

Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

20 April 2014

Topics

A.M. Bible Class:

Christ on David's Throne (Acts 2:14)

A.M. Lesson:

The Resurrection (Luke 24:1-8)

P.M. Lesson:

God's Chosen People (Exodus 19:3-8)

Wednesday:

(2 Kings 8:25f)

Pulpit Evangelist

Ken Knowlton: 428-3494

Elders

Greg Briggs: 428-8756

John Cunningham: 428-0895

Sunday Bible Class	10:00 A.M.
Sunday Morning Worship	11:00 A.M.
Sunday Evening Worship	6:30 P.M.
Wednesday Evening Class	6:30 P.M.
Thursday Ladies Bible Class	10:00 A.M.

Basic Claims about God

Excerpt from Eerdmans Bible Dictionary
Active

God acts in the world. The Bible witnesses to a comprehensive divine working. God's acting is focused in Israel, Jesus Christ, and the early Christian community, and God's speaking is especially articulate there, but the divine activity is not limited to them or to historical events (Rom. 3:29). Gen. 1-11, in introducing the canon,

provides a universal frame of reference, portraying God as Creator of all (as does the NT:Rom. 11:36; Heb. 2:10), and also witnesses to a God whose universal activity includes grieving, judging, saving, electing, promising, blessing, covenant-making, and law-giving. God's actions in and for the community of faith thus occur within God's more comprehensive actions in the larger world and are shaped by God's overarching purposes for that world. Some texts (e. g., Amos 9:7) reinforce the understanding that even God's salvific actions are not confined to the community of faith or effected only through its mediation.

Relational

God's actions occur from within relationships established with the world. These actions are in turn grounded in the social reality of God. In other words, relationship is integral to the divine realm independent of God's relationship to the world.

This relational God freely enters into relationships with that which has been created, and in such a way that creatures have something important to say and do. This is seen in the language most common for God — that drawn from interpersonal relationships. Even where the language is not personal, it is relational (Ps. 31:2 [3]). This relational focus is evident also in the emphasis on God as one who not only communicates but is desirous of the creature's voice in return (Isa. 65:1-2). Moreover, God gives God's own name(s), thereby

identifying the divine self as a distinctive member of the community of those who have names. The OT view of God is no less relational and intimate than that of the NT.

Israel's God enters into committed relationships. Already in Gen. 1-11 God commits God's self to a relationship which entails a divine constraint and restraint in the exercise of power in the world (1:28; 8:21- 22). Even beyond sin, God is committed to share power with human beings (Ps. 8). Moreover, the covenants into which God enters — Noah, Abraham, Israel, David, the new covenant (Heb. 8:8- 12) — are relational by their very nature. God therein makes commitments which God will honor come what may (cf. Gen. 15:7- 21). So, in both creation and redemption, God's actions occur from within committed relationships which God will honor come what may — because of who God is.

Interactive

God usually takes the initiative in acting in the world (e. g., creation, Incarnation). Yet, once relationships are established, God also acts in response to creaturely initiative. For example, God hears the cries of the Israelites in Egypt and "remembers" the covenant (Exod. 2:23- 25). God interacts with Moses in an extended dialogue wherein Moses' responses are taken seriously by God, and lead to new divine speech (Exod. 3-6). Moses' persistence with God increases the revelatory possibilities, and several NT texts speak of such perseverance as occasioning new directions for divine action (Luke 11:5-13; 18:1- 8). Indeed, in response to prayers God may change the divine mind (Exod. 32:14; Jer. 26:19), even in response to the non-chosen (Jonah 3:10). Yet, God's core character is changeless, as is the divine purpose

(Num. 23:19; 1 Sam. 15:28- 29; Jas. 1:17-18; Heb. 6:13- 20), and God will be steadfast in love. God's way into the future is thus not dictated solely by the divine word and will; God's word interacts with the human word and together they shape the future.

Fretheim, Terence. "God." *Eerdmans Dictionary of the Bible*. Ed. David Noel Freedman. Grand Rapids: Eerdmans, 2000.

News

Gail Daly: Her heart surgery was scheduled for Friday. We'll be looking for an update this morning on her condition.

NO POTLUCK Today! The potluck has been moved to April 27.

April 26, 10 A.M. - 2 P.M.: Picnic @ the fairgrounds.

May 2: Elder Appreciation Dinner.

May 11: Donuts & Coffee @ 9 A.M. in the Anex.

Prayer List:

Isaiah 54:7

Jerusalem, I have put guards on the walls to watch.

They must not be silent day or night.

You people who remind the LORD of

your needs in prayer

should never be quiet.(NCV)

Hattie Hedrick, Della Phillips, H.L.

Boling, Jerry

Robinson's

mother Norma,

Mike and Sandy

Cavazos, Faye

Atchley, Nicolas

and Annie Self,

Jonda Gardner,

Dave Morse, Richard Tuey.

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<http://saffordchurchofchrist.org>

