

View

A Publication of the Folsom Point church of Christ, 900 E. Natoma, Folsom, CA

January 27, 2008

When You Vote...

There is at least one thing every Christian must think about when going to the polls to vote for President, and none of us has the option of ignoring this factor. Every Christian who votes must consider how the particular candidate will fulfill his obligation to appoint federal judges. Will he appoint men who will follow the constitution or will he appoint men who seek to engineer the culture through their decisions from the bench?

In any presidential election season, there is a lot of non-relevant discussion. The fact is, the president has very little direct control over many of the issues that Christians are concerned about. For example, while the President has the “bully pulpit” and therefore can speak out, there is very little he can do about abortion, the moral climate of the culture and the controversy over the religious components of the First Amendment. But he does have direct control over who is nominated to make judgments on these issues, and that is critical.

Most judges nominated by a sitting president are eventually confirmed. Historically, the exceptions prove the point: Judge Robert Bork, for example, was not confirmed and became rather for it. The Senate, for all its posturing, eventually confirmed conservative, strict constructivist judges such as Anthonin Scalia, Clarence Thomas and current Chief Justice John Roberts. These appointments are huge; it is hard to imagine where we would be

if liberal judges had been appointed instead of these men.

Let me pause for a moment and say that by “liberal” I mean judges who feel it is their duty to interpret the constitution (and most laws) in the broadest possible sense. The result is often to overturn the will of the majority of the populace. For example, people in California voted for the “three strikes rule,” which provides that a third-time felony offender be locked up for a minimum number of years. There are judges who despise this rule and seek ways around it. In the process, they will free the offenders or radically reduce their sentences. These judges, by any definition, are “liberal” in their interpretation of the three strikes law.

One reason judges are not elected is because they may have to make difficult, unpopular decisions. If a law is a truly bad law, then a good judge may conscientiously seek to find the errors in the laws that would allow him to overturn it on constitutional grounds. But if the judge engaging in social engineering, and seeks to circumscribe the law because of personal ideology, then he is, by definition, liberal. In our system, it is not the court’s place to make law, but to rule on the application of the law to a particular case. It is the legislature — whether state or federal — that is to make law.

So one important role of the President is to appoint judges that will follow the law. But he must also appoint good, reasonable men and women to

Continued from p. 1

the post. There are many modern day Absaloms who will judge for popularity (cf. II Sam. 15:4). And just as there are bad teachers, businessmen, construction workers and preachers, there are some really bad judges. For example, there is the judge who suspended the sentence of a New York Giant football player who was convicted of abusing his wife, and this was not the first time that he had been accused of that crime. The judge suspended it because he had a playoff game the following weekend. To top it off, as the player left the courtroom, the judge said, "Have a good game on Sunday." Surprisingly, the judge was a woman, presumably a Giants' fan, whom you would expect would have more sympathy for the victim. But celebrity often trumps justice in our world today.

Then there is the current case of the judge, Roy L. Pearson, Jr., who is suing Korean owners of a dry cleaners for \$67.3 million over a lost pair of pants. How can that man be permitted to sit on a judgment bench to rule over others? He has no business judging anything or anyone because his action manifests a perverse sense of justice, and immaturity, to boot.

To show how bereft of good sense this man is, look no further than a report in the New York Times: "...while recounting the day he says the cleaners tried to pass off a cheaper pair of pants as his, Judge Pearson began to cry, asking for a break and dabbing tears as he left the courtroom." Gag me with a spoon!

Injustice, wherever it is found, is sickening to God and to all who love God. "A worthless witness mocks at justice and the mouth of the wicked devours iniquity" (Pr. 19:28). Amos cried, "Let justice roll down like water and righteousness like an ever-flowing stream" (5:24). But it was not to be in Israel. They had perverted justice in every way imaginable.

That God is "just and the justifier" (Rom. 3:26) is the doom of the wicked and the hope of the Christian. One thing for sure: God is perfectly just — "for the Lord is a God of justice" (Isa. 30:18). Every nation, every person will get what is coming to them, unless they are personally justified by God Himself. That only happens through Jesus Christ. "That He might be just and the justifier of the one who has faith in Jesus." "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Our only hope is Jesus Christ, but what a grand hope that is! "Thanks be to God for His indescribable grace" (II Cor. 9:15).

dp

The church of Christ

Meeting at 900 E. Natoma
PO Box 492
Folsom, CA 95630
916/608-4866

Elders

Forrest Brown: 530/295-9230
Randy Clark: 916/939-5066
Rich Ladd: 916/774-9048
David Posey: 530/676-9514

Deacons

Brent Agee: 916/786-0436
Bryan Byrd: 916/351-9320
David Byrd: 916/985-6564
Michael Caisse: 530/672-2902
Jeff Clark: 916/985-8689
John Daniels: 916/985-3090
Jerry Deschler: 916/285-9115
Steve Dickey: 916/983-1071
Steven Doty: 916/933-5004
Eric Fields: 916/817-6495
David Main: 650/292-5417
Terry Raposa: 916/782-1140
Dane Scott: 916/631-7221
Russ Tarrant: 530/672-1748
Steve Thompson: 916/983-4170
Jeff Warshaw: 916/933-9399

Evangelist/Editor

David Posey: 530/676-9514
dp@pacbell.net

Services

Sunday Morning Assembly
9:30 AM

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

Webmaster: Richard Harvey

Agenda

The Lord's Day, January 27, 2008

9:30 AM: Worship: Singing, Lord's Supper, Preaching

Sermon: The Story

● Preaching: David Posey

5:00 PM: Lord's Supper, Singing, Preaching

● Sermon: David Posey

5:30 PM: Bible Classes for ages 18 mos., & up

Auditorium: What Jesus Wants to Know (Jack Horak)

Room 11-12: The Parables (David Byrd)

Room 8: Seed-Sowers (Dennis Wade & Cameron Carrozza)

Wednesday, January 30, 2008

7:30 PM, Bible classes for ages 18 mos. and up,

Auditorium: The Sayings of Jesus (Rich Mowrer)

Room 11-12: Parenting by the Book (David Posey & Dennis Wade)

Notes

Most sermons are available in MP3 format on our website (www.folsomchurch.com) or on CD (see a deacon).

The False Dilemma

By Robert Turner

The dilemma is one of the oldest known rhetorical forms. As a method of refutation, it consists in reducing an issue to an alternative, then showing that both members (or, "horns of the dilemma") are untenable. Essential to such an argument, the "horns" presented must include all possibilities in the case. A different form of the dilemma, the "either-or" argument, likewise has this requirement: when we offer an "either-or" choice, there must be no third choice available.

But false dilemmas are often offered to pressure one into accepting an obviously false position, or the one advocated by the argument maker. "You must either use our product or the inferior "Brand X." No, there are brands Y, Z, etc., to consider. And even when the choice is apparently all-inclusive, the fallacy may lie in the definition given the attractive place. Warfield's "Plan of Salvation" offers us either the Naturalistic or the Super-naturalistic view. Before you grab the latter, note that his definitions erase free will with that one stroke. While you thought you were saying God must save man, he set you on the track for particular election through unconditional and direct operation of the Holy Spirit.

Grace and Works are offered as an either-or proposition, based on passages like Rom. 11:6. "If by grace... no more of works" and the reverse for emphasis. With each term given its contextual definition this is a genuine "either-or" proposition; but if we define "works" as "doing something" or "obedience," we create a fallacy. "Works" in context refers

to meriting the pronouncement "free of guilt" or "justified," on the basis of our doing-- and that means perfect doing. The passage is really saying, "grace (mercy, forgiveness) and works (that merit justification) are mutually exclusive." There is nothing here that negates works of faith, or excludes the extension of mercy at the point of some manifestation of faith.

Many brethren have been forced (?) to accept unscriptural practices by use of false dilemmas. We either must "cooperate" (defined as a collective action of churches) or we are "anti-cooperation" (against all types of working together). Of course these are by no means the only alternatives available. This is a false dilemma! One either rejects all Bible classes or he believes in "church adjuncts" in the form of "S.S. organizations." Not true! There are other alternatives. The "either-or" proposition is so grossly misused one would do well to check for other choices any time he is offered such limitations.

Even the clear-cut "either-or" offered by the Lord (Matt. 12:30) has been twisted to serve sectarianism. "He that is not for (the way we teach the Lord) is against the Lord." The grand statements of the Lord are dragged through church fusses like slogans at a political rally.

We are not suggesting that every one must study logic or rules of argumentation. It will be enough if we can encourage more independent thinking; with scripture searching as our background, and genuine desire to serve the Lord as our motive.