

view

April 24, 2005

This Week's Agenda

April 24, 2005

The Lord's Day

8:30AM & 10:15AM

Sermon: David Posey

5pm Sermon: David Posey

5:30pm: Classes for all ages from 18 months and up

Adult Classes

- Auditorium: Sunday - Randy Clark, James
- Room 6: Bible Essentials – Dennis Wade
- Room 11-12: Young Adults, Marriage– David Posey

Wednesday

10 AM Wednesday: OT History, 10 AM here.

7:30 PM - Classes for all ages 18 months and up.

Adult Classes

- Auditorium: Dennis Reagan, Current Issues
- Room 6: Bible Essentials – Dennis Wade
- Room 11-12: Young Adults, Marriage – David Posey

News and Prayer Needs

Charlene Moyer

The wife of long-time preacher Otis Moyer, mother of Tony Moyer and aunt of Rita Buck has passed away. She was a faithful Christian and a help to many. Otis and Charlene were a great encouragement to Christie and me when we first began preaching and we have fond memories of them. She will be missed.

Sharon Jones' Mother

Sharon's mother passed away this week after heart failure and pneumonia. She was 74 years old. We are very sorry for Sharon's loss and pray that she'll find comfort in God's word.

Prayer Concerns

James Eckert has viral pneumonia and has been having some difficulty with asthma for the last few weeks. Others to pray for: Tim Dickey; Carly Cain; Kathy Wilson (Parkinson's disease) and Hank; Jamie Cole, Kristen Sanderson's sister. Others fighting cancer: Dave Fulton's mother, Monica (Monroe, WA); Tom Royston; Ken McClelland; Margaret Everett; Cheryl Wilson; Laurie Ann Reagan; Oliver Sasse (cancer); Jason Songer (friend of Justin Ivie).

Others to keep in your prayers: Karen Gorden; Sharon Jones; Becky Woolpert. Continue prayers for all the new children born recently and for the remaining ex-



Bible Reading This Week

Sunday – Matthew 26-28; Psalm 68

Monday – Judges 1-3; Psalm 69:1-18

Tuesday – Judges 4-6; Psalm 69:19-36

Wednesday – Judges 7-9; Psalm 70

Thursday – Judges 10-12; Psalm 71

Friday – Reflection

Saturday – Reflection

pectant moms: Sally Deschler, Melissa Fields, Michelle Caisse and Janelle Thorp.

Christians Serving in Iraq

Jeremy Allen, Philip Cain, Steve Reis, Titus Cain, Philip Cain. Keep these good men in your prayers each day.

Expectant Mothers

Sally Deschler, Melissa Fields, Michelle Caisse, Janelle Thorp. Keep these ladies in your prayers.

Out of Town

None reported.

Other Classes

The class on Old Testament History continues on Wednesdays here at the building at 10AM. Please see David Posey if you have any questions or need lesson sheets.

The class for young mothers is scheduled to meet again on Thursday, May 5th. Please see Christie or Angie Cain for information about time and location.

As announced during our "state of the church" address, the elders will be conducting a series of home studies -- one each quarter. Randy Clark will be teaching a class on Tuesday nights during the summer that will begin the first week in July and continue for 6 to 8 weeks. Topic TBA. A sign-up sheet will be available several weeks before the class is scheduled to begin.

dp

Plain Talk from Robert F. Turner

From Plain Talk Magazine

Among those who write, few of our brethren equal Robert F. Turner in terms of clarity of thought expressed in a concise way. He is a master of brevity, yet his message always comes through. For several years he published Plain Talk Magazine, and these have been preserved so we have access to his material. Here are four articles from which you will gain much profit. Enjoy.

The Forgotten Command

It would be trite to say authority and discipline are unpopular in current society; and unnecessary to say this spirit has affected the church. Hundreds of churches have existed for years without exercising corrective discipline in a single case—and not because everyone was faithful. Bring up the subject, and brethren tremble because we see trouble at the door.

Why does church discipline have such a reputation? 1) Brethren have not learned to think objectively—to separate personal feelings from principles—to lose self in the greater cause of Christ. 2) Discipline has been abused, used vindictively (when we wanted to “tell off” someone), or practice majority rule. Or, 3) it has been neglected for so long there is no “easy” place to start. We await some horrible deed that will shock us all—and we are building an immunity to shock. Perhaps some churches have acted to SAVE FACE respecting highly publicized events; or a few may have made a “flag” of disfellowship — proving “soundness” by something akin to martial law; but for the most part we have neglected corrective discipline.

A comparison of Job 36:10; 2 Tim. 1:7; and 2 Tim. 3:16—in K.J. and A.S. versions, will show discipline and a controlled and instructed mind have much in common. Discipline begins as we present the call of the gospel to an alien. He is “called out of darkness” (1 Pet. 2:9), is taught to crucify the “old man” in obedience to a “form of doctrine” that he might become a “servant” of righteousness” (Rom. 6:3-7,16-18). While not corrective or punitive in the sense of disfellowship, this hedges about and brings into line a most positive way. If we are careful to explain the cost of discipleship (Lk. 14:26-f) and the necessity for giving “self” unto the Lord, this initial “discipline” will spare the need for much later correction.

1 Jn. 1:5-7 makes the relation of discipline to fellowship very obvious. “God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie..” The means of forgiveness, hence of fellowship with God, is provided

by Christ; but my forgiveness, my fellowship, is contingent upon my walking in the light. This involves a humble walk, ever acknowledging my inadequacy, my need for Him. (“If we confess...he is faithful and just to forgive” vs. 9.)

Church discipline, properly viewed, is a part of the mutual assistance we should expect among Christians in our effort to walk in fellowship with God.

Robert Turner, vol. 15, no. 6, p. 2, August, 1978

“Creed-Bound” Minds

By some strange travesty those who cry loudest for liberty are often the ones who mean liberty for their opinions only; and “non-sectarian” preachers have a way of becoming the most “creed-bound” of all. The absence of an official written “discipline” is no guarantee of an “open pulpit”.

What is a “creed”? The word comes from the Latin “credo” which means, “I believe.” Many creeds of today retain the form of the so-called Apostles’ Creed, each article beginning with “I believe—.” They are concise statements of belief, or doctrine, which identify the “position” of the maker.

Perhaps the first creeds were formulated in an effort to combat what was believed to be error— to state with clarity some matter that was being questioned— or simply an unashamed affirmation of principles upon which certain ones stood. Today our brethren write little creeds in tract form, to show what “we believe”; or as clauses in deeds to church property, to keep a church building in the hands of men who gave the same “I believe” as the original owners. (This seldom works, because of the failure to apply yesterday’s principles to tomorrow’s problems.)

Are such “creeds” wrong? Not necessarily! After all, “we do believe” certain things, whether we write them or not. But should we claim to state THAT WHICH MUST BE BELIEVED, anything less than God’s word is too little, anything more than God’s word is too much, and anything different from God’s word is condemned by this fact. A Christian’s “creed”

may be stated as his confession that Jesus Christ is Lord— which recognizes the Son of God as having “all authority,” and accepts everything taught in His covenant. We believe, accept, and practice— recognizing as a basis of fellowship with Christ and Christians— only those things which may be proven to be “by His authority.”

The error of “man-written creeds” (as we call them) is (1) man’s presumption to shorten, lengthen, alter, or better arrange God’s revelation of truth; and (2) the setting up and acceptance of some man’s “I believe” as a standard of right and wrong.

“Creed-bound” minds are minds tied to one’s own or some other’s “I believe”— no longer free to approach God’s word objectively, to be changed by this unchanging divine standard.

Creeds and sectarianism have moved hand in hand through history. Certain “beliefs” are accepted as “orthodox,” and become the standards for determining “fellowship.” Tradition, majority rule, big churches, papers, preachers, and such like take the place of God’s word— and all who object must be marked and ostracized. These seem to think Rom. 16:17 reads, “mark them which cause divisions and offenses contrary to the doctrine of our party and traditions.” This is sectarianism, whether in or out of the church, and it will send souls to hell.

But someone asks, “Should we not ‘believe’ something; and should we not have firm convictions, wanting others to accept what we believe to be the truth?” We should indeed! And, we may state, even write, what we believe about a matter without being a creed maker, or “creed-bound.” The difference lies in one’s attitude toward his beliefs. Have they become his standard, or is he still willing to “prove” them by God’s word??

Do we become angry if someone questions our “beliefs”? Are we unwilling to discuss them in the light of God’s truth? Do we refuse to consider any conclusion other than our own? Are we fair with ourselves in answering the questions of this paragraph? There is One who knows my heart— and yours!!

Robert F. Turner, vol. 3, no. 3, April, 1966

The Gospel Paul Preached

The Apostle Paul says God had chosen the Thessalonians (and us) and “called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.” (2 Thess. 2:14) God chose to save those who obey (Heb. 5:9) “our” gospel — meaning the gospel

which Paul and others like him preached. It is important, then, to know the characteristics of that gospel, and to respond to its call. The Galatian letter sets forth these characteristics.

In Gal. 1:8 we learn that it is an EXCLUSIVE, FINAL GOSPEL. “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Vs. (repeats this, giving greater emphasis than I could write.

Gal. 1:11-24 states that this is a REVEALED GOSPEL. It is not from within, not from among, but from above man. This gospel is not a social development; it is not the product of man’s wisdom. Its essence had to be sent from heaven, by the Holy

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Sunday Morning Assembly
8:30AM & 10:15AM
Sunday Evening: 5:00 PM
Wednesday Bible Study
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Classes for all ages.
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Spirit; and since it is final, we need expect no further revelation — and certainly no different revelation today.

The gospel Paul preached was and is UNCOMPROMISING. When its principle (one truth for all) was at stake, “we gave place by subjection, no, not for an hour.” (Gal. 2:3-5) When the apostle Peter, through human weakness, “walked not uprightly according to the truth of the gospel” Paul “withstood him to the face, because he was to be blamed.” (Gal. 2:11-14)

This gospel is a SYSTEM OF FAITH, as opposed to justification by law. Gal. 3:10 explains what is meant by “justification by law” saying, “Cursed is every one that continueth not in all things which are written in the book of the law to do them” And again, (vs. 12) “The man that doeth them shall live in them.” Law alone can justify only when its total requirements are met perfectly; there being no infraction, there can be no guilt. But no wholly mortal man has lived so perfectly; thus justification by law places us under a curse.

Now the gospel of Christ offers forgiveness through the offering of the perfect sacrifice, Jesus Christ. There is no less insistence upon obedience in the gospel of Christ (Gal. 3:26-27 Rom. 2:6-f 2 Cor. 5:10 1 Pet. 2:6-8 etc.) but when we have done all commanded, we are still unprofitable servants, needing Christ’s forgiveness for our sins. (Lu. 17:10 Rom. 4:6-8) There would not be so much confusion on these points if denominational preachers would quit inserting “only” after the word “faith,” and would recognize the consistency of a “faith which works by love.” (Gal. 5:6)

Finally, the gospel Paul preached is a GOSPEL OF

SPIRIT VERSUS FLESH. It calls on us to put to death the fleshly desires that war against the spirit. (Col. 3:1-f) It names specific works of the flesh, and says, “they which do such things shall not inherit the kingdom of God.” (Gal. 5:16-26) It encourages us to bear the fruits of the Spirit.

Gentle Reader, there is but one gospel that can save your soul. Will you not give yourself to Christ?

Robert F. Turner, vol. 3, no. 10,
November, 1966

“There is no denying that followers of Christ should so live as to attract rather than repel; and we make no excuse for those lights who have gone out, or salt that has lost its savor.”

My Sin is Not Your Hope

“If that is the way Christians act then I don’t want to be a Christian.” You have likely heard this many times and may have given tacit consent to the thought — having strong distaste for hypocrisy in religion.

There is no denying that followers of Christ should so live as to attract rather than repel; and we make no excuse for those lights who have gone out, or salt that has lost its savor. But one who uses the “if that is the way...” excuse, is also “copping out” on responsibility.

Christianity, in its true sense, is not determined by what any person, high and noble or low and vile, does or says about it. “The church,” even in its purest stage, is the product of Christianity, not the mother of it. God has not abdicated His throne, nor Christ His divinely appointed roles. God dis-

tributes the “rule” (inspired truth) which reaches to all alike (2 Cor. 10:12-14, 4-5).

If I mislead someone by my conduct or teaching, I must answer for this in judgment (1 Cor. 3:12-15). But my sin is not his righteousness. He is not released from his obligation to God because I failed to meet my obligations. Or, to put it another way, offenses must come — sin and injustices will continue so long as this age lasts — but this does not excuse

him “by whom the offense cometh” (Mat. 18:7). The inevitability of sin in the world does not excuse the sinner.

Are we to assume that the one who is disgusted by hypocrites has no need of forgiveness? If he knows what Christianity is NOT, does he know what it IS, and refuses to conform? Or, has he confused a “good moral life” with Christianity? True followers of Christ are morally upright, but they know they can not trust in themselves for justification. Freely acknowledging their need for forgiveness, they trust in Jesus Christ for mercy and redemption. One has not learned the real meaning of Christianity until he so learns Christ.

And we do not learn Christ by studying the faults of others. We must turn our attention from the disciples and center it upon the Master.

Robert F. Turner, vol. 16, no. 7,
September, 1979