

# 4th & Stewart church of Christ

"...upon this rock I will build my church;  
and the gates of hell shall not prevail against it."  
~ Matthew 16:18



January 18, 2015

## Contact Us:

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## Meeting Times:

### Sunday:

Bible Study .....9:45 AM  
Worship .....10:40 AM  
Care, Inc. Service .... 2:30 PM  
Worship ..... 6:00 PM

### Wednesday:

Ladies Bible Class.10:00 AM  
Bible Study ..... 7:00 PM

## Elders:

Gene Bannister..... Billy Chism

## Deacons:

Mike Bannister..... Don Smith

James Thomas

## Preacher:

Johnny McCaghren

## Works We Support:

Cherokee Home for Children  
Gospel Broadcast Network  
Heart of Texas Bible Camp (Bangs)  
House to House, Heart to Heart  
Mission Printing  
Rohan Jones, Africa  
The Truth in Love  
World Bible School

Let us know if you want to study  
the Bible to know more about  
Christ and His Church.

## Kernels of Knowledge From our Daily Bible Reading

### Behemoth and Leviathan—Creatures of Controversy

In Job 40 and 41, God describes two amazing creatures that some have compared to the monsters of pagan mythology. Behemoth and leviathan are so famous that an ocean liner was named after one, while the other has become a synonym for objects of enormous size. Are they simply fictitious creatures of an extraordinary time when pagan gods allegedly ruled the world? Or, are the two beasts God described in Job 40-41 real flesh-and-blood animals?

In the context of Job 38-41, God is in the midst of asking Job a lengthy series of questions—the entire purpose of which was to show the patriarch that he did not know nearly as much as he thought he did when he charged God foolishly. If the creatures in Job 40-41 were, in fact, mythological, Job then could (and likely would!) have turned to God and asked, “Lord, what’s your point? These creatures are mythological!” God’s argument would have collapsed of its own weight. The context (which also refers to other real animals such as horses, hawks, and ostriches) becomes critical, especially considering the purpose and intent of God’s questions to Job.

What are these flesh-and-blood creatures that Jehovah employed to impress upon Job his puniness when compared with God’s omnipotence? Older expositors like Thomas Aquinas thought that perhaps behemoth was the elephant, while leviathan was the whale (e.g., Gibson, 1905, p. 220). Most modern critics have labeled the animals in question as the hippopotamus and the crocodile (Wilson, 1975, 25:1).

While it is true that a few similarities do exist between the behemoth and the hippo, and between the leviathan and the crocodile, many of the descriptive details do not seem to fit either creature. These differences are so numerous and significant that they cannot be overlooked.

1. God described the behemoth as a creature that “*makes his tail stiff like a cedar*” (40:17). The tail of a hippopotamus “*would surely not have been compared to a cedar by a truthful though poetic observer like the author of chapters 38-39*” (Cheyne, 1887, p. 56). The hippopotamus hardly could be described—with its little 6-8 inch stubby appendage—as having a stiff or large tail. The tail of the hippo is short and small like that of a pig, and is a mere twig in comparison with a cedar tree.

2. The behemoth is said to be “*first [i.e., largest] of the works of God*” (40:19). Surely this would rule out the hippo, since at full size it is but seven feet high (Thompson and Bromling, n.d., p. 5). An elephant is twice the size of a hippopotamus, and yet even it was dwarfed by certain extinct creatures. For example, the creature once popularly referred to as *Brontosaurus* (now known more accurately as *Apatosaurus*) grew to weigh more than 30 tons, whereas the hippo weighs in at only around 4 tons (Jackson, 1983, p. 86).

3. The text indicates that no man could approach the behemoth with a sword (40:19), nor was he able to capture him (40:24). Yet the hippopotamus was hunted frequently and captured successfully by the Egyptians (Driver and Gray, 1964, p. 353). Hartley observed: “*Egyptian pharaohs took pride in slaying a hippopotamus. There are numerous pictures in which the pharaoh, hunting a hippopotamus from a papyrus boat, is poised to hurl his harpoon into the animal’s opened mouth, thereby inflicting a fatal blow*” (1988, p. 524).

4. The leviathan also is represented as unapproachable and too mighty to be apprehended by

(Continued on page 2)

“Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing... and in you all the families of the earth shall be blessed.’” **Genesis 12:1-3**



(Continued from page 1)

men. The Lord said: “Can you draw out Leviathan with a fish-hook or press down his tongue with a cord? Can you put a rope in his nose or pierce his jaw with a hook?... Though the sword reaches him, it does not avail, nor the spear, the dart, or the javelin” (41:1-2,26).

It is clear that the leviathan is represented as “too powerful and ferocious for mere man to dare to come to grips with it” (Pope, p. 268). He is “beyond the power of men to capture” (Driver and Gray, 1964, p. 353). Leviathan is “peerless and fearless” (Strauss, 1976, p. 437). Contrariwise, the crocodile—like the hippopotamus—was hunted and captured by Egyptians. Herodotus discussed how they captured crocodiles (Rowley, 1980, p. 259), and how that, after being seized, some even were tamed (Jackson, 1983, p. 87). Such a scene hardly depicts the animal of Job 40:15ff.

5. According to Jehovah, the leviathan’s “sneezings flash forth light, and his eyes are like the eyelids of the dawn. Out of his mouth go flaming torches; sparks of fire leap forth. Out of his nostrils come forth smoke, as from a boiling pot and burning rushes. His breath kindles coals, and a flame comes forth from his mouth” (Job 41:18-21). It is presumptuous merely to write all this off as mythological and impossible. To say that the leviathan could not have breathed fire is to say much more than we know about leviathans (or water dragons or sea serpents). Fire flies produce light, eels produce electricity, and bombardier beetles produce explosive chemical reactions. All of these involve complex chemical processes, and it does not seem at all impossible that an animal might be given the ability to breathe out certain gaseous fumes which, upon coming in contact with oxygen, would briefly ignite (Morris 1984, p. 359).

6. When leviathan “raises himself up the mighty are afraid; at the crashing they are beside themselves.... He sees everything that is high; he is king over all the sons of pride” (Job 41:25,34). True, crocodiles are frightening creatures. Yet they are no more frightening standing up than when sitting, because their legs are so short. How could it thus be said of the crocodile that “he sees everything that is high”—when he himself is so close to the ground?

7. God also described leviathan as an animal that cannot be availed by swords, spears, or darts (41:26). In fact, leviathan “laughs at the rattle of javelins” (41:29) and “his underparts are like sharp potsherds” (41:30). Although the hide that covers the crocodile’s back is extremely thick and difficult to penetrate, this is not true of his belly. The crocodile is most vulnerable to

spears and javelins on his underside; hence, it could not be said of him that “his underparts are like sharp potsherds” (Thompson and Bromling n.d., p. 7).

The evidence documents overwhelmingly that the behemoth and leviathan of Job 40-41 are flesh-and-blood animals, not imaginary creatures. Furthermore, the description of these creatures does not fit that of any known animal present in the world today, regardless of attempts to equate them with the hippopotamus and the crocodile. Thus, they must be some type of extinct creature. But what kind? God’s descriptions of behemoth and leviathan are compatible in every way with the descriptions we have of dinosaurs and dinosaur-like, water-living reptiles that roamed the Earth, not millions of years ago as some have suggested, but only a few thousand years ago. Moses wrote: “For in six days the Lord made heaven and earth, the sea, and all that in them is (Exodus 20:11, emp. added). Man, according to Christ, existed “from the beginning of the creation” (Mark 10:6; cf. Matthew 19:4). So did the dinosaurs.

This conclusion is supported by the available scientific evidence as well. In the early 1920s, distinguished archaeologist Samuel Hubbard uncovered Indian petroglyphs in the Hava Supai area of the Grand Canyon. Among them were representations of easily recognizable creatures, including the ibex, the buffalo—and the dinosaur. Upon seeing the petroglyph of the dinosaur, Dr. Hubbard remarked: “Taken all in all, the proportions are good. The huge reptile is depicted in the attitude in which man would be most likely to see it—reared on its hind legs, balancing with the long tail, either feeding or in fighting position, possibly defending itself against a party of men” (as quoted in Verrill, 1954, pp. 155ff.). How could Indians draw such accurate pictures of a creature they never had seen? It is evident that both biblical and scientific evidence support the coexistence of man and dinosaurs at some point in the not-too-distant past.

There are three possible explanations as to the exact identity of the biblical creatures known as behemoth and leviathan: (1) they are unreal, mythological monsters; (2) they are real animals that exist somewhere in the world today; or (3) they are some kind of real, yet extinct creature. The biblical and scientific evidence makes it clear that the third choice is the only correct option. Yet, sadly, as Henry Morris has observed: “Modern Bible scholars, for the most part, have become so conditioned to think in terms of the long ages of evolutionary geology that it never occurs to them that mankind once lived in the same world with the great animals that are now found only as fossils” (1988, p. 115).

Adapted from an article by Eric Lyons, Apologetics Press

**Television**

The Truth In Love (Robert Dodson)  
Sunday @ 7:00am on KTAB

In Search of the Lord’s Way (Phil Sanders)  
Sunday @ 7:30am on KTAB

Life In The Light (Chris McCurley)  
Sunday @ 10:30am on KTAB

**Radio**

Preaching the Word (Michael Light)  
Sunday @ 9:00am on KOXE 101.3

**Internet**

TheGospelRadioNetwork.org  
Gospel Broadcasting Network (Gbtv.org)

**God’s Plan for Redeeming Man**

**Hear** Learn the saving message of Christ’s sacrifice (1 Cor. 1:18; Rom. 10:17).

**Believe** Jesus is the Son of God (John 8:24)

**Confess** Jesus as your Lord, Lawgiver, and King (Rom. 10:9-10; Matt. 10:32-33)

**Repent** of your sinful conduct (Luke 13:3,5)

Complete your initial obedience to the gospel by being **baptized** for the forgiveness of your sins (Acts 2:38; 22:16)

**Live faithfully** (Rev. 2:10; 2 Tim. 4:7-8)

**Bible Reading Schedule**

**Jan. 18**    **Genesis 19-21**  
**Jan. 19**    **Genesis 22-24**  
**Jan. 20**    **Genesis 25-26**  
**Jan. 21**    **Genesis 27-29**  
**Jan. 22**    **Genesis 30-31**  
**Jan. 23**    **Genesis 32-34**  
**Jan. 24**    **Genesis 35-37**  
**Jan. 25**    **Genesis 38-40**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”  
(2 Timothy 2:15)



- ◆ Each Sunday night immediately before the evening worship. Last week **24 contacts** were made.

**Special Announcements**

- ◆ There is a new copy of **Action** (World Bible School newsletter), on the table at the back. This is a good publication to read, even if you don't participate in WBS, especially with our current emphasis on personal evangelism.
- ◆ **Services at Vicksburg** this afternoon at 3:30, in addition to our weekly services at **CARE** at 2:30.

**In The Area**

- ◆ Feb. 7-8 **Equip Seminar @ Oldham Lane** in Abilene—*"Christ-Centered Living"* with Bill Watkins

far in the other direction by preaching love at the expense of truth. Some feel as though truth gets in the way of love and so they minimize the truth while magnifying love. They soften their stance on sin in the name of love.

A cursory examination of the gospels reveals that Jesus was a man of love and truth. In order to be Christ-like, we must be about love and truth as well. Unfortunately, many individuals see a paradox between the two; however, love and truth are not mutually exclusive. In fact, they are inseparably tied together. Therefore, we cannot dilute the gospel by diminishing truth, nor can we toughen the gospel by diminishing love. Either of these approaches can greatly hinder our efforts to spread the gospel. When we are hard on truth but soft on love, we potentially keep people from Jesus. When we are hard on love but soft on truth, we potentially keep people from Jesus. We cannot be about love or truth. We must be about both.

Truth should be tempered with love, and love should be tempered with truth. Paul stated that we are to be *"speaking the truth in love"* (Eph. 4:15). The impetus behind truth is love. As preachers, we are to speak the truth. We are to *"preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction"* (2 Tim. 4:2). Like the apostle Paul, we are to be unashamed of the gospel, *"for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek"* (Rom. 1:16). Man has no right to alter the truth. It must be preached in its entirety with boldness and conviction. One cannot have Jesus without truth. However, the lost will likely be unreceptive to the truth if it is not motivated by love. The old, trite saying is true: "People will not care how much you know until they know how much you care." People need to hear the truth coming from our lips, and they need to see the love flowing from our hearts.

It can be difficult to balance truth and love. The listener is not always pleased with hearing the truth proclaimed with boldness and conviction, but we cannot make the sinner feel more comfortable by lowering the bar of truth. Truth will be offensive to some, even if it is spoken in love. Truth will draw some people in, and cause some to turn away. The preacher must make certain that he is doing everything in his power to maintain the delicate balance of boldly proclaiming the truth while displaying the love of Christ.

If all unbelievers hate us, then something is definitely wrong. We need to reevaluate our approach, study our strategy, and assess what we are doing to determine why no one wants to be a part of our fellowship. If all unbelievers love us, then there might be something wrong there as well. When we offend everybody, it may be because we are preaching the truth absent of love. When we offend nobody, it may be because we have watered down truth in the name of love.

Are we willing to withhold the truth from someone in the name of love? We say we love another and we want to give them hope but, my friends, we do not truly love someone if we are willing to allow them to go to hell for fear of telling them the truth. As preachers, our role is not to make the gospel acceptable; it is to make it accessible. It is not our job to simply make people feel good; it is to help people be righteous. Any message that makes one feel more comfortable about sinning is not biblical. It is cheap. It is counterfeit. It is false. The gospel preacher should love others enough to tell them the truth!

*Chris McCurley, Life in the Light*

**The Delicate Balance of Love and Truth**

The story is told of a gentleman who decided to visit the local church of Christ one evening during their gospel meeting. When he arrived home afterward his wife asked him, "So how was the meeting?" To which he replied, "Well, the preacher told me I was going to hell and he seemed quite happy about it." Sadly, many preachers, and Christians in general, have stood firm for the truth at the expense of love. They have beaten sinners over the head with the Bible, rather than lovingly illuminating the truth of the gospel. They have treated the sinner like an enemy rather than a (lost soul). On the other hand, some have swung the pendulum too

**Celebrate**

*"Rejoice with those who rejoice..." (Romans 12:15)*

**January Birthdays:** Tom Wilcox (17), Anita Boyd (19), Jaceton Evetts (20), Mattison Churchwell (25), Karen Bland (29) and Judie Turner (29).

**January Anniversaries:** None

*Mistakes? Left Out? Let Johnny know...*



**Records**

	Jan. 4, 2015	Jan. 11, 2015
Bible Class	39	42
AM Worship	56	54
PM Worship	39	42
Wednesday PM	36	44
Contribution	\$1,666	\$2.337

# Privileged To Serve

"...be ready to every good work" (Titus 3:1)

This Week: 1/18/15		Next Week: 1/25/15		<b>January 2015</b> <b>Make Announcements:</b> Don Smith <b>Prepare Communion:</b> Billy & Peggy Chism <b>Clean Building:</b> Jack & Judie Turner <b>Keep Grounds:</b> James Fuller  <b>February 2015</b> <b>Make Announcements:</b> Joe Dennis <b>Prepare Communion:</b> Peggy Moore <b>Clean Building:</b> Johnny & Cindy McCaghren <b>Keep Grounds:</b> Tom Wilcox
<b>Sunday AM:</b>	Song Leader: Mike Bannister	Song Leader: Mike Bannister		
<b>Greeters</b>	Joe Dennis Family	Gene & Mike Bannister		
<b>Opening Prayer</b>	Tom Wilcox	Gene Bannister		
<b>Communion</b>	Don Smith*, Gene Bannister John Barnum, James Fuller	Allen Griffith*, Tom Wilcox Hank Wheeler, Joe Dennis		
<b>Closing Prayer</b>	James Thomas	James Fuller		
<b>Attendance Cards</b>	Caleb Dennis	Chase Churchwell		
<b>Sunday PM:</b>	Song Leader: Joe Dennis	Song Leader: John McCaghren		
<b>Opening Prayer</b>	Ken Maninger	Don Smith		
<b>Scripture Reading</b>	Allen Griffith	John Barnum		
<b>Communion</b>	Don Smith	Allen Griffith		
<b>Closing Prayer</b>	Billy Chism	Mike Bannister		
<b>Wednesday Devotionals:</b>	January 21 Joe Dennis	January 28 Allen Griffith	February 4 Tom Wilcox	February 11 Prayer

## Search the Scriptures

*Be like the Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)*

### Studies for the week of January 18, 2015

Sunday Class ..... Acts 2:37ff  
 Wednesday Class ..... Back to the Bible: Lesson 3

<u>Christian Leadership: Deacons</u>
<p>I. <b>Definitions.</b></p> <p>A. Our English word 'deacon' is an anglicized form of the Greek word <i>diakonos</i> which means "a waiter, attendant, servant, or minister."</p> <p>B. General use – any servant (used for apostles, Christians, government, Jesus, and even Satan's servants).</p> <p>C. Special use – specific qualifications are given for a specific servant position in the church.</p> <p>II. <b>Demands</b> – God has set forth certain demands which must be met prior to becoming a deacon (1 Tim. 3:8-13).</p> <p>A. <b>Be Dignified [grave]</b></p> <ol style="list-style-type: none"> <li>One who is honorable or respectable.</li> <li>Thus, a deacon is to be honorable in his conduct and serious in his approach toward the work of God.</li> </ol> <p>B. <b>Hold the Mystery of the Faith with a Clear Conscience</b> – a deacon must be a man who holds to the body of doctrine of God's Word with a clear conscience.</p> <p>C. <b>Tested first; then let them serve as deacons if they prove themselves blameless.</b></p> <p>D. <b>The Husband of One Wife.</b></p> <p>E. <b>Managing Their Children and Their Own Household Well.</b></p> <p>III. <b>Disqualifications.</b></p> <p>A. <b>Not Double-Tongued.</b></p> <p>B. <b>Not Addicted to Much Wine.</b></p> <p>C. <b>Not Greedy for Dishonest Gain.</b></p> <p>IV. <b>Duties</b> - "...then let them <u>serve</u> as deacons" (1 Tim. 3:10).</p> <p>A. To be a servant – in whatever area is assigned to him by the elders.</p> <p>V. <b>Deviations</b> – from God's inspired pattern concerning deacons.</p> <p>A. Elders are over the spiritual – deacons are over the material.</p> <p>B. Deacons are junior elders.</p> <p>C. A board of deacons rules over the church.</p> <p>D. Appointing men as deacons merely to honor them.</p> <p>E. Appointing men as deacons in hopes that they will become faithful.</p> <p>F. Appointing women to serve as official deaconesses of the church.</p> <p>VI. <b>Distinctions</b> - "...those who serve well as deacons gain a good standing for themselves and also great confidence in the faith" (3:13)</p> <p>When elders shepherd the flock, deacons serve, preachers preach, and members live out Christianity, the church flourishes.</p>

<u>1 John 5:13-21 - Conclusion</u>
<p>IV. <b>CONCLUSION</b>..... 5:13-21</p> <p>A. <b>ADDITIONAL OBJECT IN WRITING</b> ..... 5:13-15</p> <p>13. <b>That you may know that you have eternal life.</b> (Eternal life is the only real "need" we have).</p> <p>14. <b>If we ask.</b> The subject is prayer.  <b>According to His will.</b> God's will is set forth in the NT.                      He hears us <b>if</b> we: (conditional)                      Are obedient (3:22)                      Remain in Christ (Jn. 15:7)                      Pray in His name (Jn. 14:14)</p> <p>15. <b>If.</b> First class conditional – "since."  <b>He hears us...we have the requests.</b> Sometimes we may not be able to see the way God has answered our prayer.</p> <p>B. <b>THE SIN UNTO DEATH</b> ..... 5:16,17</p> <p>16. <b>Brother committing a sin not leading to death...ask.</b>  <b>There is sin that leads to death.</b> What is this sin?                      Major Premise: The Lord will forgive any sin, of whatever nature, that a brother confesses (1:9).                      Minor Premise: There is, however, a sin which the Lord will not forgive (this verse).                      Therefore: The sin which the Lord will not forgive is simply a sin that a brother will not confess.  <b>The sin unto death is then a disposition of heart, a perverseness of attitude and an unwillingness of mind to acknowledge one's sin and turn from it.</b></p> <p>17. <b>All wrongdoing is sin.</b></p> <p>C. <b>DIVINE ASSURANCES</b> ..... 5:18-21</p> <p>18. <b>We know.</b> Notice the continued reference to things we can "know". (So much for needing special knowledge!)  <b>Touch.</b> The idea of laying hold of someone in order to harm them.</p> <p>19. <b>Of God.</b> Out of God, from God.  <b>The evil one [in wickedness].</b></p> <p>20. <b>Understanding.</b> Knowing, understanding.  <b>True.</b> Genuine, true.</p> <p>21. <b>Keep.</b> Keep on guarding, keep on keeping.  <b>Idols.</b> Image, idol, false god.  <b>Refuse all substitutes!</b> We have what is real – who needs them?</p>