

View

September 9, 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

Auditorium: Studies in Authority

Room 11-12: Seed Sowers Workshop

Tuesday at 7 PM

John's Gospel (TBA)

Wednesday

10:00 AM - Book of James - At the building

7:30 PM – Summer Program - Everyone 6th grade and up will be in the auditorium. Classes for younger ages.

News & Prayer Concerns

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

Prayer Concerns

Don Alexander's heart surgery was successful. His aorta, aortic valve was replaced and a triple bypass was completed. He is currently in ICU and will be there for about one week. Please continue to keep Don and the family in your prayers. Continue praying for Bill Cain (Trey's father), Belle Smith, Naomi Fannin, Tom Royston, Dylan Franklin, Patsy Main (David's mother), Herman Ward, Julie Baumgarten, Kathy Wilson, Sharon Jones, Carl and Arlene Hanson and Ed Dye (Etta's brother-in-law), cancer of the blood. Keep Myrtle Farrell, Gwen's mother, in mind.

Pray for Dennis Wade and family. His mother passed away.

Pray for those who are expecting: Jamie Gardner, Sarah Cain, April Franklin, Dawn Brooks, Karen Cain, Whitney Schrimsher, Heather Rico, Melissa Eckert and for the couples that would like to have children, but have not been able.

Continue your prayers for those who serve our country. Beau Martindale, Norma Smith's grandson is in Afghanistan for 16 months. Jeremy Allen, Art and Peggy's son, is serving in the Baghdad area.

Keep all our young college students in your prayers while they are away from home. Renee Cook, Kaitlin Reagan, Tyler Brown and Jamie Wilson.

Out of Town

Terry and Lisa Raposa are in Monterey this morning.

Group Meetings

Group 3, Steve Dickey and Bryan Byrd's group will be meeting on September 9th after the morning services at Bryan and Janet Byrd's home.

Group 4, David Byrd and John Daniel's group will be meeting on September 9th at 11:30 am at the home of David and Heather Byrd.

Group 6, Steve Thompson's group will be meeting on September 23rd after the Sunday evening services at the Thompsons.

Young People's Meeting

There will be a young people's meeting at the Veitschegger's after evening services on September 9th.

Wednesday Morning Class

Our Wednesday morning class begins September 12th. We will be studying the Book of James. Lessons will be available at the first class.

Quarterly Singing

Our next quarterly singing will be held on September 30th, the last Sunday of the quarter.



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

Confusion And Transgression

By Sewell Hall

Have you ever heard anyone say, as an explanation for some sinful action, "I have become so confused I don't know what is right anymore"? As a rule, the person who says such a thing is one who has had clear convictions but has acted, or is about to act, contrary to them.

This must be what the Holy Spirit was saying about Eve in 1 Timothy 2:14. "Adam was not deceived, but the woman being deceived, fell into transgression."

To say that she was deceived is not to say that she was ignorant. She quoted perfectly what God had said: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, nor shall you touch it, lest you die'" (Genesis 3:2-3). She was deceived when she thought there could be any valid reason for disobeying God.

We cannot know how long Adam and Eve avoided the forbidden tree. With so many other trees from which to eat, there was no need to eat of it. There is no evidence of confusion regarding the right and wrong of eating or the wisdom of abstaining. They were happy ignoring it.

But along came Satan to draw Eve's attention to the tree she had been avoiding. He drew her attention to the beauty of the fruit and somehow convinced her, perhaps by eating of it himself, that it was good for food. If he did eat of it, the fact that he did not die surely gave support to his contention that she would not die. One can see the confusion mounting. The arguments she had considered conclusive against eating were rapidly being matched by arguments for doing so. Which arguments were valid? Both seemed to be. Had Adam been nearby, or had God spoken again, she might have been reminded once more of the strong reasons for rejecting the fruit. But as it was, the voice of God grew weaker in her memory as the desirability of the fruit was magnified by Satan's glib lies. All that was needed to tip the balance was the final suggestion of an apparent virtue in eating—the thought that she would become like God. Never mind the legalistic

prohibition; surely one could not be blamed for wanting to be like God.

"She took of the fruit and ate" (Genesis 3:6).

Tragic words! Tragic consequences! Consequences reaching down through countless generations even to us!

The great mistake of Eve was in allowing herself even to begin thinking about disobedience. This was the mistake of Achan when he first saw the Babylonian garment (Joshua 7:21), of David when he first saw his beautiful neighbor bathing (2 Samuel 11:2) and of Judas when he first thought of betraying Jesus. It is the same mistake each of us makes—men and women alike—whenever we sin.

The Bible says as much: "Each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full grown, brings forth death" (James 1:14-15).

There is ample defense available. If we are wise enough to meditate on God's laws in such circumstances (Psalm 119:11), and to ask Him for deliverance (Matthew 6:13), He will, with the temptation, "also make the way of escape" (1 Corinthians 10:13).

But all too often, in the name of open mindedness and objectivity, we feel we are obligated to look at the other side, to consider the "arguments in favor of" sin. We may even be so foolish as to parrot the existential line: "I must get away to myself and sort things out." If this means getting away for Bible study, meditation and prayer, fine! But this is seldom what it means. As a rule, what it means is: "I want to be left alone to rationalize my way through the sin that entices me without having to reason with those who would logically or scripturally expose my folly."

Such conflict between conscience and passion, between logic and emotion, between authority and anarchy, between flesh and spirit will indeed produce confusion—confusion bordering on insanity. But it is a confusion for which we are responsible. It is the peculiar malady of "those who perish because they did not receive the love of the

truth, that they might be saved” and who “did not believe the truth but had pleasure in unrighteousness” (2 Thessalonians 2:10,12). It is never surprising when such a person, “being deceived,” falls into transgression.

In Jesus’ day, “there was a division among the people because of Him” (John 7:43). They were confused by the contradictions between His claims and the accusations of their rulers. Jesus stated clearly who would not be confused: “If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak of My own authority” (John 7:17).

Wanting to do God’s will will save us from the confusion, deception and transgression into which our mother fell.

Kindle Afresh the Gift of God

By Randy Hohf

As I was reading through the letters to Timothy this morning, I was struck with the number of times, especially in 2 Timothy, that Paul gives Timothy an action imperative. Over and over again Paul commands Timothy to action, using simple words such as “retain” (2 Tim 1.13), “guard” (1.4), “entrust” (2.2), “suffer” (2.3), “remind” (2.14), “avoid” (2.16), “flee” (2.22), “pursue” (2.22), “refuse” (2.23), “continue in” (3.14), etc. These are Paul’s dying words to his beloved child in the faith. I counted about 23 such action imperatives in this one short letter. What really stands out to me in this is that the Christian life is a life of action, a life of energy. Yet too many Christians live their lives in the passive tense.

They go to church where everything is provided for them and all the decisions are made by a few. The preacher and a few others do the studying and the evangelism and visiting while the passive Christian simply shows up and gets fed. They do their “five acts of worship” and go home and that’s about the extent of their “Christian service and worship”. But if 2 Timothy teaches us anything, it teaches us that being a disciple of Jesus means to be active.

But as I was looking at these “active imperatives” in 2 Timothy, one in particular really

stood out to me, i.e. the one I quoted in the title of this article. It comes from 2 Tim 1.6, where Paul reminds Timothy to “*kindle afresh the gift of God which is in you*”. In the Greek, “kindle afresh” comes from three words: “up”, “live” and “fire”. Combined together, the words mean, “get the fire going”. Paul is saying, “Timothy, blow on the hot coals, add some more wood and get the fire of your faith burning hot”. Maybe Timothy’s faith and zeal began to cool just a little bit, as happens to so many of us over time. But even if the flame has not dwindled, we still need to keep “kindling it afresh”. A fire will not continue to burn without continually renewing the supply of fuel and oxygen. We must ever be “kindling afresh” the fire of our faith. It is simply a matter of physics – the laws of thermodynamics applied to the spiritual realm. Left to itself, the energy is dissipated and used up and comes to a cold death. The same thing can happen to our faith and zeal. Thus we need constant renewing (Rom 12.2).

So how do we keep the fire going? How do we keep from expending all of our spiritual energy? Only by tapping into the never-ending source of power: God the Father, the Lord Jesus Christ and the Holy Spirit. In fact, in the two verses that follow Paul’s command to “*kindle afresh the gift of God*”, he mentions the power of God (2 Tim 1.7,8). We must stay connected to the energy source. We do this by regular solitude with God in prayer, being nourished on his word, gathering together with his saints, etc. And that brings me back to the action words. These things that kindle afresh our faith are not an end in and of themselves, but are the means to stir us to action, e.g. to “*stimulate us to love and good deeds*” (Heb 10.24-25). We all have gifts of God that are meant to be used in his service. So tap into God’s power and get those gifts fired up.

Quote:

We do not what we ought,
What we ought not, we do,
And lean upon the thought
That Chance will bring us through.

-Matthew Arnold

Mark Your Calendar

September 30th, 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.
Romel Dazon 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.