

“...strengthen thy brethren”

Luke 22:32



Luke 12:27 “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”

CHURCH OF CHRIST
of Genesee County
5284 Fenton Road, Flint, Michigan 48507

June 30, 2019

Schedule of Services

Worship...	Sunday	11:00 a.m.
	Sunday	6:00 p.m.
Bible Study...	Sunday	10:00 a.m.
	Wednesday	6:00 p.m.

5284 Fenton Road, Flint MI 48507

Website: www.coc-gc.org

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Joe Wilkerson-health-hospice care, -Michael Wilkerson,
Julieann Wilkerson and Diane Malear
Al Haskell - kidney problems.
Marty Stearns- health
Betty Crewse—health
Cindy Dobbs-health
Dan Goddard-serious health issues
Joan’s brother Hurley and Opal, sister Christena
Apostolico in Ohio—health problems, Donna
Chere’— Pryia Vannoy (daughter) and Adam Vannoy (son),
Daniel Vannoy—health
Bill Alldaffer—Edith Taylor- Bill’s mother, Cody Cantrell-coma,
Tim Asbury—Medical Rehab
Rachel Hall—health problems
Cindy Atkinson—health. (knee), Cindy’s friends-Ireland
Family, Wayne Hamilton, Kathy, Jody Rynca-cancer,
Marie Hall, Mitchell Larson and Walt and
Ilene Davenport— health
Betty requests prayers for Earlene Currier-health-Betty’s
Aunt, Betty’s daughters: Donna, Carrie, Susan Wills,
Debra, also, Lauren Weidner-grand-daughter, Ted
Millwood—Grand Rapids Hospital Spectrum Health
Sue Lusk—Jeannie’s cousin had two strokes

SERMONS

AM: Does It Make Any Difference?

PM: Does The World Need A New Religion?

Food closet: Canned Goods

Was Jesus born in a house, as Matthew says, or in a stable, as Luke says?

Critics of the historical accuracy of the Bible often find what they believe are contradictions among the writers of the gospel accounts because there are differences.

Remember however, that a difference is not necessarily a contradiction. The differing accounts of Matthew and Luke concerning the Christ child are a good case in point.

Luke describes the birth of Christ: Joseph also went up from Galilee unto Bethlehem to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn (Luke 2:4-7).

Matthew described the arrival of the wise men from the East: When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh (Matthew 2:10-11). Mark and John do not discuss the birth of Christ. They surely knew the details, but chose to write about other things.

The apparent contradiction between Luke and Matthew comes about from the preconceptions of the readers. One of those Bible facts that everyone seems to know is that the wise men came on the night that Jesus was born. In fact, the differences between the accounts of Matthew and Luke indicate that it is highly unlikely that the wise men came on the night Christ was born, because Mathew's account indicates that Joseph, being a good husband and father, had arranged for his family to move from the stable into a house by the time the wise men arrived. While this might have happened the night Christ was born, more than likely they were not able to move into the house for a few days, if not weeks after the birth of Christ. The fact is, Matthew does not give any details of any particular place where Christ was born, except that it was in Bethlehem, in fulfillment of the prophecy of Micah 5:2. "For thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:5-6).

The wise men brought three gifts: gold, frankincense, and myrrh, which were all very precious. It is unlikely that just three men would have traveled this great distance to carry such a costly gift. Most people assume that there were three wise men because there were three gifts, but Matthew does not give any indication of how many wise men there were. It is important in studying the Bible to read what is there—not what we think is there! The Bible is God's revealed Will to mankind. It is not contradictory. For God is not the author of confusion, but of peace, as in all churches of the saints (1 Corinthians 14:33).—Bob Prichard

'Tis Midnight and on Olive's Brow'

I love the poetry and melody of the William Tappan hymn, "Tis Midnight, and on Olive's Brow." It is also rich with meaning, but because it was written 200 years ago, its wording may be difficult for younger worshippers to understand. Good worship requires not only proper actions, but mental engagement and a heart-connection with the lyrics.

The first verse begins, "Tis midnight, and on Olive's brow." Some may have no idea what that means. The song is about Jesus in the Garden of Gethsemane the night He was arrested and ultimately led to the cross. Tappan seems influenced by Luke's account. While scripture does not single out the hour of midnight, it does indicate Jesus was there at night (see Luke 22:56, 66; cf. John 18:3; Matthew 26:31, 34). Luke 22:39 indicates the garden's location as the Mount of Olives. "Brow" would be a poetic, late Middle English word for the top of a hill. The phrase, "The star is dimmed that lately shown" would simply reinforce the idea of darkness and the anxiety it would add to Jesus' suffering.

The second verse is self-explanatory, though it might help some to remember that the phrase, "the disciple whom Jesus loved" (John 19:26; 20:2; 21:7, 20) appears to be a humble term John uses to describe himself in his gospel. "Heeds not" simply means "does not hear"; he had fallen asleep with the rest of Jesus' inner circle of disciples (Mark 14:37).

The third verse is also straightforward, though we have another allusion to Luke's gospel, with "the Man of Sorrows weeps in blood." Luke 22:44 tells us that Jesus, "being in agony" was praying "more earnestly," and His sweat became like drops of blood." The second line of this verse speaks of Jesus' kneeling in anguish (Luke 22:44), saying Christ was "falling down to the ground."

The last verse might cause trouble. "Tis midnight, and from ether plains is borne the song that angels know," is, for many, incomprehensible. "Ether plains," is a poetic reference to "upper regions" or heaven. The song seems to allude to that part of the garden experience when "an angel appeared to Him from heaven, strengthening Him" (Luke 22:43). While this verse seems to strain the meaning of Luke's words, it is a beautiful thought that angels or even the Father sang to comfort the suffering Son (cf. Hebrews 5:7).

We should take the time to understand the words of the songs we sing in worship. This keeps worship from being merely external, without heart (cf. Matthew 15:8). Perhaps, too, it serves as a notice that we should explain the meaning of older songs, especially those couched in language we do not use. It should also awaken the awareness that we need to incorporate songs in worship that are more contemporary in language and melody along with these beautiful, older songs. —Neal Pollard

SUNDAY 6/30/2019

Morning Worship:

Announcements: Marty Stearns
Song Leader: Marty Stearns
Opening Prayer: Al Haskel
Lord's Supper: Lead: Al Haskel
Assist: Bill Alldaffer, Michael Golwitzer
Preaching: Michael Golwitzer
Closing Prayer: Marty Stearns

Bible Class:

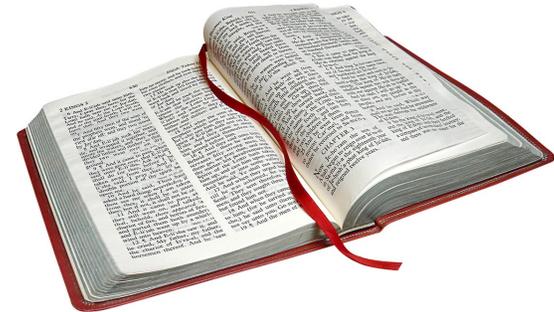
Song Lead: Bill Alldaffer
Teacher: Michael Golwitzer
Opening Prayer: Al Haskel

Evening Worship:

Announcements: Marty Stearns
Song Leader: Al Haskel
Opening Prayer: Al Haskel
Preaching: Michael Golwitzer
Lord's Supper: Marty Stearns
Closing Prayer: Marty Stearns

WEDNESDAY 7/3/2019

Song Leader: Bill Alldaffer
Opening Prayer: Marty Stearns
Bible Teacher: Michael Golwitzer
Closing Prayer: Al Haskel



Revelation 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.