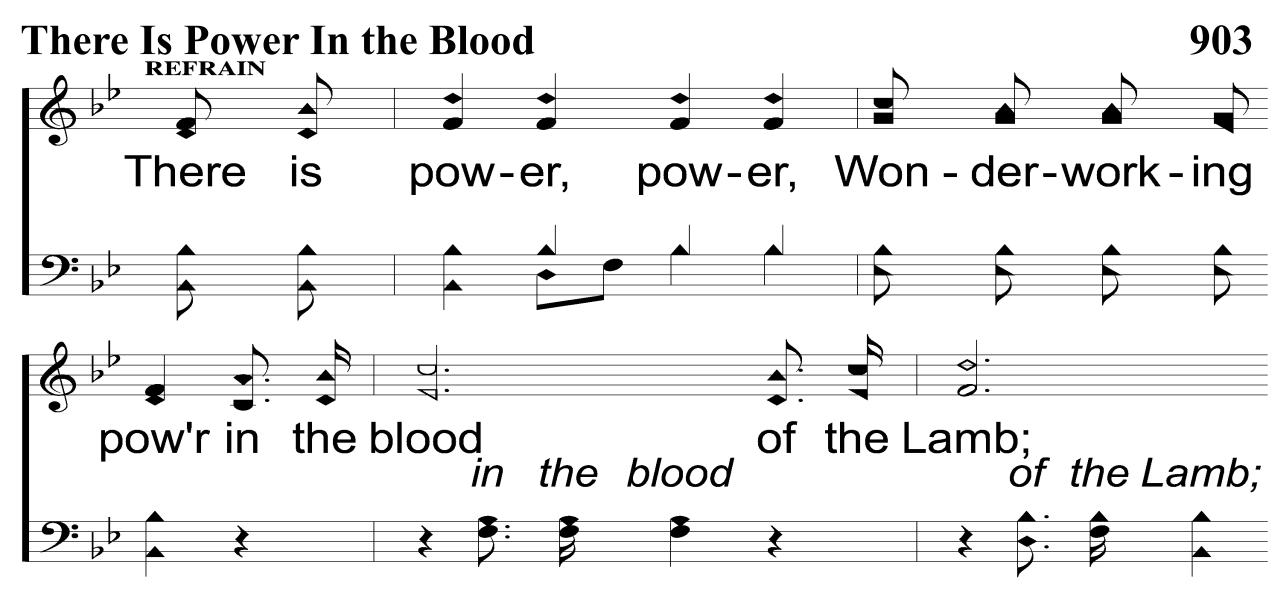


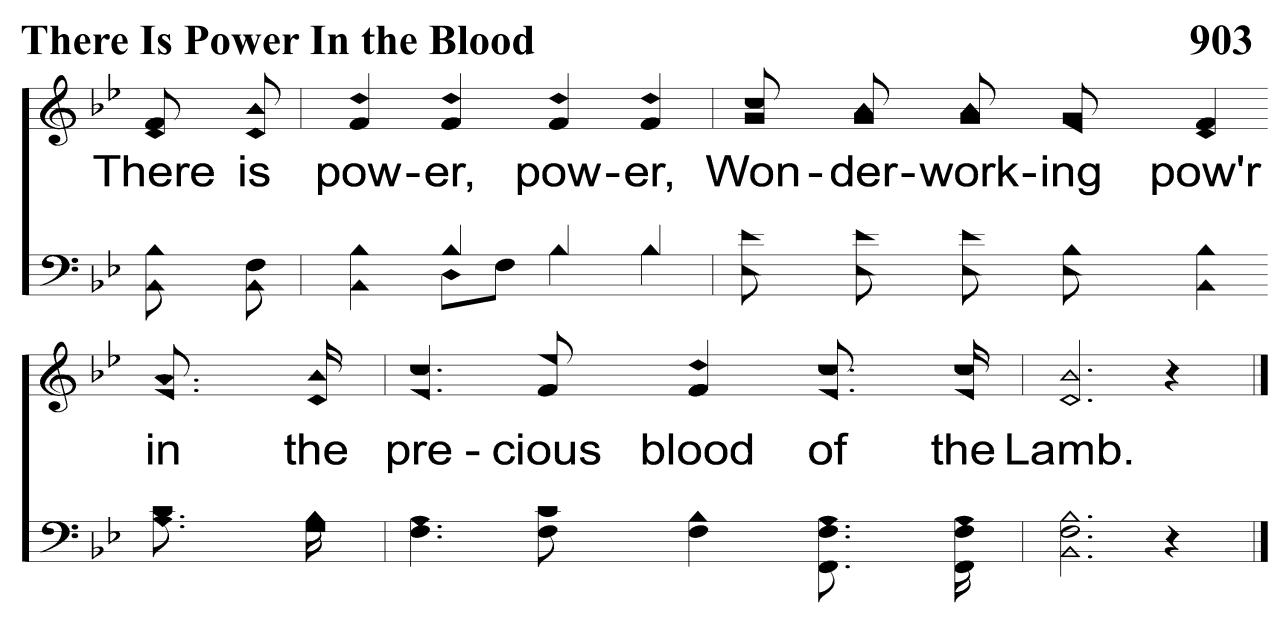


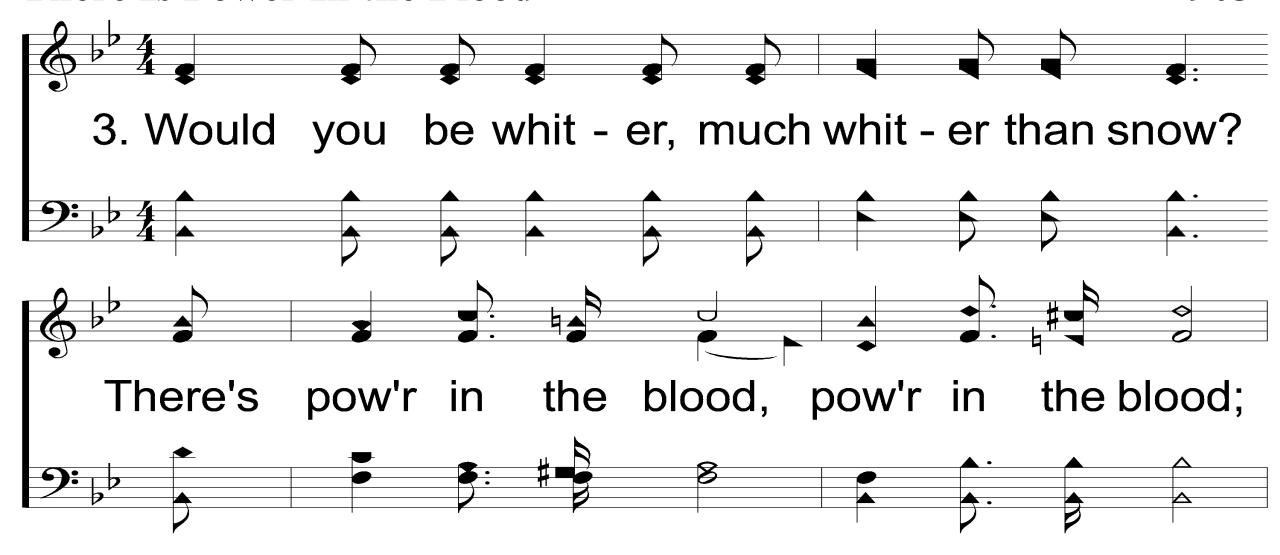




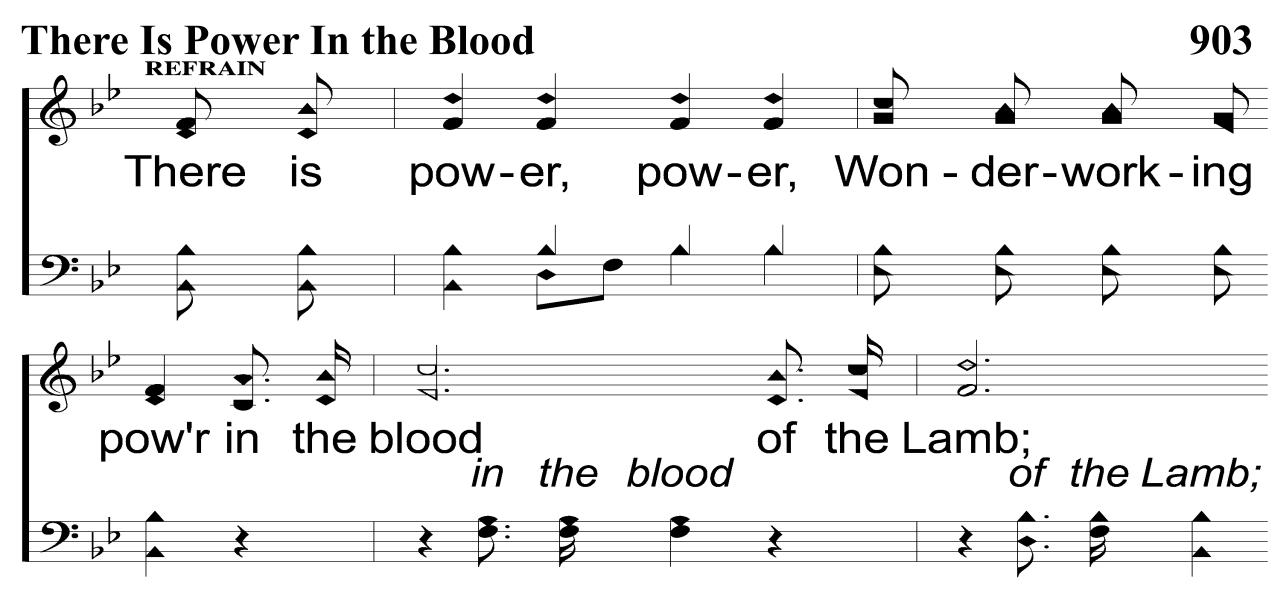


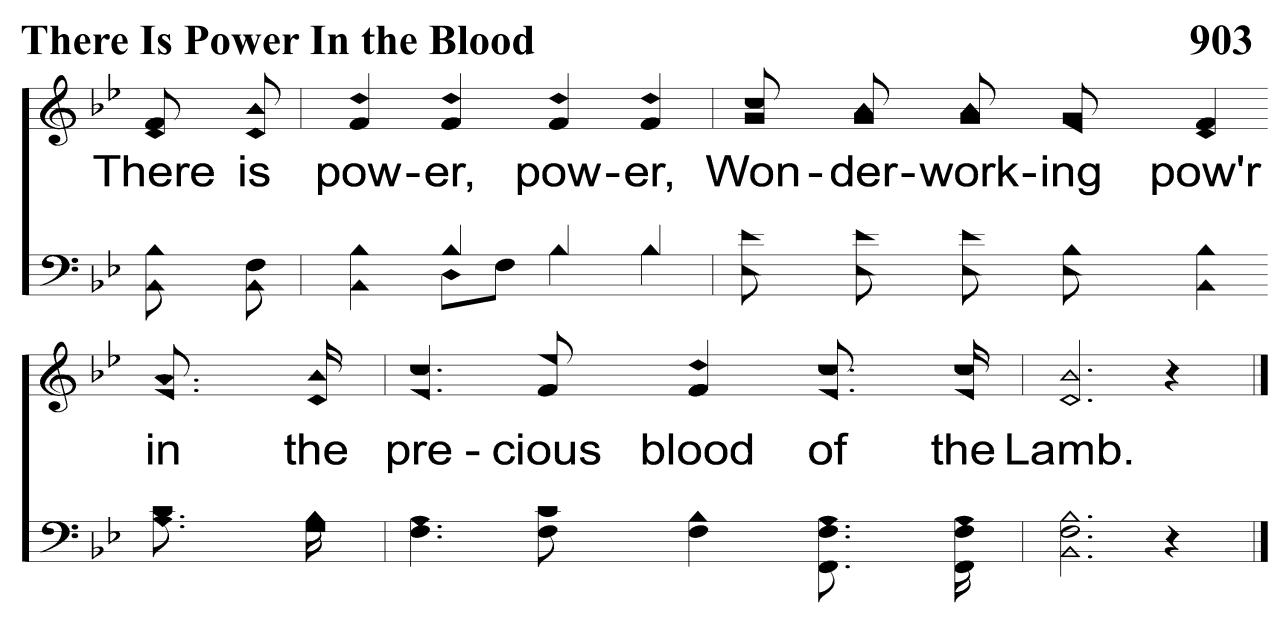


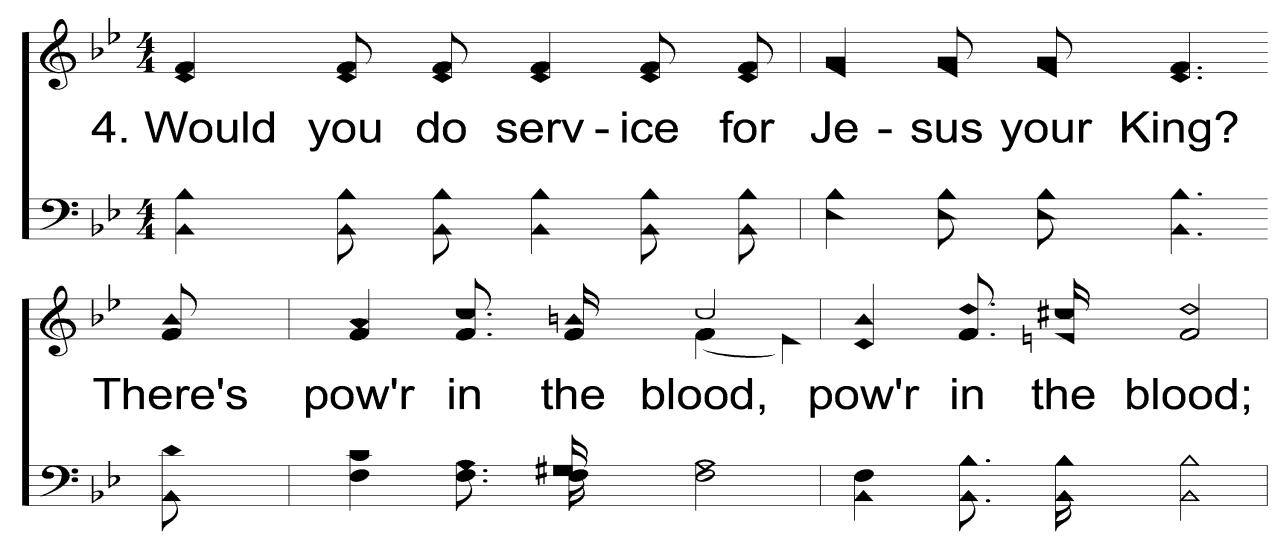


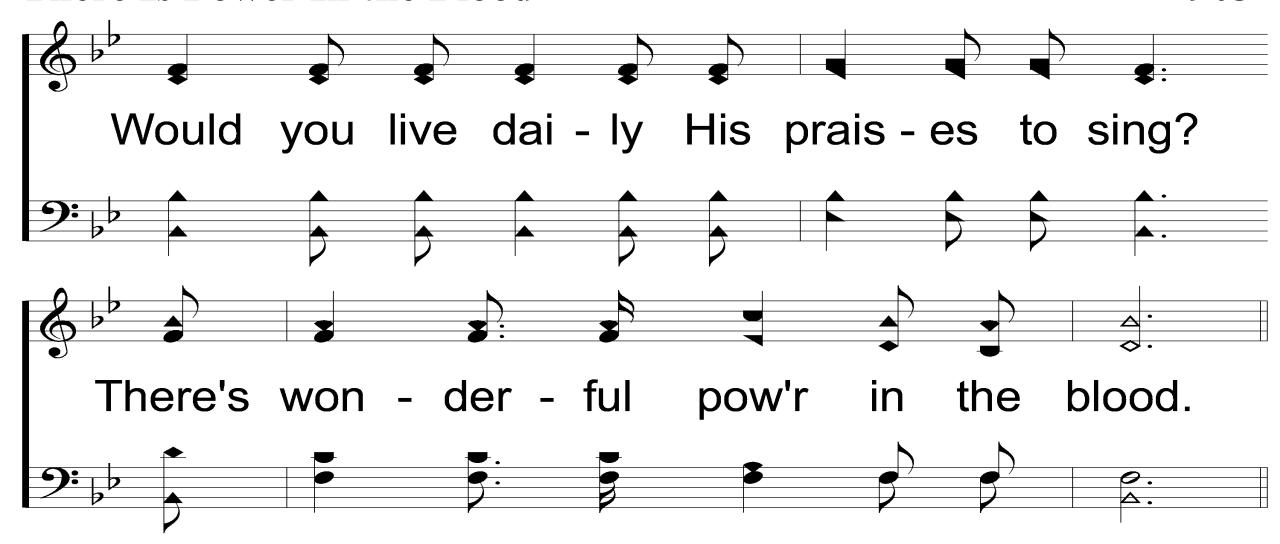


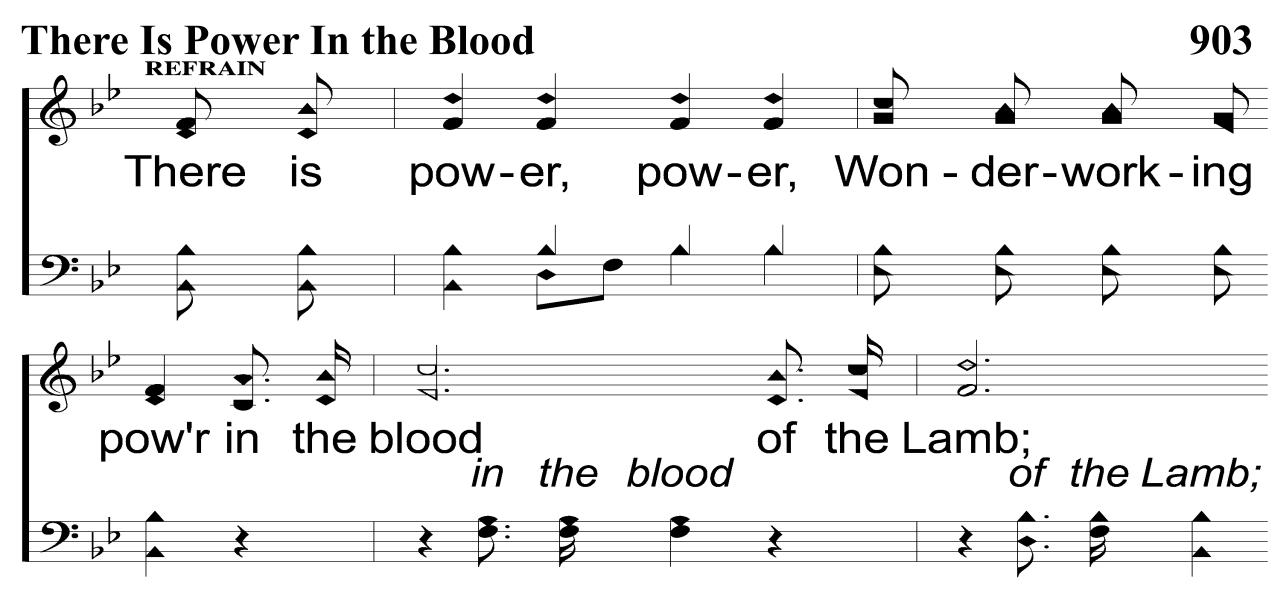


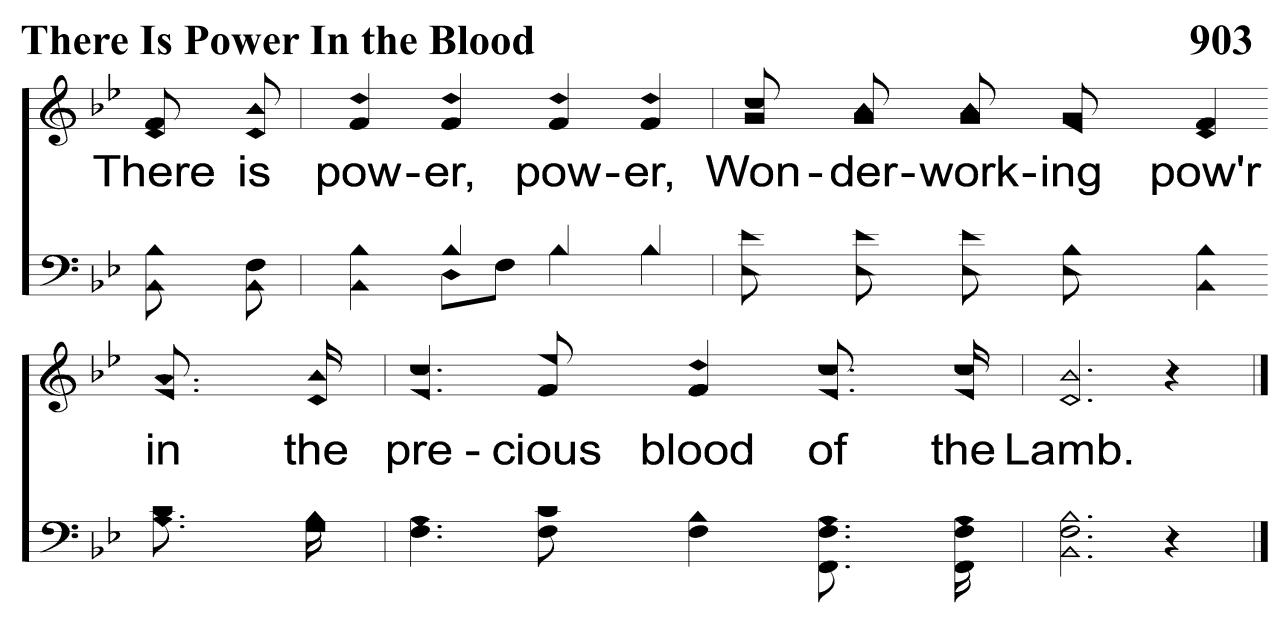




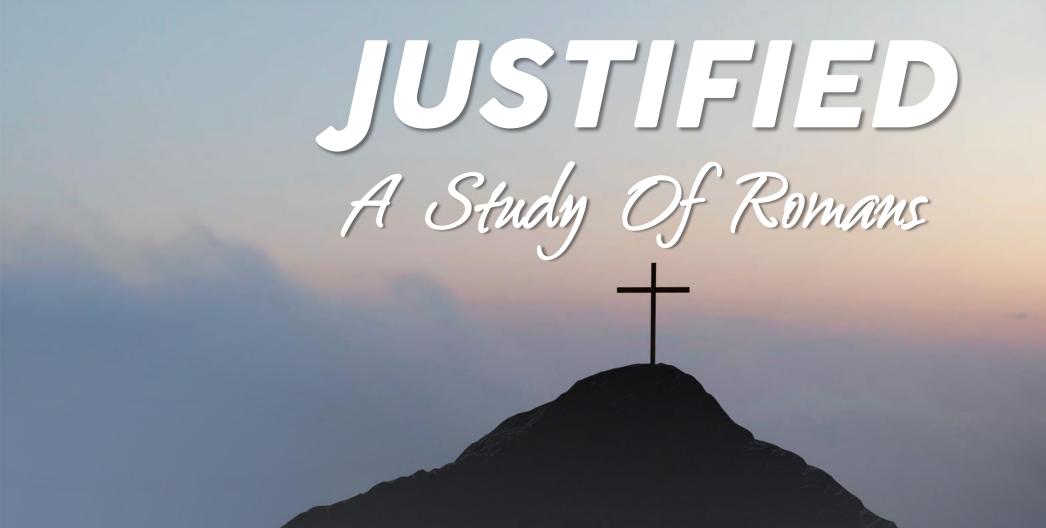






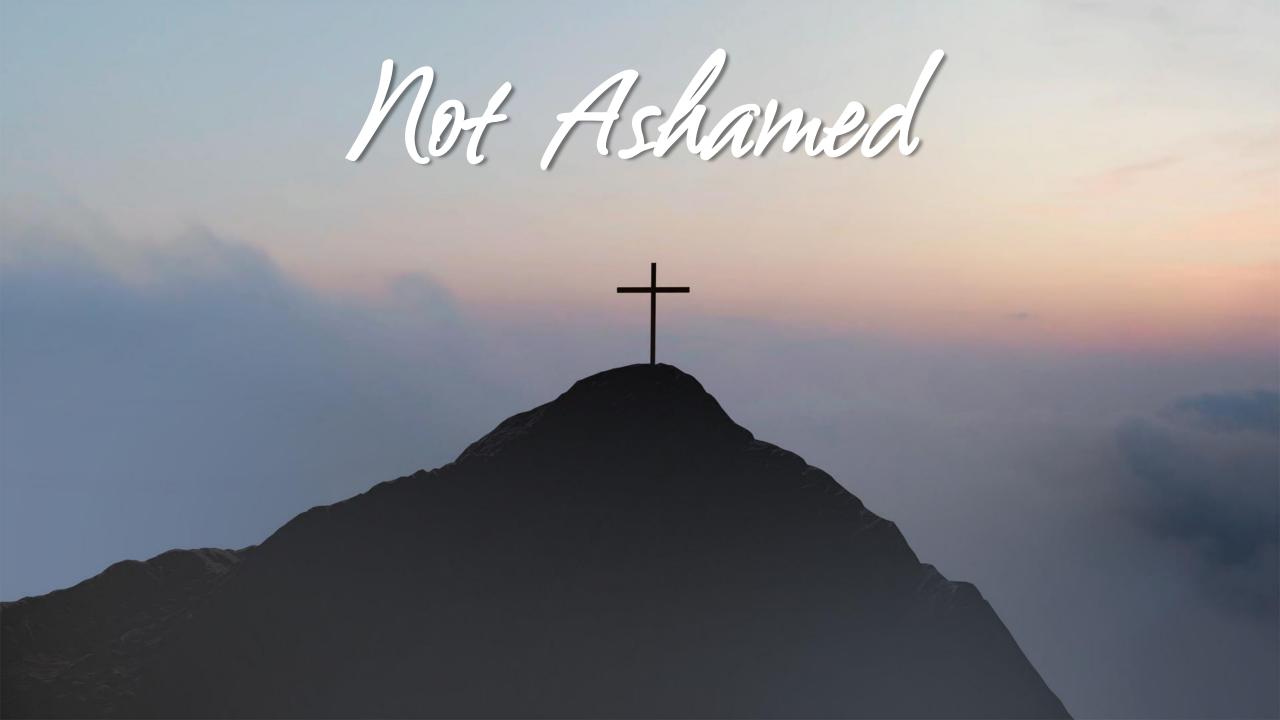


Scripture Reading: Romans 1:13-17

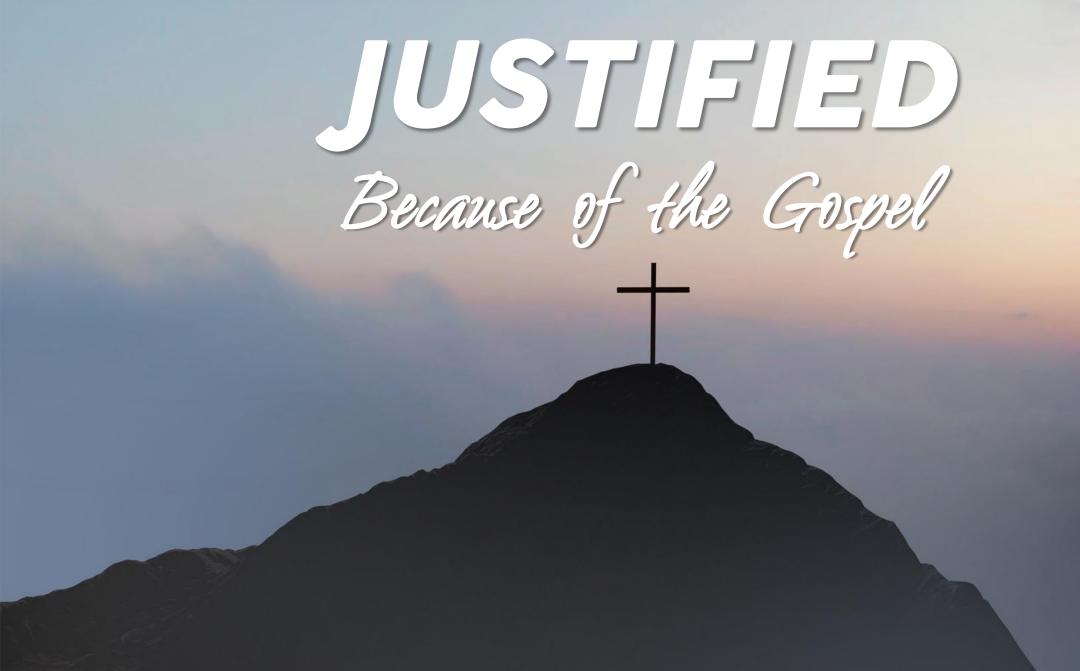


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it a written, "The past shall live by faith." For the writh of God a revealed, from hence against all magalliness and marghteocories, because what may be brown of God a manifest in them, for God has shown it to them. For since the creation of the world Ha manifest in them, or clearly seen, because what may be brown of God a manifest in them, for God has shown it to them. For since the creation of the world Ha manifest in them, or clearly seen, because what may be brown of God a manifest in them, for God has shown it to them. For since the creation of the world Ha manifest in them, and manifest in them, the contract of the world has a cont
 underga, inforging, innoceptal, who, toward the righteen pulgment of God, that those who practice such those who practice such those who practice them. Therefore you are measurable, O man, wherever you are who pulge, for an interior you judge another you anderen yourself, for you who pulge practice the same things.
 But we know that the judgment of God a according to truth against these who practice such though the practice such though this, O man, you who judge these practicing such though and doing the same, that we will escape the judgment of God P Or do you despise the riches of the goodness, fortescence, and longsoffering, not known that the goodness of God leads now to
 the law written in their hearts, their concurred also bearing witness, and between themselves their thingelves their thank according to the change that are
 excellent, being instructed out of the law, and are confident that you yourself are a guide to the blad, a light to those who are in districts, having the form of beingledge and trink in the law. You, therefore, who teach mother, do you not teach yourself? You who preach that a man should not stead, do you stead? You
 who say, "Do not commit adultory," do you commit adultory? You who abbit do by, do you related by you have your brack or the law, do you deshrow God through breating the law? For "the name of God is blackhoned among the Gontles because of you," as it is written. For circumscion is endeed profitable of you keep the law, but if you are a breaker of
the law, your coronnecson has become encoronnecson. Therefore, of an encoronnecs of the law, seeps the rightown requirements of the law? For he a wot a Ten who a commission? And will not the physically encoronnecson, of he fulfills the law, pudge you who, even with your written code and coronnecson, are a transgressor of the law? For he a wot a Ten who a one enterthy, nor a coronnecson that which a enterthy that he a the flech, but he a Ten who a one enterthy; and coronnecson a that of the heart, on the Sport, not on the letter; whose prace a not from men but from Cod. What advantage then has the Ten, or what a the profit of coronnecson? Which are noted for a coronnecson? Which are noted for a coronnecson? Which are noted for a coronnecson? Which are noted for the pudged. But of our marghinesses demonstrates the righteeness of God, what shall we say? Is God neglect when offices wrath? It speak as a man.) Coronnelly not! For then how will God judge the world? For the truth of God has encreased through my lie to His glory, why an I also still judged as a sensor? And why not say, "Let us do only that god may come?"—as we are slanderectly reported and as some afform that we say. Then a none who moderateness, and not shall the we have previously charged to the Ten, and Greeks that they are all moder san. As it a written: "There a none who moderateness, There a none who moderateness, They have all twend node, they have all offices and majority that they have all offices and nearly the control of the control of the san. They have a layer that they are all moder san. As it a written to me, who seeks after God. They have all twend node, they have all offices a none who seeks after God. They have all twend nodes, they have a layer than the control of the c
 no, not one." Theo threat a an open tents, With their tempes they have precised deced; "The peace of ages a moder their eyes," Who we know that
 whatever the law says, it says to those who are under the law, that every month may be stopped, and all the world may become guilty before God. Therefore by the law as flesh will be posified in His sight, for by the law as the isombledge of sin. But now the righteonisms of God apart from the law as revealed, being witnessed by the Law and the Prophets, even the righteonisms of God, through faith in Jesus Christ, to all and on all who believe. For there as no difference; for all have somed and fall short of the glory of God, being posified frough the redomption that is in Christ Jesus, whom God set forth as a proprietion by His blood, through faith, to demonstrate His righteonisms,
  because in His forbanrance God had passed over the sinc that were previously committed, to demonstrate at the present time His righteensness, that He might be just and the justfield by
 faith apart from the doeds of the law. Or is the the God of the Jows only? Is the not also the God of the Gontdes? Yes, of the Gontdes also, since there is one God who will justify the consumersed by faith and the incurrencesed through faith. Do we then make road the law through faith? Certainly not! On the constrary, we establish the law. What then
 shall we say that Abraham our father has found according to the flesh? For of Abraham was pustfied by works, he has something to brast about. But to him who works the Scriptive say? "Abraham televied God, and it was accounted to him for righteocurses." Now to him who works, the wages are not counted as grace but as debt. But to him who
 due not work but believes on thin who pacifies the negodily, ha fuith a accounted for righteocones, part at David also describes the blassedness of the man to whom God enquites righteocones, apart from works. "Blassed are those whose lawless deeds are forgacen, that whose sinc are covered. Blassed as the man to whom the LORD shall not enquite son." Does that
  blassachuses then come upon the arrangeed only, or upon the macrouraseed also? For we say that faith was accounted to Abraham for reghtomores. How then was accounteed, or macrourased, but while arrangeed, the arrangeed, the recovered the sign of arrangeem, a seal of the reghtomores of the faith which he had while
  still marranessed, that he might be the father of all these who believe, though they are marranessed, that reghteocories might be argumented to them also, and the father of circumscum, to those who not only are of the coramiscum, but who also walk in the steps of the father of libraries and the father of circumscum, but who not only are of the coramiscum, but who not only are of the coramiscum, but who not only are of the father who have father which our father Abraham had while still macroinessed. For the promise that he would be the
 her of the world was not to Abraham or to his seed through the law, but through the law, but through the right-concess of faith. For of those who are of the law are hear, faith is made vial and the promise made of no effect, because the law brangs about wrath; for where there is no transgression. Therefore it is of faith that it might be according to grace, so that the
 promase might to serve to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of me all (as it is written, "I have made you a father of many nations") in the presence of thim whom he believed—God, who goes life to the doad and calls those things which do not exist as though they did, who,
 contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoten, "So shall your descendants bo." And not being weak in faith, he did not consider his own body, abroady dead (since he was about a hondred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through mobility for was
 strongishmed in faith, gaing glory to God, and bong fully contineed that what He had promised He was also able to perform. And therefore "it was accounted to him for righteonomes." Now it was on parted to him, but also for no. It shall to impacted to no perform, and therefore "it was not written for his sale alone that it was impacted to him, but also for no. It shall to impacted to him, who raised up Jeone our Lord from the dead, who
  was delivered up because of our offenses, and was reased because of our pastfacton. Therefore, having been pastfacton, through our Lord Texts (through our Lord Texts by faith min this grace on which we stood, and require on hope of the glory of God. And not only that, but we also glory on tribulations, knowing that
  tribulation produces personance; and personance, character, and ch
  someone would even dure to due. But God demonstrates the own love toward us, on that while we were still someons, Christ died for us. Much more then, having now been postfield by the blood, we shall be saved from wrath through then we were enoughed to God through the death of the Son, much more, having been resonated, we shall
 be saved by His life. And not only that, but we also rejuce on Ged through our Lord Jesus Christ, through whom we have now received the reconciliation. Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinued—(For until the law sin was in the world, but sin is not enjoyed when there
 a no law. Nevertheless denth regned from Adam to Moses, even over these who had not semed according to the liteness of the transpression of Adam, who is a type of the me Man, Josic Christ,
  abounded to many. And the gift is not like that which came through the one who samed. For the pulgront which came from one offence resulted as andonwarism, but the free gift which came from many offences resulted as postficiation. For if by the one man's offence death recipied through the one, much more through the one.
  rightoences will rouge in life through the One, Jesus Christ.) Therefore, as through one man's offence judgment came to all man, resulting in condemnation, even so through one Man's rightoens at the free gift came to all man, resulting in justification of life. For as by one man's disobedience many were made sowners, so also by one Man's obselvance many will be made
  rightonic. Moreover the law entered that the offence might aboved. But where sin aboveded, grace aboveded, grace aboveded, much more, so that as sin regued on death, even so grace might regul through Tests over Christ our Lord. What shall we seey then? Shall we continue on sin that grace may aboved? Certainly not! How shall we who died to
  san live any langer in il? Or do you not know that as many of as as were baptized ante Christ Jesus were baptized ante Christ Jesus were baptized ante this deem have been marked tagether in the
 liteness of His death, certainly we also shall be in the liteness of His resource, because that we shall also line with Him, that the body of sa might be done away with, that we shall his linger be slaves of son. For he who has bleed from son. Now of we deed with Christ, we believe that we shall also live with Him, knowing that
  Chrest, having been reased from the dead, dies no more. Death no longer has dominion over thin. For the death that the dead, the died to san once for all, but the life that you never you also, rection yourselves to be dead in dead, dies no more. Death no longer has dominion over thin. For the death that the died, the sum of the life that you
 shall bey it as its lock. And do not present your members as asctraments of norighteencoses to sa, but present yourselves to God as being alias from the dead, and your members as asctraments of rephiencoses to God. For sa shall not have domainen over you, for you are not mader law but
 nodor grace? Certainly not! Do you not know that to whom you precent yourselves shares to aboy, you are that ma's shares whom you oboy, whather of sa landing to death, or of obedience landing to righteocurses? But God be thanked that though you were shares of sa, yet you oboyed from the hairt that firm of doctrone to which you were delivered. And having been
 set free from sa, you became slares of rephtoocones. I speak in human terms became of the medience of your flesh. For put as you presented your mambers as slares of rephtoocones, so now present your mambers as slares of rephtoocones. On helmoss. For when you were slares of san, you were free in regard to rephtoocones. What
fruit ded you have then on the things of which you are now ashance? For the end of those things a death, But now having been set free from son, and having become slaves of God, you have your fruit to holimes, and the end, everlasting life. For the wages of son a death, but the gift of God a ctornal life in Christ Jesse our Lord.
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"I am not ashamed of the gospel of Christ, for it is the power of God to salvation"







JUSTIFIED?

JUSTIFIED?

= Just-if-ied Never Sinned

Outline of Romans:

God Is Righteous (Ch. 1-11)

Man Can Be Righteous (Ch. 12-16)

The Promise (v. 1-2)

The Promise (v. 1-2)

The Person (v. 3-4)

The Promise (v. 1-2)

The Person (v. 3-4)

The Purpose (v. 5)

The Promise (v. 1-2)

The Person (v. 3-4)

The Purpose (v. 5)

The Power (v. 6-13, 16)

The Promise (v. 1-2)

The Person (v. 3-4)

The Purpose (v. 5)

The Power (v. 6-13, 16)

The Preaching (v. 14-17)

1 Cor. 1:18, 22-24

1 Cor. 1:18, 22-24

Convinces – Acts 2:36-37 Convicts – Acts 2:38 Converts – Acts 8:12, 35-39

No Human Can Save

1 Cor. 1:13

2 Cor. 4:5

No Human Can Save

No Law Can Save 1 Cor. 15:56

The Gospel Has... ...TRANSFORMING Power Rom. 12:2

The Gospel Has... ...TRANSFORMING Power Rom. 12:2

Our Habits - Gal. 1:13 Our Hearts - Rom. 1:28-32

...UNITING Power

Gal. 3:28

...UNITING Power

Gal. 3:28

Matthew Levi - Lk. 5:27

...UNITING Power

Gal. 3:28

Matthew Levi - Lk. 5:27 Simon, the Zealot - Lk. 6:15

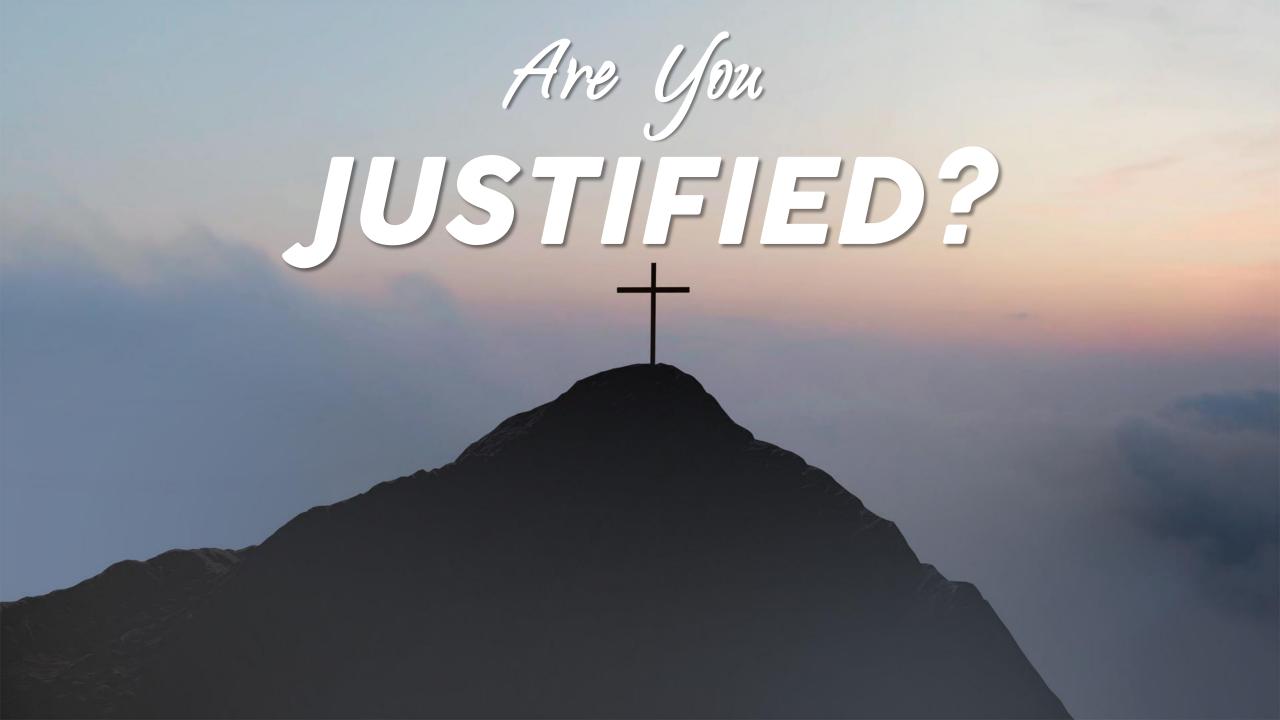
The Gospel Has... ""UNITING Power

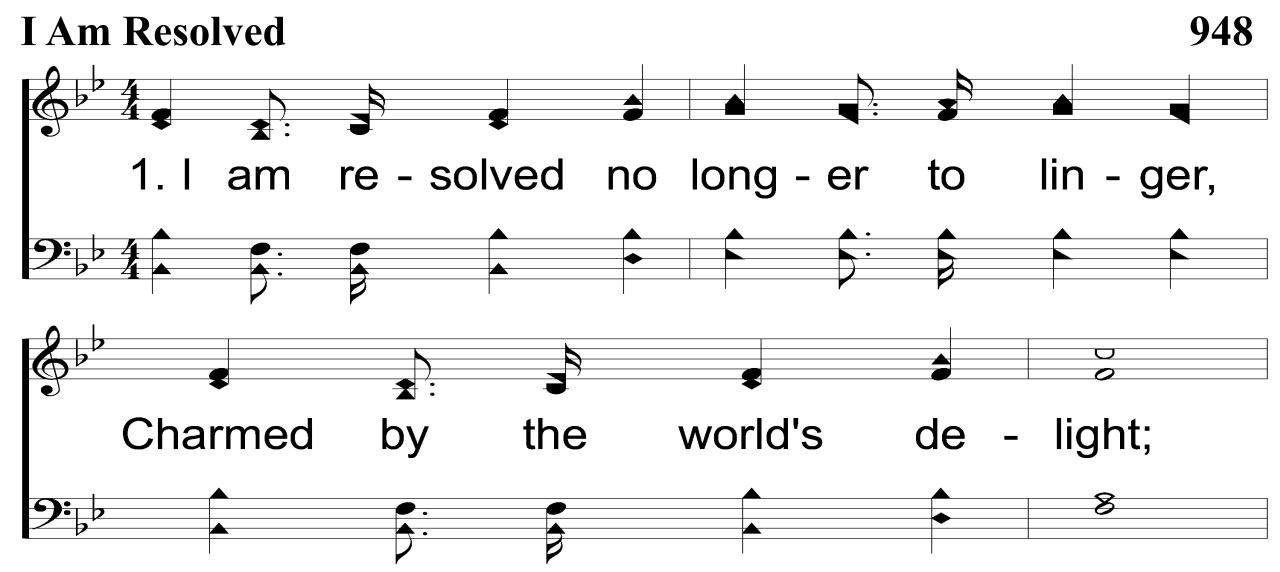
Acts 17:26

...SAVING Power
Rom. 1:16

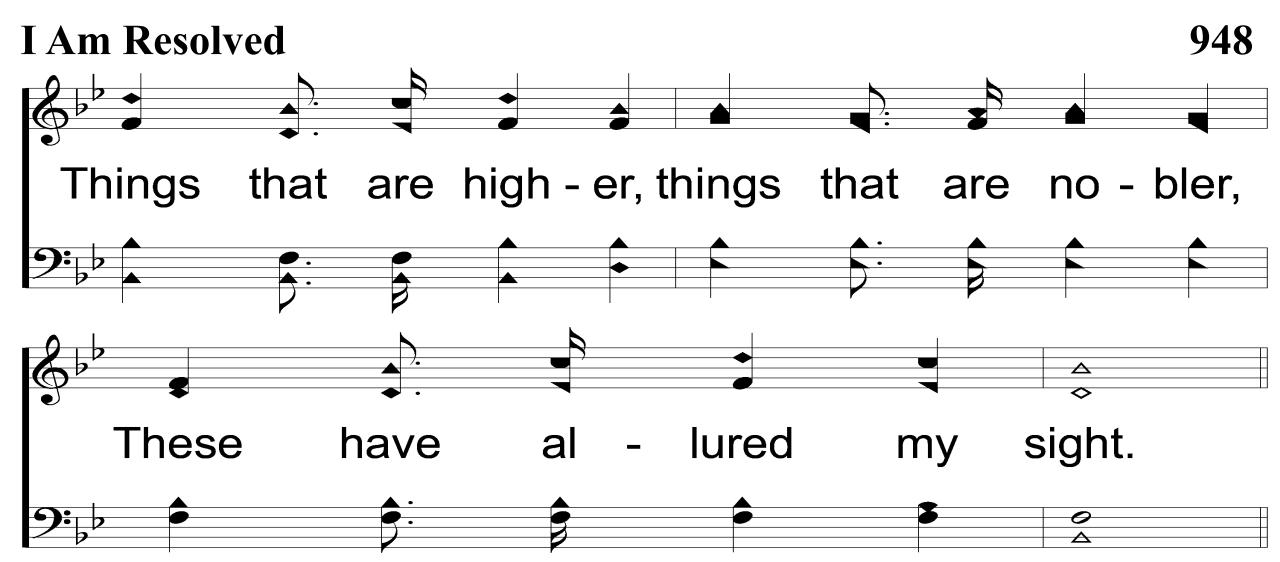
...SAVING Power
Rom. 1:16

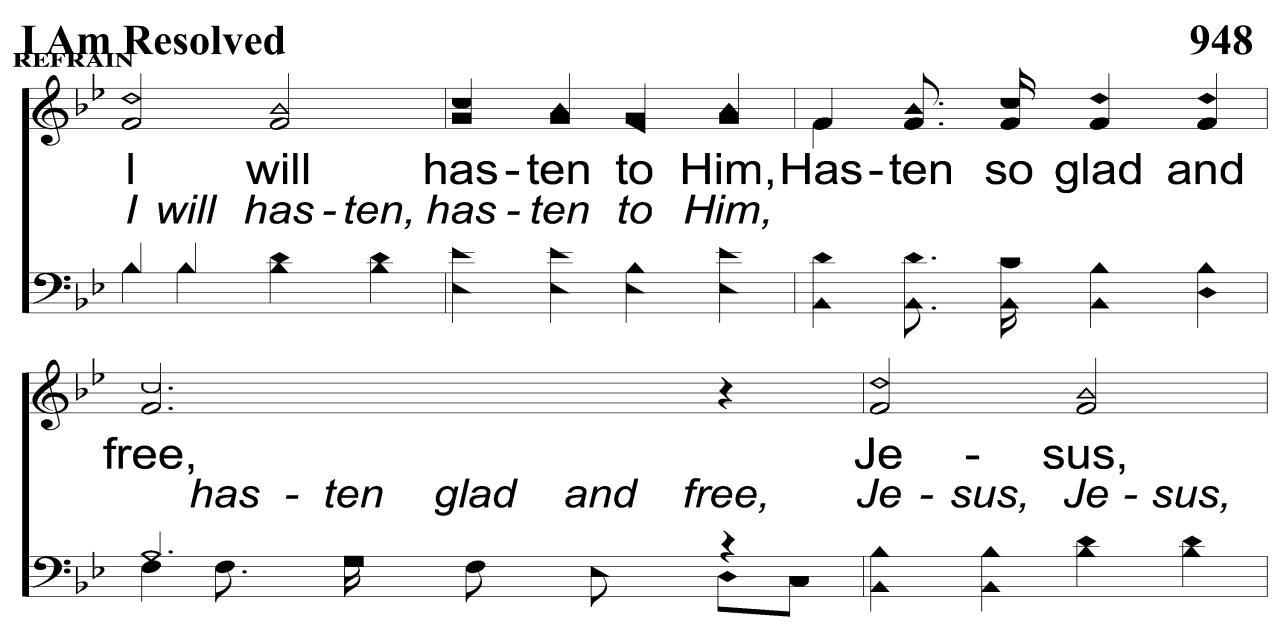
Acts 2:38 – "remission" of sins Mic. 7:19

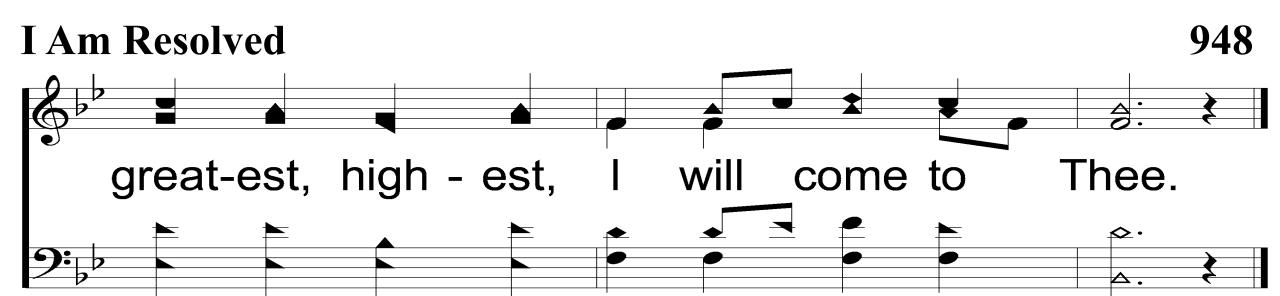




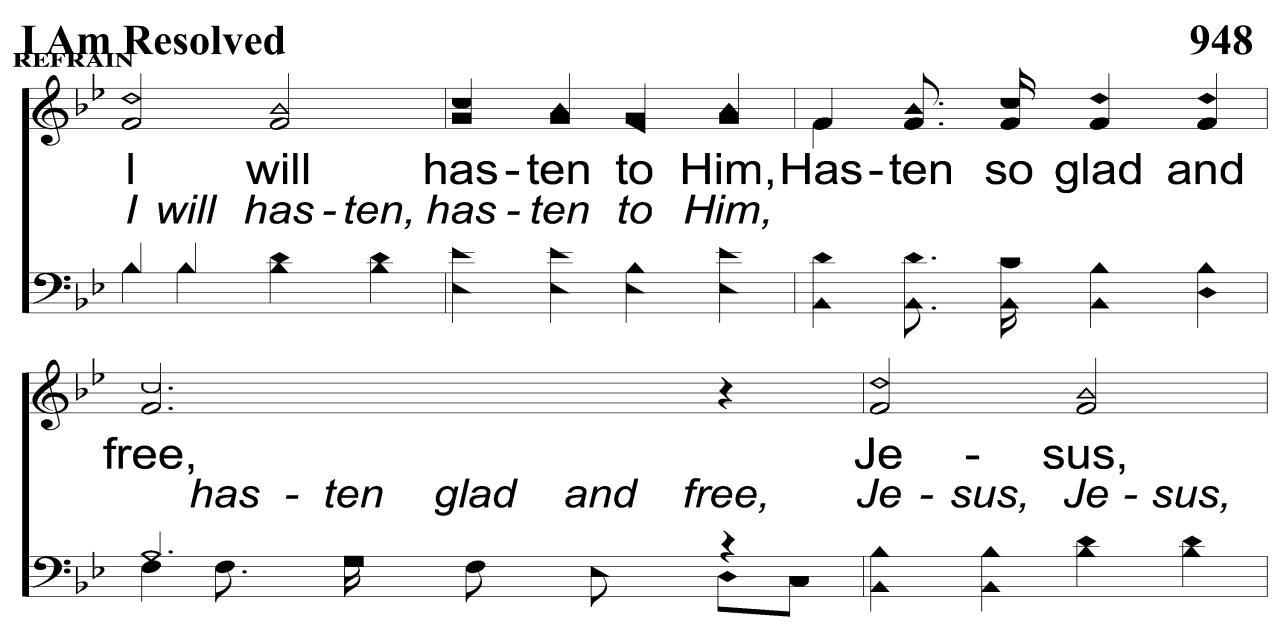
Words: Palmer Hartsough Music: James H. Fillmore

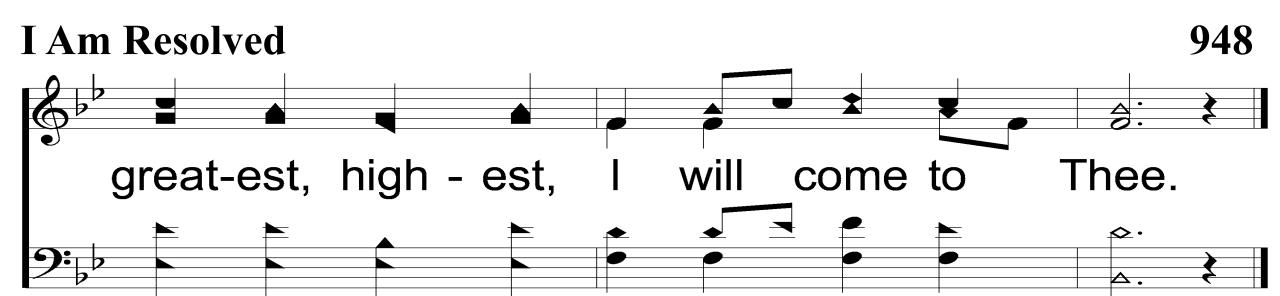




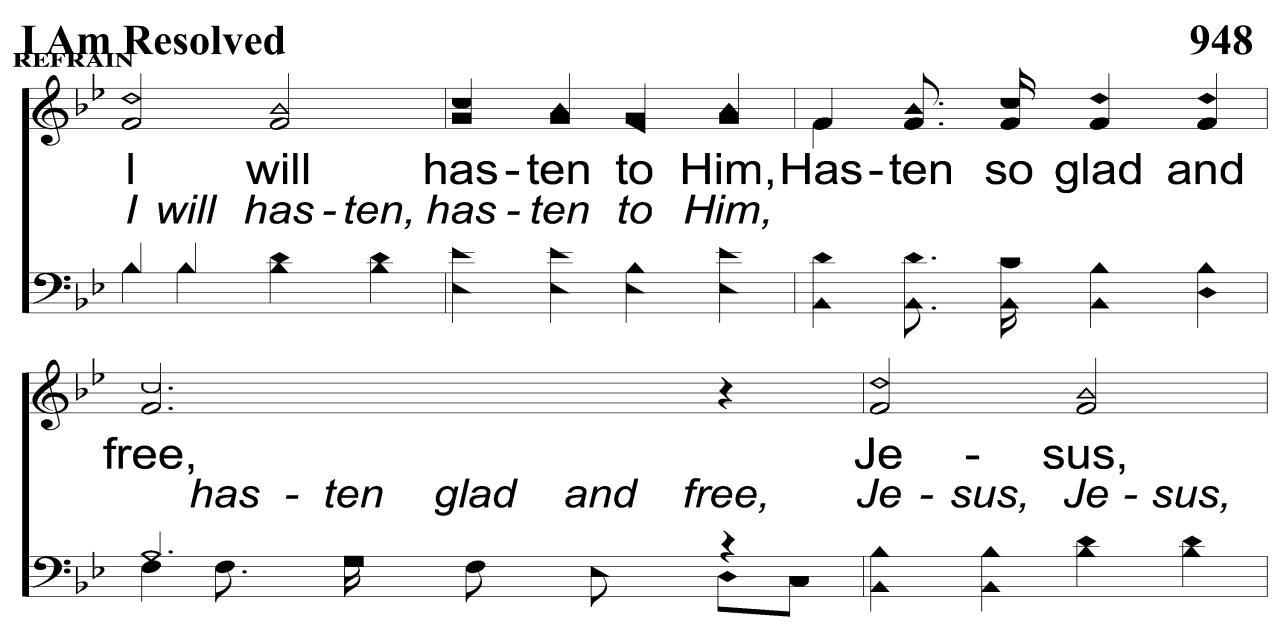


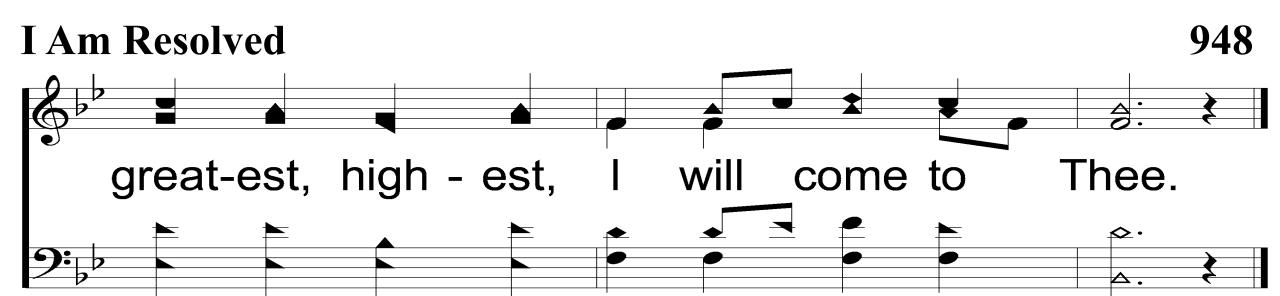












Our Contribution:

1 Peter 4:10

"As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."

Song:

Oft We Come Together

Oft We Come Together





Oft We Come Together





Oft We Come Together





The Lord's Supper

The Bread:

1 Peter 4:1-2

"Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God."

The Fruit of the Vine:

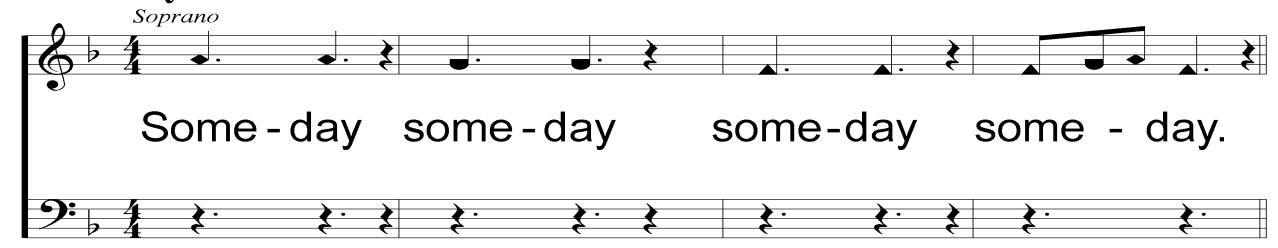
1 Peter 1:17-19

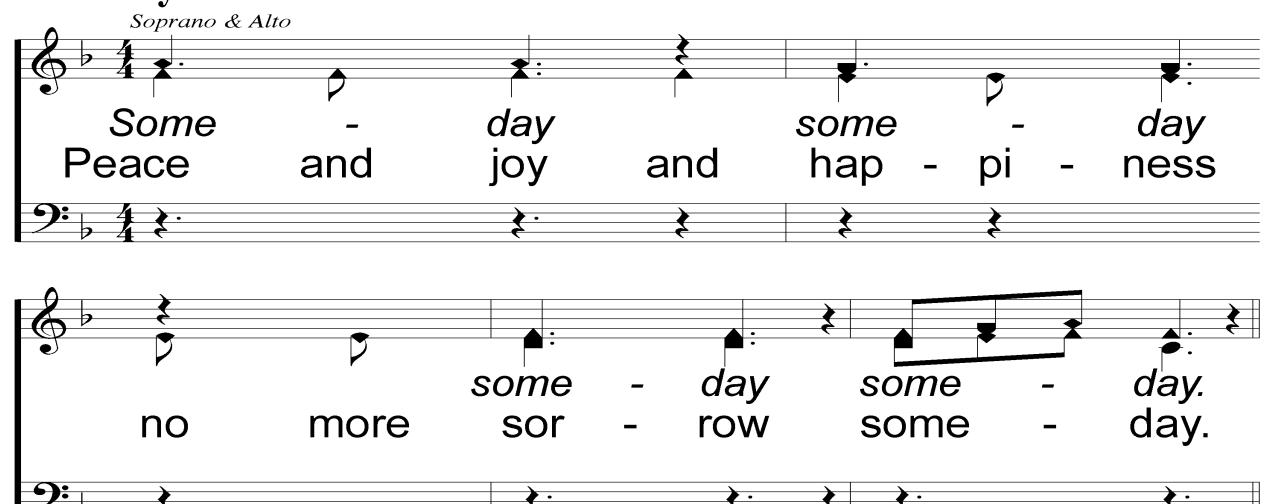
"And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. "

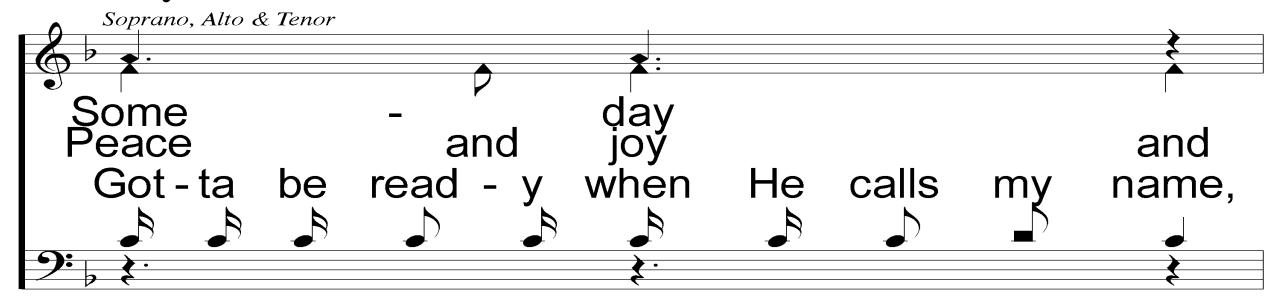
Closing Prayer

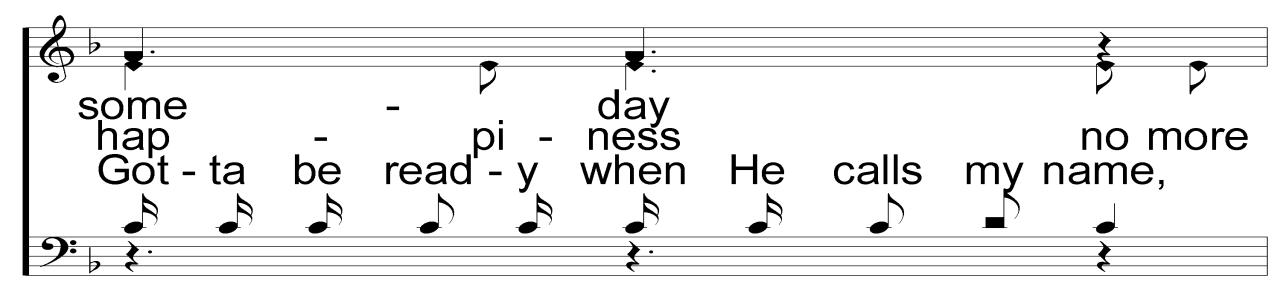
Song:

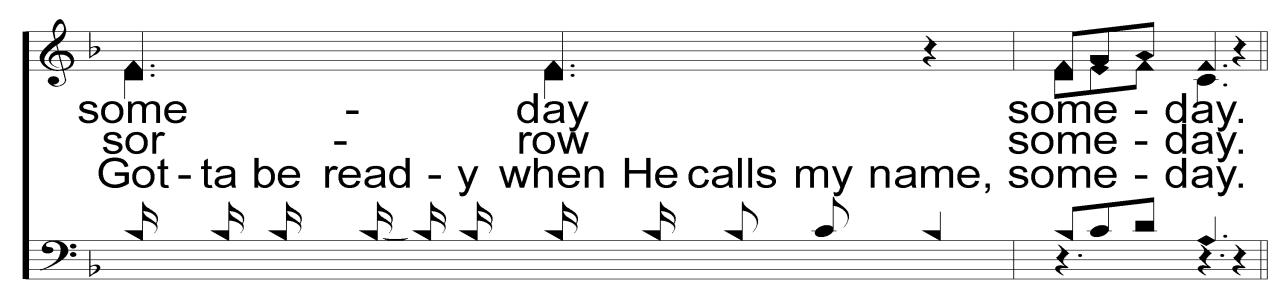
Someday
PH #31

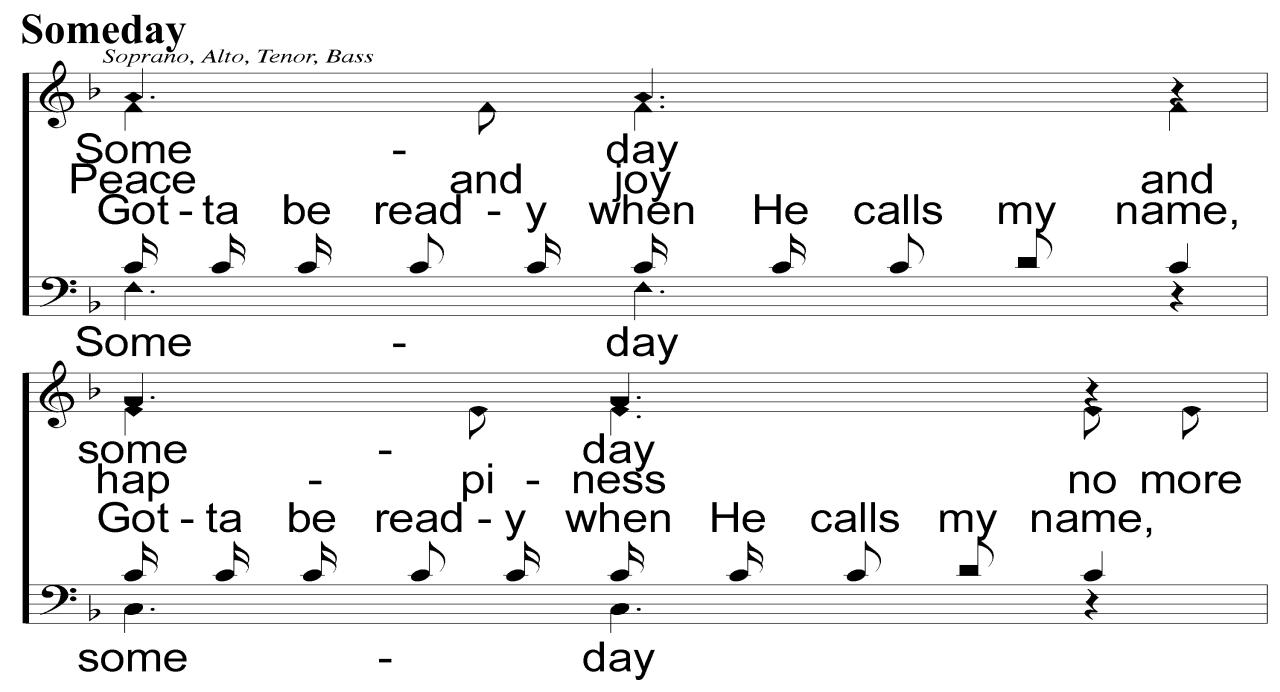




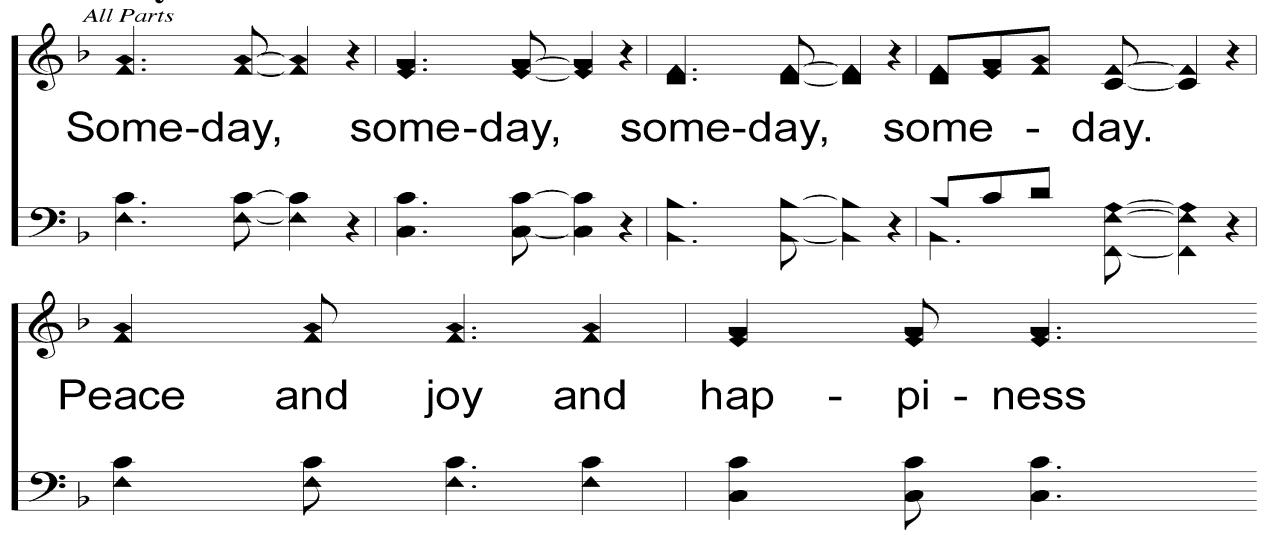


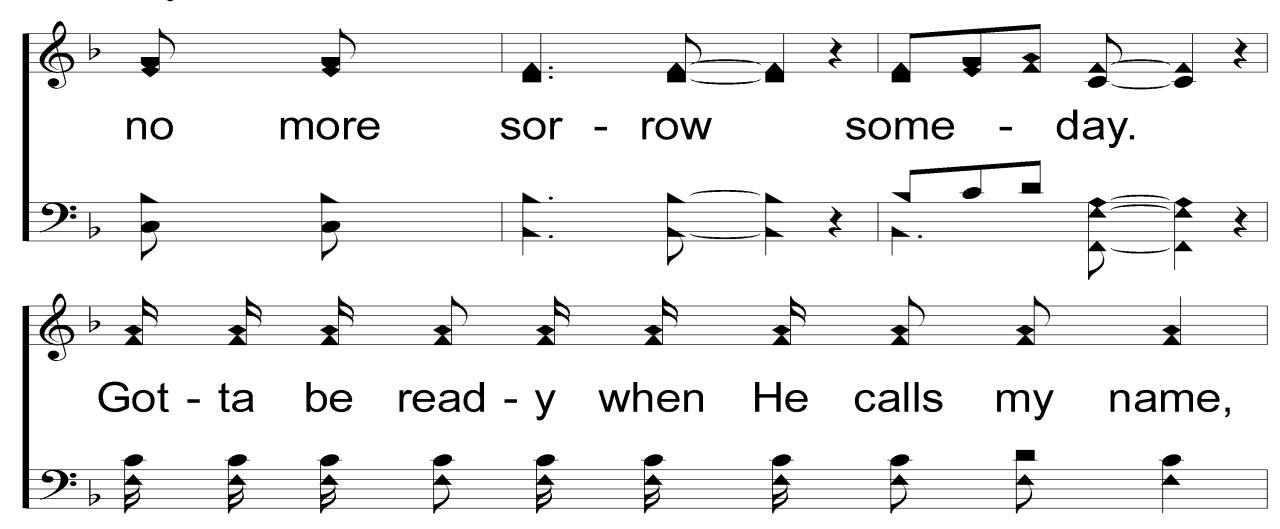




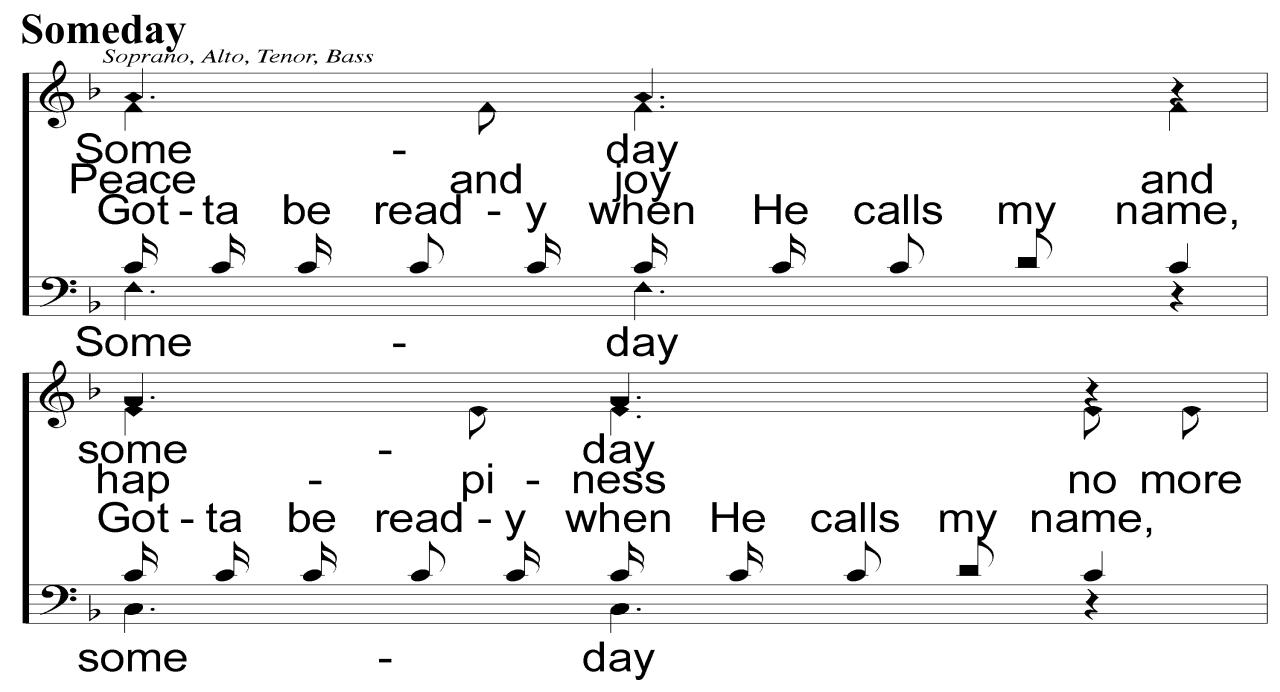




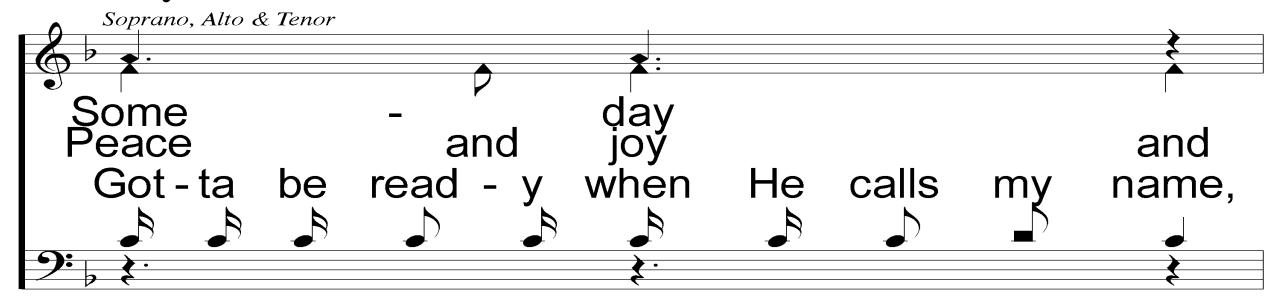


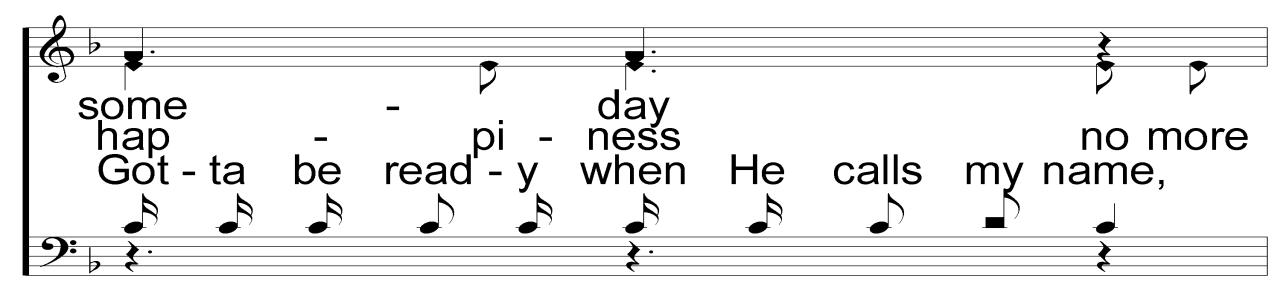


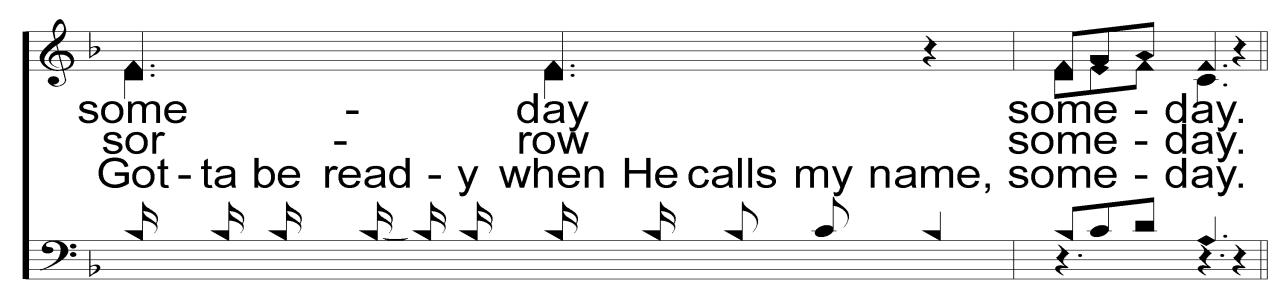


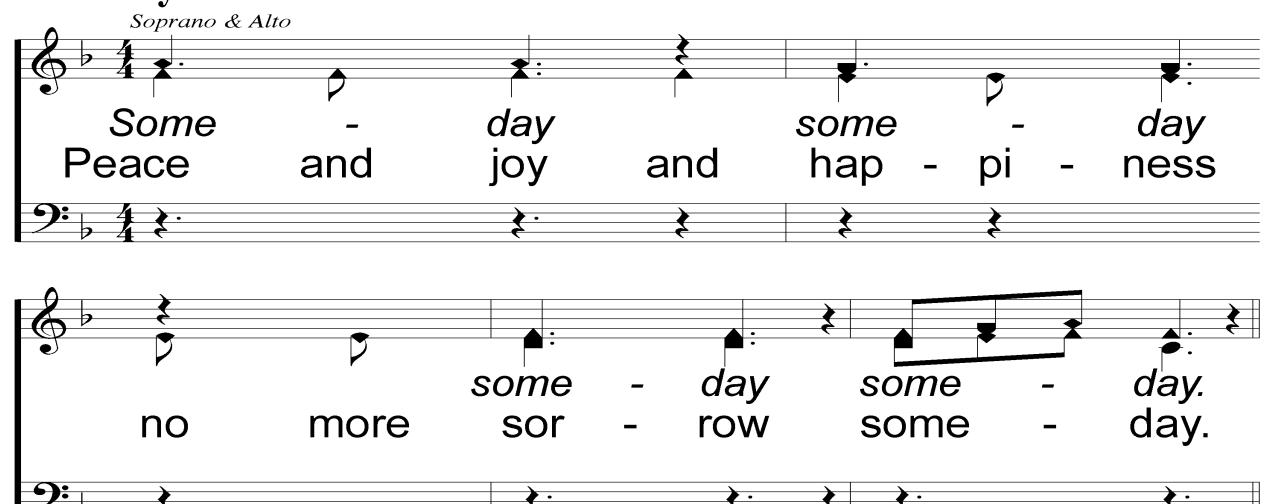














Today

Evening Worship - 6PM

Wednesday

Card Writing Group #1 @ 6PM
Devo & Classes @ 6:30 PM
Card Writing Group #2 @ 7:30 PM