

View

June 24, 2007

This Week's Agenda

The Lord's Day

9:30 AM: Singing, Prayer, Lord's Supper, Sermon: David Posey

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

Classes Offered This Week

Today at 5:30

Classes for all ages 18 months and up.

Auditorium: Judges

Room 11-12: Evangelism Workshop

Tuesday at 7 PM

John's Gospel:

Wednesday

7:30 PM – Quarterly Singing

News & Prayer Concerns

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

Prayer Concerns

Kathy Wilson had her surgery Thursday. Unfortunately they were unable to repair the broken probe cable (in brain). She is in some pain and home. Please keep her and Hank in your prayers.

Continue your prayers for Dan Hamilton, Dylan Franklin, David Ramsey, Tom Royston, Julie Bumgarten and Sharon Jones.

Continue to keep Myrtle Farrell, Gwen's mother, in mind.

Continue to pray for Jackson Agee, Logan and Julie's child.

Pray for those who are expecting: Sarah Cain, Nicole Grinnell and Jamie Gardner, and for the couples that would like to have children, but have not been able.

Continue your prayers for those who serve our country. Jeremy Allen, Art and Peggy's son, is heading back to Iraq and will be serving in the Baghdad area, so pray for him.

Quarterly Singing

The singing, normally held on the last Sunday of the quarter is scheduled for the 27th, during VBS week.

Out of Town

CJ and Matthew Woolington will be in Nevada for the balance of the summer. Pray for their welfare while they are away and for Dawn. Dan and Melinda Hamilton will be in New York beginning June 26th and will return July 2nd.

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 in the Fall of 2008, Paul Earnhart in 2009 and Dee Bowman in 2011.

Vacation Bible School



This week, June 25-29, VBS begins. We are looking forward to a great week.



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

dp

Is God? God Is!

Dee Bowman

The new Postmodernist philosophy denies the existence of God. It affirms that there was a use of what it calls “superstition” in the past, but in these more informed times, we have no need for such crutches.

There has been a universal belief in a supreme being in all generations. That fact would seem to argue His existence at the outset. All men everywhere have a seeming need to worship what they intuitively understand to be a greater power than themselves. Civilized or not, they furthermore have a sense of eternity and impending judgment, based on a proclivity for seeing a difference between what is right and what is wrong. All men recognize weakness in themselves and strength somewhere outside themselves. “The fool hath said in his heart, there is no God” (Psalm 14:1).

Several reasons argue the existence of God. For instance:

The relation of cause to effect argues the existence of some greater power, some entity that has made both. Nature, everything in it, argues cause and effect. Violate the law of gravity and you will pay. Mix the wrong additives and it will blow up in your face. Even intellectual things, things like marketing principles and mathematical equations of all kind argue for some higher being. Explain, if you will, how order comes out of confusion.

Design argues for the existence of God. There is obvious harmony in the universe which must be explained. And to assume it “just happened” is foolish at the outset. How could so many laws “just happen.” How could things develop in such a way as to contribute to the whole of the existence of nature, not to mention the existence of man? Design requires, of necessity, a designer. Law requires, of necessity, a law-giver. Even the “Big Bang” requires someone to pull the trigger.

And how does one explain man’s intellectual ability? Intelligence cannot come from non-intelligence. There had to be some causal power for man to have a sense of consciousness—an awareness of his own being, a sense of his surroundings, and how he relates to both. Even our own experiences—the worth of individuals, the sacredness of human life, the fact of love and its effect on us—argue for a higher being. If it is as the Postmodernist says, foolish to believe in God, then put me down as a fool.

There is a revelation of God in nature, a statement that is so overwhelming that it cannot be successfully denied. How did all the plants become what they are, how the animals, how the laws and natural instincts that regulate both the plant and animal kingdoms? Truly “the heavens declare the glory of God and the earth showeth His handiwork” (Psalm 19:1).

Another thing. How do you explain man’s aesthetic nature? Why does he have a love for the beautiful? Why does he have a feeling for music and art? Even a child has such. How did such a nature develop? Explain that to me. How does he have an affinity for language and art, for palatable sounds and harmonious colors? Why does he relish in a pretty sunset and savor a well delivered speech? Explain that, if you will.

But the Bible may well be the best evidence for God. It is His revelation of Himself. It could not have been without His Son, Jesus Christ, who was the only begotten God. Nor could it have been without the Spirit who both inspired and has preserved it (John 14:26; John 15:26; John 16:13). Jesus came to reveal his Father, to make possible a communication of Him that was both personified and stipulated. He revealed the nature of God—His love, grace, and mercy. He came with a plan for man, one that revealed the damning nature of sin and the process of reconciliation (John 1:14, John 1:18). He inspired men to write a history of His being, an exhortation to follow His lead, and in doing so, gave man a hope of being fit for an eternal existence with Him (Hebrews 4:12). This word is a lamp (2 Peter 1:19), food (2 Peter 2:2), a mirror for the soul (James 1:23-25), and contains everything needed for man to be right with his Maker.

The preservation of His word is, by itself, testimony to its authenticity. Written by some forty men, many of whom were not acquainted, it has been preserved over the centuries. The men who wrote it were disconnected, except by their common mission. Some were educated, some were not, most never knew about the writing of others, and yet these men—kings, priests, shepherds, tree-trimmers—wrote 60 books that, when combined, make a perfect revelation of the mind of our Creator. Explain how that could happen, if you will.

This word furnishes the highest standard for living here, but the result of adopting and living its precepts is far more valuable, resulting in one being equipped for eternal life, by the grace of a loving, self-existent, undeniable God.

Propitiation

by Tom Hamilton

There are some English words that are considered to be only theological terms and, as such, are never used in any other context than religion or the Bible. However, no word in the original Greek New Testament was purely a Bible word, but every word was used in ordinary, day-to-day speech by average, commonplace people. The ordinary meanings of these words were well understood by everyone, and when these same words were used in the Bible, the people knew what was intended by them. Unfortunately, this is not true of some of the theological English words which have been placed in our English translations of the Bible.

One such word is “propitiation.” When is the last time you heard factory workers talking about “propitiating” the boss? Or grocery shoppers commenting on the store’s latest “propitiation?” It’s simply not a word you will ever hear in any context besides religion, and even then it is rarely heard. In short, most people don’t even know what “propitiation” is or means.

“Propitiation” is the translation of hilasmos, which occurs twice in the NT (1 John 2:2; 4:10). The verb hilaskomai occurs twice also (Luke 18:13; Heb. 2:17), as does the related noun hilasterion, which means “place of propitiation” (Rom. 3:25; Heb. 9:5). This word family is used frequently in the Septuagint and in secular Greek literature as well, and its real meaning cannot be disputed. “Propitiation” refers to the process of making one favorably disposed toward yourself, especially in appeasing their anger toward you.

Unfortunately, several biblical scholars, wanting to be commentators instead of translators, have insisted on translating hilasmos as “expiation.” Since most people don’t know propitiation from respiration or expiation from sanitation, the meddlesome efforts of these “translators” are largely overlooked. These scholars argue that God cannot be the object of propitiation, because God is already favorably disposed toward humanity, and therefore hilasmos refers simply to the means of forgiveness or “expiation.”

Certainly, the Bible does not intend us to view God from the same perspective of propitiation as the pagan Greeks who first used the word — an angry, capricious, temper-tantrum-throwing god who must be given food and gold to calm him down or for whom the

proverbial maiden must be cast into the volcano. But this does not preclude the Bible from using a term pagans understood, using it in such a way as to lead the pagans to the truth about the One True God and teaching them about true propitiation. When one insists on blandly calling hilasmos “expiation,” the subtle nuance of the term and why it was chosen is lost.

In fact, the use of the term is no more difficult to understand than the Bible’s reference to God’s anger or wrath (of course, it is no surprise that those who want to get rid of the idea of propitiation must also explain away God’s wrath). This does not mean that God’s ultimate attitude or emotional state toward us is not love, but refers to a legal state of affairs in which God’s justice holds all of us under penalty of death for our sins.

No matter how much God loves us, He cannot lie and the wages of sin must be paid. But God, wanting to be both just and the justifier, established a means by which both God’s love and God’s justice could be satisfied (Rom. 3:21-26). If all that were involved were God’s love, all would be saved and man would be required to do nothing. But in fact God’s wrath, that legal aspect that cannot allow God to simply ignore sin, must be turned away, and that process is called propitiation.

The marvelous thing about God is that it is His very love which provided our own propitiation! In other words, our propitiation is not even something we do for ourselves, but is the work of God. This is the depth of God’s love — to sacrifice Godself as our propitiation to appease God’s own wrath over our sin. All we need do is to appropriate this work of God for ourselves by trusting in it and Him.

Quotes:

Am I not destroying my enemies when I make friends of them?

—Abraham Lincoln (1809-1865)

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this we must look as our guide in the future.

—Ulysses S. Grant

Mark Your Calendar

June 24th, Bible Class Committee meeting, building, 3:30PM

June 25-29, Vacation Bible School

June 27th, Quarterly Singing

October 8-10, 2007 - Meeting with Ed Harrell



Preachers We Help Support

John Scholtz - South Africa, Zimbabwe
Robert Nichols - Japan
Barney Mejia - Nicaragua
Dale Pennock - Vermont
Gary Stouffer - Vista, CA
Jim Lee - Englewood, Ohio
Jeff Carr - Mandeville, LA
Roberto Tondelli, Rome, Italy

Philippines

Armando C. Pastor - Sto. Domingo & Dumabel
Pepe G. Ando - Davao City
Amado M. Estoy - Iriga City
Ecclesiastes C. Licayan - Monkayo
Abe S. Aguete - Pagudpud
Rex M. Bayaca - Laoag City
James Amangan - Bangued
Quirino Tien - Cagayan Valley
Rosilito F. Nardo in Koronadal City.
Johnny Buguis in General Santos City.

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 to 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.