
Port Orchard Church of Christ

Where

Jesus is Lord, Jesus is Lifted, Jesus is Lived

Biblical Authority pt. 2: Timeless Truth By: N.T Wright

A regular response to these problems is to say that the Bible is a repository of timeless truth. There are some senses in which that is true. But the sense in which it is normally meant is certainly not true. The whole Bible from Genesis to Revelation is culturally conditioned. It is all written in the language of particular times, and evokes the cultures in which it came to birth. It seems, when we get close up to it, as though, if we grant for a moment that in some sense or other God has indeed inspired this book, he has not wanted to give us an abstract set of truths unrelated to space and time. He has wanted to give us something rather different, which is not (in our post-enlightenment world) nearly so easy to handle as such a set of truths might seem to be. The problem of the gospels is one particular instance of this question. And at this point in the argument evangelicals often lurch towards Romans as a sort of safe place where they can find a basic systematic theology in the light of which one can read everything else. I have often been assured by evangelical colleagues in theological disciplines other than my own that my perception is indeed true: namely, that the Protestant and evangelical tradition has not been half so good on the gospels as it has been on the epistles. We don't quite know what to do with them. Because, I think, we have come to them as we have come to the whole Bible, looking for particular answers to particular questions. And we have thereby made the Bible into some-

thing which it basically is not. I remember a well-known Preacher saying that he thought a lot of Christians used the Bible as an unsorted edition of Daily Light. It really ought to be arranged into neat little devotional chunks, but it happens to have got all muddled up. The same phenomenon occurs, at a rather different level, when People treat it as an unsorted edition of Calvin's Institutes, the Westminster Confession, the UCCF Basis of Faith, or the so-called 'Four Spiritual Laws'. But to treat the Bible like that is, in fact, simply to take your place in a very long tradition of Christians who have tried to make the Bible into a set of abstract truths and rules—abstract devotional doctrinal, or evangelistic snippets here and there.

This problem goes back ultimately, I think, to a failure on the part of the Reformers to work out fully their proper insistence on the literal sense of scripture as the real locus of God's revelation, the place where God was really speaking in scripture. The literal sense seems fine when it comes to saying, and working with, what (for instance) Paul actually meant in Romans. (This itself can actually be misleading too, but we let it pass for the moment.) It's fine when you're attacking mediaeval allegorizing of one sort or another. But the Reformers, I think, never worked out a satisfactory answer to the question, how can the literal sense

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Welcome Guests

We are so glad that you decided to try out Port Orchard Church of Christ this morning! Since you took this step to join us for worship, I would like to give you a warm welcome to our congregation. Wherever you are this morning, as we lift worship to God, I pray that you are able to leave feeling uplifted, convicted, or encouraged in your faith.

We seek here to worship God like the first century church did, with a sense of awe and with a

fear of the Lord. Some things we do might seem old fashioned or traditional, but we want you to know that at its core, it is for the praise of God's glory.

You are not required to do anything weird or ostentatious. We hope that you feel free to join us in worshipping God to the best of your abilities. If you have any specific needs we have a ministry staff that would love to connect with you. Ask the people sitting around you for their

names and to point them out!

Once again, we are so happy to have you here worshipping with us and we hope this is a chance to worship God in a deep and meaningful way.

Cody Rousseau

Save the Dates!

Sunday 3/20 Palm Sunday

Tuesday 3/22 Ladies Bible Study

Wednesday 3/23 Youth Group

Friday 3/25 Good Friday

Sunday 3/27 Easter Sunday

Tuesday 3/29 Ladies Bible Study

Wednesday 3/30 Youth Group

Port Orchard News and Events

Pulpit Preview— Acts 2: The Holy Spirit

This week we will be in the second chapter of Acts and talking about the Holy Spirit and God's will for us as the holders of His great treasure. Let us prayerfully consider His will for each of us as we speak the gospel truth of His son.

Happy Birthdays!

Spring is almost here! With it's arrival we have many brothers and sisters to celebrate their birth with. Let's celebrate the birthdays of our family members with joy and thanksgiving!

4—Ariana Avery, 4—Charlotte Hahn, 5—Lynn Chapman, 10—Lydia Gerard, 12—Brad Orser, 15—Troy Hill, 23—Mary Carter, 24—Jim Furstenworth, 25—Darrel Fry, 29—Mallory Hall, 31—Rodger Taylor

SERVING OPPORTUNITIES

Meals Needed

Bonnie Mitchell, along with Pene Hammock and Judy Van Lueven will be coordinating the temporary providing of meals on occasions when they are requested. Upon receiving the request, we will coordinate with the family to ascertain their needs – length of time, dietary restrictions etc. Once this has been determined through various means of communication we will contact the families here at POCOC for those who would like to participate with providing the meals.

There are some of you who want to always provide a meal, some who choose not to and some who would like to do so occasionally. Please email me if you

Serving March 20, 2016 :

Prayer Leader:	Jim Snead	Communion Prep:	Hill
Scripture Reader:	Cody Rousseau	Communion Cleanup:	Hill
Offering Thoughts:	Darrell Fry	Praise Team:	Gene Gerard Connie Greer Rachel Karn
Communion Meditation:	Gene Gerard	Sunday School & LG Helper:	Rachel Karn
Servers:	B. Karn & T. Hill	Fellowship Team:	Donuts— Sandi Warner Coffee— Greg Warner Cleanup— Sandi Warner
Ushers:	I. Zepf & B. Zepf		
Greeters:	Greg & Sandi Warner		
Nursery Attendants:	Kerri S.		
Sound:	J. Bickle		
Slides/Lighting:	Dale Sanders		



fall in any of those categories and I will make a list which will be confidential.

This is a great ministry and can be an opportunity to serve others. If you have any questions, please be sure and call:

Bonnie Mitchell 360-895-0453 (h) 360-265-3266 (c)
Pene Hammock 360-871-9678
Judy Van Lueven 360-692-0361

Nursery and Communion

Thank you to all who served in the nursery and preparing and cleaning up communion this year!

Are you gifted with little kids? Would you like to serve somehow but don't know where to start? We have just the place for you! We need for more people to sign up for doing the nursery and communion prep/clean-up for 2016. There are only a few slots left for Communion, so if you feel like you are willing and able, please sign up in the foyer for the next opportunity on our community board. We will be printing a new Nursery sign up soon!

ANNOUNCEMENTS

Easter Sunday Celebration!

Invite your family and friends to join us Easter Sunday to celebrate the Risen Lord with a Potluck Breakfast, Easter Egg Hunt, and Specially designed worship service for the Holiday and occasion! We need lots of food and eggs prestuffed! Please see Tiffany Rousseau for questions or where to volunteer! We will need at least 200 eggs and expect a great turn out!

Women's Retreat

The women's retreat is scheduled for April 22-24. Registration form and payment can be turned in to LaDonna Latham. Any questions regarding the retreat can be fielded by Lisa Bratcher. Information will be on the bulletin board and registration should be taken care of as soon as possible!

New Directory

There will be a new directory published in the beginning of April. Please check all items in your family's entry and submit additions, deletions, corrections to Cody by March 27th.

Our Prayer List

Healing for the following family members:

Gary Chasteen, Barbara Byrd, Rick Valasco, Bonnie Mitchell, Lucille Lowe, DJ Magneson, and Les Lewis and any others we are not aware of being ill.

Prayer for Deja and Rodney Cormier and for Deja's pregnancy.

Pray for members who are homebound and unable to worship and fellowship with us.

Prayers for our nation

Prayers for our church as we begin a new journey with the Growth groups and curriculum.

Prayers for Cody, our deacons and the many ministries of our church.

March 13, 2016

Worship: 99

Class: 43

Offering: \$4,685.63

Goal: \$3,437.50

of stories—which purport to describe events in (say) first century Palestine—how can that be authoritative? If we are not careful, the appeal to ‘timeless truths’ not only distorts the Bible itself, making it into the sort of book it manifestly is not, but also creeps back, behind the Reformers’ polemic against allegory, into a neo-allegorization which is all the more dangerous for being unrecognised.[2]

So, more recently, we have seen attempts on the part of many scholars to make this very difficult text authoritative by suggesting that it is authoritative insofar as it witnesses to primary events. This emphasis, associated not least with the post-war biblical theology movement, at least has the merit of taking seriously the historical setting, the literal sense of the text.

The problem about that, however, can be seen quite easily. Supposing we actually dug up Pilate’s court records,

and supposing we were able to agree that they gave a fair transcript of Jesus’ trial. Would they be authoritative in any of the normal senses in which Christians have claimed that the Bible is authoritative? I think not. A variation on this theme occurs when people say that the Bible (or the New Testament) is authoritative because it witnesses to early Christian experience.

There is a whole range of modern scholarship that has assumed that the aim of New Testament study is to find the early Christians at work or at prayer or at evangelism or at teaching. The Bible then becomes authoritative because it lets us in on what it was like being an early Christian—and it is the early Christian experience that is then treated as the real authority, the real norm. In both of these variations, then, authority has shifted from the Bible itself to the historically reconstructed event or experience.

We are not really talking about the authority of the Bible, at all.

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