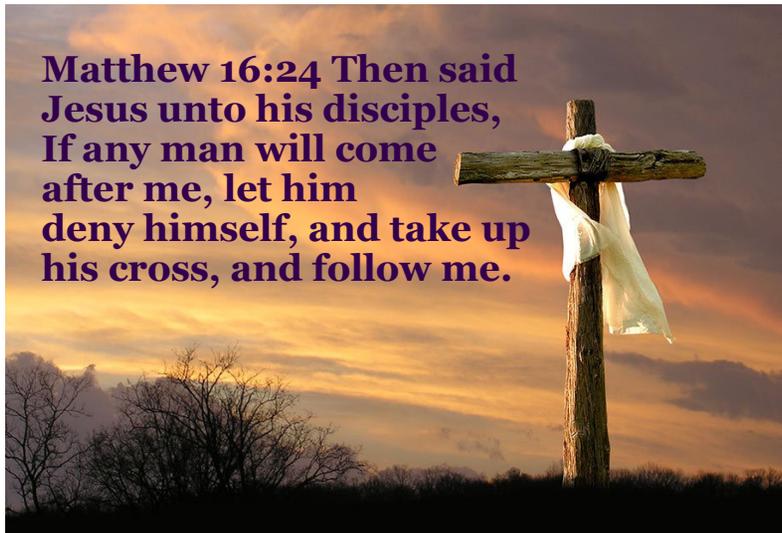


CHURCH OF CHRIST
of Genesee County
5284 Fenton Road, Flint, Michigan 48507

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.

June 7, 2020



Website: www.coc-gc.org

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Marty and Joyce Stearns-Marty was in the hospital this week.
 Gracie, Tracy and Austin Clark.
 Dale Gregory—health
 Cindy Dobbs—heroine in the fight against COVID-19 as a healthcare worker. Pray for her often.
 Joan’s brother Hurley (had heart surgery this past week) and Opal, sister Christena Apostolico in Ohio—health problems, and Donna
 Bill Alldaffer—encouragement
 Joe Wilkerson-health
 Cindy Atkinson—health. (knee), Cindy’s friends-Ireland Family, Wayne Hamilton, Kathy, Jody Rynca-cancer, Mitchell Larson and Walt and Ilene Davenport—health, Marie Hall—health. Friend Jackie is in need of prayers.
 Betty requests prayers for Earlene Currier-health-Betty’s Aunt, Betty’s daughters: Donna, Carrie, Susan Wills, Debra and Lauren Weidner-grand-daughter, Joyce Harrison—Betty’s cousin
 Jeff Stevens—health-getting better
 Chere’ - request prayers for Priya and Daniel
 John and Linda Schafer-wife Linda is having serious health problems and in need of prayer
 Gary and Lisa Stebbins—Pray for Lisa and Gary.
 Rachel Hall—health problems

Food closet: Paper Products

SERMONS

AM: Four All’s of God’s Word Matthew 28:18-20

PM: According to the Pattern Heb. 8:5

Worship that is pleasing to God

John 4:24 “God is spirit, and they that worship him must worship him in spirit and in truth.” to worship in truth is according to the Word of God. God’s word is truth (John 17:17). Thus, to worship in truth is to worship according to the word of God.

All things are to be done in the name of, (i.e., by the authority of) Jesus Christ (Colossians 3:17). This is what we do.

There are five acts of worship found in the church of the New Testament. They are:

- 1) observing the Lord’s Supper every first day of the week – Acts 20:7, 1 Corinthians 11:18-34;
- 2) giving as prospered each first day of the week – 1 Corinthians 16:1-2, 2 Corinthians 9:6-7;
- 3) prayer to God the Father – Acts 2:42, Acts 12:5;
- 4) preaching of the Word – Acts 20:7-12;
- 5) singing – Ephesians 5:19, Colossians 3:16, 1 Corinthians 14:15.

GETTING BACK UP

A large city school system had a program to help children keep up with schoolwork during stays in the city’s hospitals. A teacher assigned to the program received a routine call asking her to visit a child. She took his name and room number and talked briefly with his regular teacher. “We are studying nouns and adverbs in his class now,” she said. “I’d be grateful if you could help him so he does not fall too far behind.” The hospital program teacher went to see the boy that afternoon. No one told her that he had been badly burned and was in great pain. Upset at the sight of the boy’s suffering, she stammered, “I’ve been sent by your school to help you with nouns and adverbs.” When she left she felt she had not accomplished much. But the next day, a nurse asked her, “What did you do to him?” The teacher felt she had done something wrong and began to apologize. “No, no,” said the nurse. “That’s not what I mean. We’ve been worried about that boy, but ever since yesterday, his attitude has changed. He’s fighting back, responding to treatment. It’s as though he’s decided to live.” Two weeks later the boy explained that he had completely given up hope until the teacher arrived. Everything changed when he came to a simple realization. He expressed it this way: “They wouldn’t send a teacher to work on nouns and adverbs with a dying boy, would they?”

—Bits & Pieces, July 1991 From House to House Heart to Heart

“With God One Day is a Thousand Years”?

If I had a dollar for each time I heard someone use this phrase to add thousands of years to the biblical, six-day Creation, I finally might be able to purchase that newer model minivan my wife would love to have. It seems as if whenever there is a discussion of the days of Creation, someone mentions how those days may have been long periods of time. After all, the Bible does say, “With God one day is a thousand years and a thousand years is one day.” Does this phrase really support the Day-Age Theory as many suggest?

First, the Bible does not say, “With God one day is a thousand years and a thousand years is one day.” The apostle Peter actually wrote: “[B]eloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day” (2 Peter 3:8). Peter used a figure of speech known as a simile to compare a day to a thousand years. It is not that one day is precisely equivalent to 1,000 years or vice versa. Rather, within the specific context of 2 Peter 3, one could say that they share a likeness.

What is the context of 2 Peter 3? In this passage, Peter reminded Christians that “scoffers” would arise in the last days saying, “Where is the promise of His [Jesus’] coming?” (vss. 3-4). Peter declared: “[T]he heavens and the earth...are reserved for fire until the day of judgment and perdition of ungodly men” (vs. 7). Regardless of what the scoffers alleged about the Second Coming, Peter wanted the church to know

that “the Lord is not slack concerning His promise [of a return], as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance” (vs. 9). Sandwiched between these thoughts is the fact that the passing of time does not affect God’s promises, specifically the promise of His return. If Jesus promised to return 1,000 or 2,000 years ago, it is as good as if He made the promise yesterday. Indeed, “with the Lord one day is as a thousand years, and a thousand years as one day.” With men, the passing of long periods of time generally affects their keeping of promises, but not with God. Time has no bearing on whether He will do what He said He would do: “a thousand years are like a day” (vs. 8, NIV).

Another point to consider is that Peter used the term “day” (Greek *hemera*) and the phrase “thousand years” (*chilia ete*). This in itself is proof that God is able to communicate to man the difference between one day and 1,000 years. (For similes to make sense, one first must understand the literal difference between what is being compared. If there were no difference, then it would be meaningless to use such a figure of speech.) What’s more, within Genesis chapter one God used the terms “days” (Hebrew *yamim*) and “years” (*shanim*). Many rightly have questioned, “If a day in Genesis is really a thousand years (or some other long period of time), then what are the years mentioned in Genesis chapter one?” Such a definition of “days” makes a reasonable interpretation of Creation impossible.

The facts are:

- (1) God knows the difference between a day and a thousand years
- (2) Peter and Moses understood this difference
- (3) their original audience comprehended the difference
- (4) And any unbiased reader today can do the same.

Finally, even if 2 Peter 3:8 could be tied to the length of the Creation days (logically and biblically it cannot), adding 6,000 years to the age of the Earth would in no way appease evolutionary sympathizers. A person could add 600,000 years or 600 million years and still not come close to the alleged age of the Universe. According to evolutionary calculations, one would still be 13+ billion years away from the Big Bang and four billion years this side of the formation of Earth. Truly, even an abuse of 2 Peter 3:8 will not help Day-Age theorists. Eric Lyons, Apologetics Press

2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.



Psalm 25:4 Shew me thy ways, O LORD; teach me thy paths.