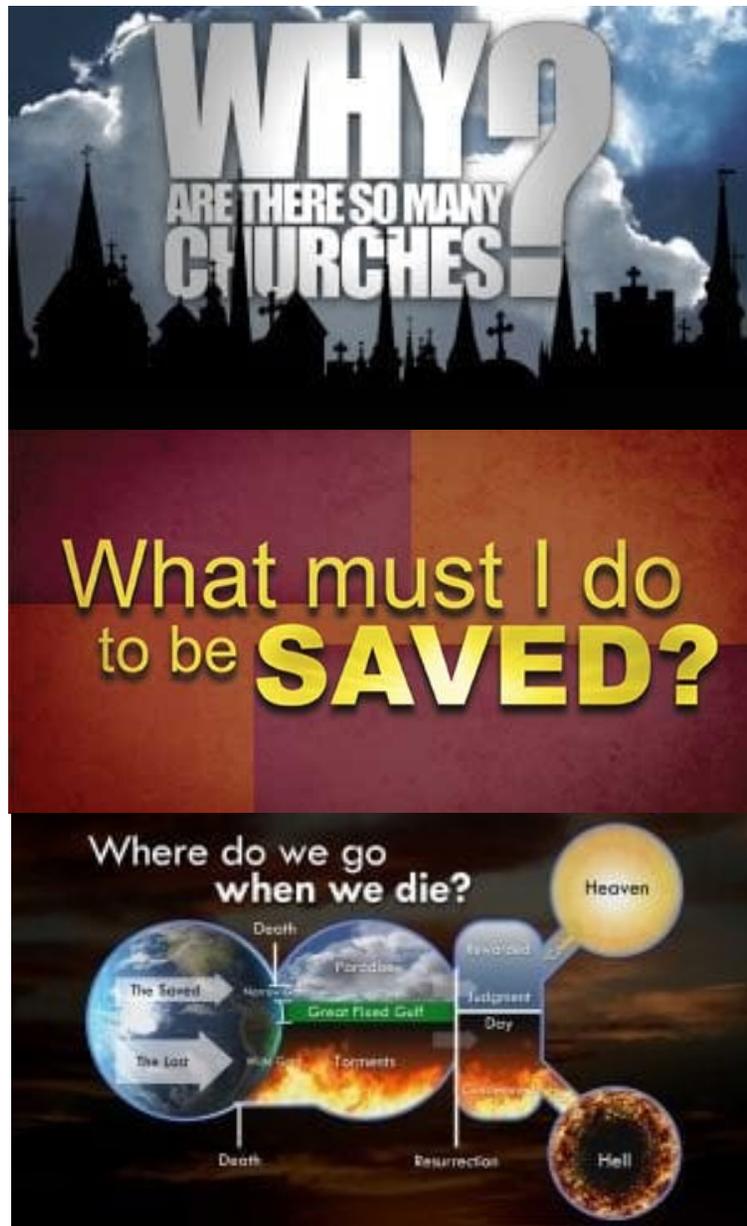


<http://Searchingfortruth.org>



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.

December 20, 2020



Website: www.coc-gc.org

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Marty (health) and Joyce Stearns-Request prayers for Gracie, Austin and Tracy Clark. Dale and Sue Gregory. Mason and family. Pray for Pat Crain & George Taylor Joan's brother Hurley and Opal, sister Christena Apostolico in Ohio—and Joan's daughter Donna.
Bill Alldaffer—mother Edith Taylor-home
Cindy Atkinson—health. (knee & B/P), friends needing prayer—Ireland Family, Wayne Hamilton, Kathy, Ilene Davenport, Marie Hall, Jackie & Rachel Hall—health problems
Betty requests prayers: Aunt Earlene Currier, Cousin Joyce Harrison—(cancer) Daughters: Donna, Debra, Carrie and Susan. Granddaughter—Lauren.
Chere' in need of prayers, and request prayers for Priya, Shalini, Timothy and Daniel. Adam, and his wife Katrina especially at this time. Marilyn Moffitt—health and family
Pray for Phyllis and family.
Cindy Dobbs—for her spirit of courage in the current situation.
Elizabeth—pray for cousin Margaret

Pray for everyone that has tested positive with COVID-19 and practice Cleaning, Disinfection, and Hand Hygiene. We have provided mask, hand sanitizer and gloves. Please be safe.

Food closet: Canned Goods

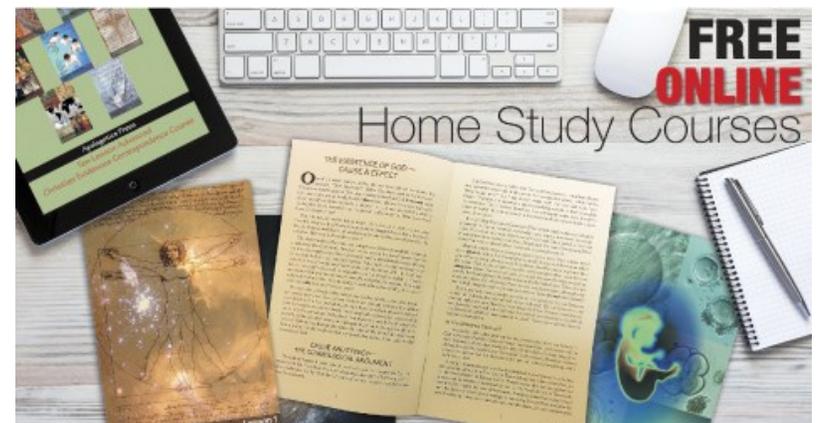
SERMONS

AM: God's Glory

PM: Living godly in Christ Jesus

one of health and wealth on this Earth. It was not one of moral laxity, or a half-hearted call to devotion. The Christ of the New Testament turned over money-changers' tables, set fathers against sons, cried out against divorce, and demanded undivided adoration. When we see something in the character of Christ that we did not expect to find, let us not join the majority of first-century Judaism in rejecting Christ and His Word based on a one-sided acceptance of the evidence. Instead, let us probe deeper for the full portrait of our Savior, based on all the evidence. Let us have the courage to go where that evidence takes us so that we can join the apostle Andrew in saying, "We have found the Messiah" (John 1:41).

By Kyle Butt



Home Study Courses (apologeticspress.org)

servant who would be “despised and rejected by men, a man of sorrows and acquainted with grief.” This suffering Messiah would be oppressed, afflicted, bruised, and stricken. At His death He would be counted among the wicked, led as a lamb to the slaughter. This picture of the Messiah was not of a conquering warrior, but rather of a beaten servant, carrying the sins of the world.

Of course, the pictures painted by the prophets were not mutually exclusive. The conquering power of the Messiah would result from His ability to bear the sins of the world through suffering and shame. But for most of the first-century Jews, a suffering Messiah was too much to bear. When Christ came from the despised Nazareth as a lowly carpenter’s son, He just wasn’t what they expected. They taunted Him to prove His power when they said, “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him” (Matthew 27:42). They failed to recognize the “time of their visitation” because they kept in mind only the prophecies that they liked—only those pictures that suited their fancy. Let us learn a valuable lesson from those first-century Jews. What we expect from Christ is not always what we find. Christ’s Gospel was not

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.

What Did You Expect?

In contrasting the God of Israel with the pagan idols of old, the prophet Isaiah issued a challenge to those who believed in the potency of their pagan deities. Isaiah said this about the idols: “Let them bring forth and show us what will happen; let them show the former things, what they were, that we may consider them.... Show the things that are to come hereafter, that we may know that you are gods” (41:22-23). According to Isaiah, any deity that could consistently forecast the future would be recognized as a true God, while any unable to tell the future should be relegated to the rubbish pile of false religions. In order to prove that the God of Israel was the true God, Isaiah quoted this from the mouth of God: “I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done” (46:9-10). Truly, Isaiah’s God could tell the future. The fall of Babylon, the reign of Cyrus, and the coming Messiah are but a few of the more prominent examples found within the book of Isaiah itself. In fact, the writers of the New Testament quoted the book of Isaiah more often than any other book of the Old Testament. The first-century Jewish community respected the book of Isaiah as inspired and infallible. Yet, the majority of first century Jews missed one of the main points of the book—that the coming Messiah would be not only a conquering king, but also a suffering servant.

Much of the time, people find what they want to find. During the time that Isaiah wrote his prophecy, the children of Israel suffered persecution from the surrounding nations. Years after Isaiah wrote, the nation of Israel fell into even greater troubles, even being led away into captivity by the Babylonians and being scattered throughout many different nations. During their various persecutions, they began to formulate a picture of the promised Messiah. The Coming One was He of whom it was spoken:

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this (Isaiah 9:6-7).

From this prophecy, what else could one expect but a mighty, conquering Savior Who would carry the burden of the government on His own two shoulders; a sovereign Ruler the likes of David, Who would sit on the throne of a united, far-reaching kingdom? How Israel longed for such a Ruler Who would cast the burden of foreign bondage from their backs and lead them into a physical kingdom, victorious and everlasting!