

March 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Wesley Congregational Methodist Church	1	2	Nellie Wallace 6:15 PM - Family Life Center Opens 7:00 PM - Prayer Meeting (Sanctuary) 7:15 PM - Adult Bible Study 7:15 PM - Children & Youth Fellowship	4	5	6 6:00 PM - YOUth Nights @ Wesley
10:00 AM - Sunday School 11:00 AM - Morning Worship 6:00 PM - Evening Worship	7	8	9	10	11	12 13 Set clocks ahead tonight!
			Charles Wallace 6:15 PM - Family Life Center Opens 7:00 PM - Prayer Meeting (Sanctuary) 7:15 PM - Children & Youth Fellowship 7:15 PM - Adult Bible Study			
			6:15 PM - Family Life Center Opens 7:00 PM - Prayer Meeting (Sanctuary) 7:15 PM - Adult Bible Study 7:15 PM - Children & Youth Fellowship			
10:00 AM - Sunday School 11:00 AM - Morning Worship 5:30 PM - WMS & Mens Fellowship 6:00 PM - Evening Worship	14	15	16	17	18	19
			6:15 PM - Family Life Center Opens 7:00 PM - Prayer Meeting (Sanctuary) 7:15 PM - Adult Bible Study 7:15 PM - Children & Youth Fellowship			
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10:00 AM - Sunday School 11:00 AM - Morning Worship 6:00 PM - Evening Worship	21	22	23	24	25	26
			6:15 PM - Family Life Center Opens 7:00 PM - Prayer Meeting (Sanctuary) 7:15 PM - Children & Youth Fellowship 7:15 PM - Adult Bible Study			
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10:00 AM - Sunday School 11:00 AM - Morning Worship 6:00 PM - Evening Worship	28	29 Julianne Hancock	30 Anita Elrod	31	Wesley Congregational Methodist Church	

Activities & Opportunities

for Service and Worship:

Sundays:

Sunday School - 10:00 AM
 Morning Worship Service* - 11:00 AM
 Evening Worship Service - 6:00 PM

*Open Communion is observed on the 1st Sunday of each calendar quarter

Wednesdays:

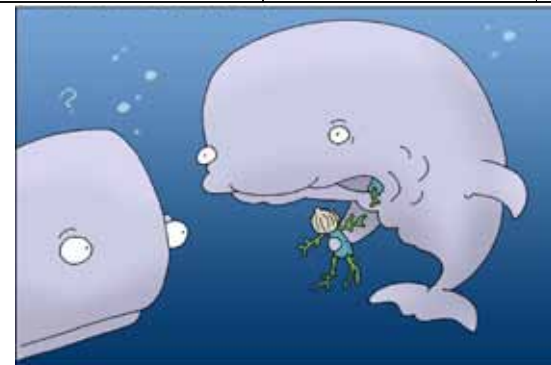
Family Life Center Opens - 6:15 PM
 Prayer Meeting (everyone) - 7:00 PM
 Adult Bible Study - 7:15 PM
 Youth & Children's Fellowship - 7:15 PM

Youth Nights @ Wesley:

Youth Nights are held every 1st Saturday of each month from 6PM - 9PM.

It is open to all children and youth of Wesley, along with any visitor in grades 7-12!

JOIN US THIS MONTH!



YOU NEVER KNOW WHEN GOD WILL CALL ON ME, AND I WANT TO BE PREPARED

Bro. Jim Hancock - Interim Pastor
 (662)523-6121 - Cell
 (662)365-5305 - Home

Tony Elliott - Church Leader
Deena Elliott - Worship Leader
Anita Elrod - Pianist

www.WesleyCMC.org



BY THEIR FRUITS YE SHALL KNOW THEM

COMING TO TERMS WITH THE OLD TESTAMENT

THE ANGRY GOD

There are many places where the Old Testament talks of God is quite aggressive, and, to us, offensive ways.

Examples of this might be:

God destroying a city – even if it is bad (Sodom and Gomorrah) Genesis 19

God punishing and destroying his own people in the wilderness - Deuteronomy 2:15

God's instruction to Israel to destroy the nations in Canaan – Deuteronomy 31:3 & Joshua 9:24

The destruction of evil-doers – Psalm 101:8

Asking God to get rid of one's enemies – Psalm 143:12

Infants being 'dashed to pieces' - Isaiah 13:16

SOME CLUES

I doubt if any single argument below will deal with the problems mentioned above, though with a little patience with our own sentiments, we might consider the following and try to get inside the cultures and peoples who wrote this of God.

We have to find a way of explaining why such difficult passages are acceptable to us 'as scripture':

1. The Hebrew peoples ascribed everything to God. They did not have the underlying 'dualistic' thought that we have, that there is either 'good' or 'evil', and surely God must be 'good' and cannot be 'evil'. You cannot read too far into the OT to realize that there is virtually no mention of Satan or the Devil as we might understand it, and everything is put at God's door. (See the first chapters of Job). In this sense, when terrible things happened, like little children being killed in battle, it was ascribed to God – but not with our sense of 'blame'.

2. Views of life and death in a different culture. In OT times, life and death were regarded as sacred, but commonplace. Death was all around – in contrast to today. It was perhaps easier for people of a past generation to talk of Death and destruction more casually. Think carefully, if we lived in different parts of the world today, we might have very different attitudes to death.

3. Culture and Religion went hand-in-hand. Today we can opt out of what we think is 'religion'. In the past there was no such option. The command to destroy nations should frequently be seen in the OT as a command by God to destroy other religions, and 'gods' which were an insult to the true God.

4. The God of the OT is the same as the God of the NT. Some would rather the God of the NT who seems more kind. Be careful. Jesus was highly condemnatory in his remarks, several of his parables ending with 'weeping and wailing and gnashing of teeth' in hell. Note also the Holy Spirit's treatment of Ananias and Saphira in Acts 5.

5. The understanding of God in the OT was in the process of developing. In other words, the theory goes that those who wrote down the OT were limited in their understanding of God – who was revealing his nature over time, up to the fullness of his revelation in Christ. With this argument we are bound to find some parts of the OT which reflect more on the authors and the times than on the nature of God.

6. The use of exaggeration. Forms of language might be being used to make a point. We may not like the imagery, but it would have been forceful for other peoples in other times (not just the time of those who first read it! Note also that there are examples of clear exaggeration by contrast in wisdom writings, particularly Proverbs and Ecclesiastes, so we must expect it elsewhere.

In the end, a combination of some of these arguments may help us come to terms with 'the difficult bits', even though some of us will still be uncomfortable with some of scripture - however, it is all 'The Word of God'.



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