

View

March 11, 2007

This Week's Agenda

The Lord's Day

9:30 AM: Singing, Prayer, Lord's Supper, Sermon: Dennis Wade

5 PM – Singing, **Prayer**, Lord's Supper, Sermon, Classes

Classes Offered This Week

Today at 5:30

Auditorium: Outlining Your Bible

Room 11-12: Revelation – The Seven Churches of Asia

Tuesday at 7 PM

John's Gospel: Tuesday, Karlsson's home, 7 PM

Wednesday

10:00 AM – OT History - 10 AM at the building.

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

Auditorium – Galatians

Room 11-12: The First Century Church

News & Prayer Concerns

"First of all, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men..."

Prayer Concerns

Sharon Jones is doing pretty well, but she still needs some assistance and our constant prayers.

Keep others in your prayers: Ben Woodside (death of grandmother); Hank and Kathy Wilson; Carl & Arlene Hanson.

Continue to pray for those who are expecting: Candee Dickey, Amber Karlsson, Sarah Cain and Nicole Grinnell.

Also, as we rejoice with these, pray for the couples who would like to have children, but have not been able.

Also, continue prayers for our men in uniform, including: Steven Sabath (Arletta's son), Brandon Folkert (the Terrys' nephew) and Danny Boyer.

New Members

Dennis and Eleanor McAdams have placed membership (again). Jerry Baty has been restored and has placed his membership with us. Please welcome them.

Group Meetings

We will be starting a new round of group meetings soon, with a new topic to discuss. We'll keep you informed.

Vacation Bible School

We have set the date for this year's VBS: June 25-29. Please make your plans accordingly.

Out of Town

David and Christie Posey are in a gospel meeting in Alabama; Randy and Sally Clark are out of town this week.

Classes

There will be no John class this week; it will resume on March 20th.

The OT History class will resume on March 21st here at the building (10 AM).

Adult classes next quarter

The classes for next quarter are set. Here's the lineup:

Sunday PM - Auditorium: Judges (Grant Mulligan)

Sunday PM - Room 11-12: Evangelism Workshop (Dennis Wade)

Wednesday PM - Auditorium: Minor Prophets (Jeff Warshaw)

Wednesday PM - Room 11-12: The Book of Revelation (David Posey)

Gospel Meetings

Reminder: Mark your calendar for October 8-10, 2007 for a meeting with Ed Harrell. We have also booked gospel meetings with Bob Owen for 2008, Paul Earnhart for 2009 and Dee Bowman for 2011.

dp



**Read your Bible
each day, and
spread the word!**

A Progressive Problem

Bubba Garner

Life rarely works out according to your plans. You can spend weeks mapping out a course, carefully figuring in all of the twists and turns, but you always run into some unexpected obstacle that steers you off the road and right into the ditch. Sin is that way, too. When you make a conscious decision to sin and accept the consequences, you generally get a whole lot more than what you bargained for.

This is especially evident in the life of Samson, the 13th Judge of Israel. Although he had the strength to tear a lion apart with his bare hands and rip the city gates of Gaza out of the wall, Samson's reputation will forever be tarnished by his weakness for women. In Judges 16, he married a Philistine woman and transgressed the commandment of God that His people should not intermingle with foreign nations.

Sin always takes you further than you planned to go. "And it came about when she pressed him daily with her words and urged him, that his soul was annoyed to death" (16:16). Delilah's constant nagging caused him to reveal the source of his strength which eventually drove the Lord from his presence. That's what one sin can do; you take one step and before you know it, you've gone a mile. Few have a life ambition to be an alcoholic, but many find this their journey's end because of poor planning in taking the first drink. Sin always keeps you longer than you intended to stay. "Then the Philistines seized him and gouged out his eyes; and they brought him down to Gaza and bound him with bronze chains, and he was a grinder in the prison" (16:21). Once mighty enough to kill a thousand men with the jawbone of a donkey, sin diminished Samson to a helpless slave whom his enemies would call into their parties for amusement. The way of darkness offers pleasure, enjoyment, satisfaction, and freedom, but all it delivers is a life of bondage to sin. Sin always costs you more than you

wanted to pay. "And Samson said, 'Let me die with the Philistines!' And he bent with all his might so that the house fell on the lords and all the people who were in it. So the dead whom he killed at his death were more than those whom he killed in his life" (16:30). Samson lost his hair, his strength, his dignity, and his life—all because of sin. What's even worse is that many will lose their soul because they will have counted its seasonal pleasures as more important than an eternity with God. "The wages of sin is death" (Rom. 6:23); is it really worth it? Thank God He has provided us with a solution to this progressive problem. "Put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts" (Rom. 13:14). It is only Jesus that can blunt the sting of sin and conquer the power of death, releasing us from its chains. And His cure is not some temporary fix that only covers the symptoms, He goes right to the source and eliminates it. The Lord always gives you more than you deserve to receive.

Behold Your God!

Bill Moseley

On the tableland of God's inspired volume, the Bible, there is one book that has always to this writer risen as a towering monument to the greatness of God – the great prophecy of Isaiah. It is there – lofty, majestic, issuing great promises to the remnant under the Messiah, and at the same time threatening judgments to the enemies of Jehovah. It was this great prophet who called upon Judah to "behold your God!" (Isa. 40:9). Yet an ungrateful nation had rejected God, even as the world by and large has today. It is high time that people, especially those that are His, again begin to "behold our God."

The prophet begins to show God's greatness by setting beside Him the universe which He created. This is the

God that "measured the waters in the hollow of his hand" (v. 12). He is the one who "meted out the heaven with the span" (ibid.). Here is a picture of God, holding forth the "span," which was about nine inches, reaching from the tip of the thumb to the tip of the little finger of out outspread hand. When God made this world, it was almost as if was saying, "here is my span; my world shall be as this to me." And so it was. He is pictured holding a vessel, and in it is the dust of the earth, and he knew every grain. The prophet shows us Judah's God with a scale in his hand, weighing the very mountains! Truly, we serve no puny God! Isaiah then shows man's insignificance compared to this God. What man is there that is in a position to tell God anything (v. 13)? There is not a one! When God set about His great creative work, to whom did He have to go for advice? Who had knowledge about this process that God did not have? Not a one. Here is a God possessed of omnipotence and need not ask advice of any man.

Every nation is subject to the decrees of God (v. 15). All through Old Testament history the nations were moved at the decree of God. If he decided to use them to achieve his purpose, they achieved it. If, because of their wickedness, God destroyed them, they sat there – immobile and impotent while the stroke of his fury reduced them to nothing. Truly, the nations are "as a drop of a bucket" compared to him. All the earth and all that it contains is not sufficient to give Him what He truly deserves. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (v. 16). If every cedar was hewn down from Lebanon; if every beast was brought as a sacrifice, they would still far short of a truly sufficient sacrifice. And so in His mercy, God allows man to make the sacrifices that he can make – and God will accept them if they are what he has asked for.

God is far superior to the idol-gods of man (v. 18f). Their gods of sticks and stones, yea even of gold and silver, are nothing compared to Him. The workman may make them, but when they are finished, there they sit – they

“shall not be moved” (v. 20). Whatever idol; whatever “god” a man may have will not benefit him. They are merely the work of men’s hands and will be destroyed.

And so, “have ye not known? have ye not heard ...?” (vv. 21, 28). Here is a God that never wearies; never grows faint, and will bear those up who will worship and serve Him as the God of the universe. He “hath given power to the faint” (v. 29), to the extent that they “shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (v. 31). This is probably an allusion to the joyous times when the captive nation would return from bondage of Babylon. But can we not enjoy this promise today? As we seek to leave one day what Ronald Reagan once called “the surly bond of earth” and “touch the face of God,” do we not realize what a God we have at our disposal?

Yes, “Judah, behold your God!” But also to God’s people today, “behold your God!” Serve him; worship him and enjoy his blessings. Fail to recognize his greatness at your own risk and eternal peril.

Becoming Weak in Christ

Randy Hohf

You probably will not like this message. That’s OK—neither do I. That’s because the Bible has a way of running head-on into our normal (and preferred) way of thinking. Jesus, of course, was the Master at this, teaching, for example, that the way up is down, the way to live is to die, the way to be first is to be last, the way to lead is to serve, the way to save your life is to lose it, the way to be exalted is to be humbled. But one of the most intriguing passages to me is 2 Cor 13.4, which says, “For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.” What does it

mean that “we also are weak in Him”? Aren’t we rather to become strong in him? Aren’t we enabled to “do all things through Him who strengthens us” (Phil 4.13)? Aren’t we to be “strong in the Lord and the in the strength of his might” (Eph 6.10)?

Didn’t Paul say, “Be on the alert, stand firm in the faith, act like men, be strong” (1 Cor 16.13)? Then how can it be that we are made “weak in Him”? Why would we even want to be weak? We get a hint at the answer in the first half of the verse, which speaks of Christ being crucified because of weakness. What does it mean that Jesus was crucified because of weakness? To be weak means to be unable, to be powerless, to lack in strength, to not be in control. Was Jesus crucified because he was powerless to prevent it? Obviously not, for he could have called those twelve legions of angels to take him down. He was in control of the entire situation. On prior occasions when the Jews tried to arrest or kill Jesus, for example, he simply slipped through their midst. He did not allow them to arrest him until the time of his choosing. But in the end, they did arrest, humiliate, torture and crucify him. And that is the answer to our question. Though he had the greater power, he allowed the world to have power over him. By his own will he submitted to the evil will of others. He gave up his rights and relinquished his power, making himself completely vulnerable. He chose the way of “weakness.”

Which, by the way, took incredible strength! After all, which takes the greater strength: to strike back against a weaker opponent, or to refrain from striking back at all? If you’ve ever walked away from a fight or remained silent in an argument that you knew you could win, then you know the answer. What incredible strength it must have taken for the perfect, righteous Son of God to allow himself to be crucified!

And that is the weakness that we become in him. Jesus gives us the strength to be weak. He gives us the power to forgo our rights, to submit to others, to let others be first or get the glory or get the last word. He gives us

the strength to forego retaliation and revenge. He gives us the ability to be gentle, patient, kind, and forgiving—just as he was gentle, patient, kind, and forgiving. Not that there is never a time for justice, severity, wrath, or standing up for what is right. But when the greater good was served by weakness Jesus chose weakness, while “entrusting Himself to Him who judges righteously” (1 Pet 2.21-22). By faith and trust, he was empowered to be “powerless”, strengthened to be “without strength”, enabled to be “unable.” And if we will entrust ourselves to the same righteous judge, we too can become weak, just as he was weak—even when we don’t like it.

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Services

Sunday Morning Assembly
9:30AM

Sunday Evening: 5:00 PM
Wednesday Bible Study

7:30 PM

Classes for all ages.

Private classes arranged at your convenience.

For more information,
visit our web site at:
www.folsomchurch.com

Calendar for the Folsom Point church of Christ

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 The Lord's Day Young Peoples' Class	5	6 7 PM In-Home Bible Study	7 7:30 PM Bible Classes	8	9	10
11 The Lord's Day Assembly 9:30 AM & 5 PM	12	13	14 7:30 PM Bible Classes	15	16	17
18 The Lord's Day Assembly 9:30 AM & 5 PM	19	20 7 PM In-Home Bible Study	21 OT History Class: 10AM 7:30 PM Bible Classes	22	23	24
25 The Lord's Day Assembly 9:30 AM & 5 PM	26	27 7 PM In-Home Bible Study	28 OT History Class: 10AM 7:30 PM Bible Classes	29	30	31

Mark Your Calendar

June 25-29, Vacation Bible School

October 8-10, 2007 - Meeting with Ed Harrell

The View contains news and articles of interest to the members of the Folsom Point church of Christ. Announcing an activity or event does not necessarily imply that we financially sponsor the event or that the elders specifically endorse every component of that event, since it may not fall under the direct oversight of the elders. The church's work and the elders' oversight is limited by Scripture. We will not announce events that are primarily social in nature. However, we do want to publicize and encourage those activities that provide an opportunity to be built up in the faith and provide an opportunity for you be a more involved and active member of the body at Folsom Point.

ABOUT THE CHURCH OF CHRIST AT FOLSOM

We are a church of Christ patterned after the New Testament example of local churches. We believe in the authoritative word of God and will provide you with a Bible answer for everything we do in our doctrine and practice. We exalt Jesus Christ and seek to glorify Him, not ourselves (Ephesians 3:21). Therefore, our efforts are directed toward promoting commitment to Christ, not to any man or institution (I Corinthians 2:5).

Our assemblies are simple. We sing without use of an instrument (see Ephesians 5:19; Colossians 3:16; we will be happy to show you why we use no instrument, if you desire further study on this issue). We pray (I Timothy 2:1), partake of the Lord's Supper each first day of the week (I Corinthians 11:23-29; Acts 20:7) and teach from God's word. All preaching comes from the Bible.

The financial support of this congregations comes entirely from the free-will offerings of its members made on the first day of the week (I Corinthians 16:1-2; II Corinthians 8:1-5; 9:6-7). We never solicit funds from non-members. Contributions are used for the spiritual growth of this church and for the support of a few men in other areas, such as the Philippines, who are preaching the gospel. We do not use money collected here for social programs or the support of any human institution. We believe the church itself can do all the work God has given it to do. And we aim to do *only* the work God has given it to do — teach the gospel, build up the members, and help needy Christians. All other "good work" is the responsibility of individual Christians (Titus 2:11-14; James 1:27; Galatians 6:9-10).

We offer personal Bible studies at your convenience. We are here to help you with your spiritual needs: please favor us with a request for a Bible study or correspondence course that you can complete at your pace.