



THE MESSENGER

APRIL 7, 2024

NEWS AND NOTES

Congregational Meeting

May 11, 5:15 PM

Our Next Gospel Meeting

June 2-7

Weekly Bible Studies

Thursday at 1:15 on Zoom

Times of Service

Sunday

Bible study: 9:45 AM

Worship: 10:45 AM; 6 PM

Wednesday

Bible study: 7:30 PM

(Immediately followed by a short worship service)

First Friday of Month

Singing

May 3

Address and Contact

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Christ

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NARRATIVE OR MYTH?

Over the past couple of decades many books and commentaries have been written informing Christians that they ought not to read books like Genesis (at least the first eleven chapters) and Jonah the way they read books like Samuel and Chronicles. The latter, we are told, are historic narrative designed to explain exactly how things were. The former are more like myths designed to teach one or more spiritual truths within a framework comfortable to the original readers, though not necessarily “true” as we would define it today.

I have no issue with recognizing different genres of writing within God’s Word. After all, the poetry of the psalms is very different from Paul’s personal letter to Philemon and the church in his home. Genre difference is real and we automatically make adjustments in our minds depending upon what we’re reading. That is appropriate.

With that being said, I am not opposed to reading Genesis 1-11 or the book of Jonah as something different from historic narrative if it could be shown that they should be read that way. I differ dramatically, however, with most of the authors in what I believe to be the best method to determine how these passages ought to be read. I don’t believe the prevalence of “creation myths or narratives” in the world at that time should be our guide. How did the inspired writers of the New Testament view such passages? We ought to view them in the same way.

Let’s start with our Lord himself. In establishing the original intention for marriage, Jesus went all the way back to the beginning. (Matthew 19:1-6...Genesis 2:24) Jesus also compared

Members Needing Our Prayers

Ralph Fox, Jill Harrison, Joyce Bolton, Rick Small, Benny and Arlena Poynter, Janett Brundige, Cindy Bradbury, Paul Atkisson

Others Needing Prayer

Charles Patton, Jenny Thomas, Maurice Baker, Jeff Padgett, John Thompson, Georgia Patton, Glenda Miller, Alyse Nash, Patty Hill, Janice Parsons, Mark Nickles, Paul and Marrian Lyda

To Our Guests

Interested in a Bible study? Either let one of us know or mark it on your visitor card.

Visit us on Facebook, YouTube, or our website to watch or listen to sermons.

!!!REMEMBER!!!

The second Sunday service will be at 2:30 PM throughout this month. Please note the change and plan accordingly.

his own burial and resurrection directly to what occurred with Jonah and the fish. (Matthew 12:38-40) Jesus does not appear to have viewed either account as myth. Why should we?

The apostle Paul believed that Adam was a real, historical person. Read Romans 5:12-21 and try to explain how any of that can make sense if Jesus is real but Adam is myth? Though more are willing to accept the historicity of Genesis once you reach chapter 12, Paul made no distinction. He believed Abraham, Sarah, Hagar, Isaac, and Ishmael (Galatians 4) were real people just like Adam was a real person.

Peter believed the historicity of these accounts. In fact, he established the truth of Jesus' second coming by pointing to the flood in Noah's day. (2 Peter 3...Genesis 6-8) How is a myth supposed to provide support for a real event? We could continue along these lines but I think this is enough to make the point.

Many are invested in denying the historicity of Genesis 1-11 and Jonah. A naturalistic worldview requires it. Take care, brethren. If an effort to please and appear more respectable to worldly people forces us to view Scripture in ways opposed to the inspired writers and our Lord himself, we are on dangerous ground.

Adam Litmer

Elders	Deacons	Evangelist
Troy Antle	Richard Brundige	Adam Litmer
David Collins	Adam Daniels	
Adam Litmer	Marcus Lake	
	Frank Patton	
	Jamie Powell	
	Pat Seabolt	
	James Weatherholt	

