

August 15, 2021

The Sunday View

“Sir, we wish to see Jesus.” – John 12:21

Welcome Visitors!

You are our honored guests and we are pleased that you have chosen to visit us today. Our goal is to do everything according to God's word, including respecting its silence. This is a church of Christ; we are not a denomination, not part of anything larger than this local church and we have no earthly “headquarters.” The six elders oversee this work and, ultimately, we answer only to Christ. The comments you hear today are primarily aimed at our own members, as we examine Scripture and seek to be built up in our faith in Christ. If you don't understand something, please do not hesitate to ask one of the elders. We welcome and appreciate your comments and questions on any issue and especially if you see or hear anything that you feel does not correspond to God's word. We are here to serve; please help us do that.

Please fill out a visitor's card and put it in the collection plate at the entrance. Thank You

Young Adult Class — Starting Today, 9:30 AM, Room 17/18

This class is for young people that are out of high school and don't have any kids yet. Singles, couples (“20-somethings”).

Please contact Dave Byrd: dchbyrd@gmail.com; 916.220.9115

Rich Mowrer: themowrers@sbcglobal.net; 916.221.1084

Schedule

The Lord's Day

9:30 AM

Bible Classes for All Ages

Auditorium: Ephesians

Young Adult Class (begins 8/15)

Assembly: 10:30 AM

Livestream at 10:30 at <https://www.youtube.com/channel/UCLemwy2IYxrL7ZUGTiZTVqA>

Speaking today: David Posey

The Sum of the Gospel: Isaiah 53

Hebrews class today @ 2 PM at the building

Young People's Class

5 PM Every Sunday

Contact David Posey for information at (530) 558-5057

The middle school class is held once a month. Contact Dan Stegall for information at (818) 209-9810

Zoom Class: Mondays @ 7PM: The character of Moses

Contact Jack Horak @ jshorak98@gmail.com

Wednesday 7 PM @ Building

Ephesians: in Auditorium

Saturday Men's Breakfast

7 AM, second Saturday of the month.
Contact Tyler Wade @ tyler@ppldev.com

Information

Website & Online Presence

Visit our website at www.folsomchurch.com for updates and material on current and past classes, and recorded sermons and classes. You will also find a directory of churches on page one. If you are a member of the church here at Folsom, see one of the deacons or elders to inquire about access to the password -protected members section. Find us on Facebook at <https://www.facebook.com/folsomchurch>

Classes & Home Studies

We have classes for children from 18 months and up on Wednesday night at 7 PM. Please see the map in the hallway or ask any of the members which room is appropriate for you and/or your child. There are several Bible studies in progress on Sunday afternoon and evening. Check with David Posey if you have questions.

Restrooms

There are two sets of restrooms: one off the first hallway to the right of the lobby and another at the end of the first hallway to the left. Ask anyone and they'll be happy to point you in the right direction.

For Small Children

There is a special room for nursing mothers and a separate “cry room” at the rear of the auditorium. You enter them from the first hallway to the right, across from the restrooms.

View & Junior View

Be sure to pick up a copy of the View and Junior View; both are sent out weekly to our member list and hard copies are printed on Sundays and available in the foyer.

Prayer Requests & News Items

Send to David Posey at dpaulposey@mac.com
or text at 530-558-5057

Baptism in History

ED HARRELL, CHRISTIANITY MAGAZINE, DECEMBER, 1984

My reading of the New Testament makes very clear the meaning and intent of baptism—it was a “burial” that put one “into Christ” and resulted in the “remission of sins” (Romans 6:3–4; Acts 2:38). Of course, we should always be willing to examine our reading to see that it is not prejudiced. Recently I was rereading Kenneth

Scott Latourette’s massive *A History of Christianity* and found his discussion of New Testament baptism fascinating.

Latourette was a distinguished Yale historian and his multi-volume history is a classic. Near the beginning of his chapter on

“Admission, Worship, and Discipline in the Christian Community,” he wrote this passage: “As we have seen, admission to the Church was through baptism. In the first few decades of the Church, baptism might be administered on a simple profession of faith in Christ. Thus on the famous day of Pentecost, often regarded as the birthday of the Church, when about three thousand are reported to have been to the fellowship of the disciples, the injunction was to repent and be baptized in the name of Jesus Christ. Whether all were baptized on that day is not explicitly stated, but we hear of the Ethiopian Eunuch being baptized after only brief instruction and of a jailer at Philippi receiving the rite, with all that were in his house, on the very night in which he seems first to have heard of Christ, with the simple requirement of believing ‘in the Lord Jesus Christ.’ ... Baptism seems to have been by immersion, at least normally.”

That description of the practice of the early church reminds me of an experience I had while a Fellow at the Ecumenical Institute at St. John’s Abbey in Collegeville, Minnesota. This large

Benedictine Monastery has a beautiful modern church on its grounds and my family and I toured it shortly after we arrived. Immediately upon entering the building one encountered a set of steps which led down into a depressed area in the foyer with a fountain in it. The monk who guided us pointed out that this was the church’s baptismal fount. It had been placed in

the front of the building, he told us, because in the early days of the church baptism had been the means of entering the church. So it was, I nodded. The steps leading down to the fountain symbolized, he further explained, that baptism in the

early church had been a burial. Ah, so.

Both Latourette and my guide confirmed in me the conviction that our difficulty with many questions is not so much deciding what the New Testament says (and consequently what the New Testament Christians did) as it is in grasping the significance of those historical truths.

To say the least, such insights into baptism strongly challenge the fundamental Protestant teaching that man is justified by faith only. One can understand the historical dynamics which led the reformers to protest against the corrupted Catholic belief in justification by works, but the Protestant rebellion, like many revolutions, went much too far. A fair reading of the New Testament leads to the conclusion that first century Christians understood baptism to be a burial which preceded “the remission of sins” and provided entry “into Christ.”

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VBS (Rock Solid) Evidence: Archeology

The VBS evidence room this year focused on historical and archaeological evidence that supports the historicity of Acts, specifically Paul's conversion and missionary journeys. For textual evidence, we looked at the absence of contradictions in Acts. For historical evidence, we shared the importance of corroboration among people, places, and dates (ask your children how they remember PPD). For archeological evidence, we looked at the following, among other things.

Luke Was Wrong?

Acts 17:6: "...they began dragging Jason and some brethren before the city authorities..." (politarchs). For years, skeptics doubted Luke's use of the Greek work "politarchs" because there was no other evidence of the word.

Luke Was Right! (We knew all along.)

This rock was discovered in 1877, which silenced skeptics. British Museum Curator: "This large stone was built into a wall at Thessalonica. The inscription is important to New Testament scholars because it is one of the few stones that show the existence of the office of politarch in Acts 17:6,8."

Unknown God, Unknown Evidence?

Acts 17:22-23: "For while I was walking around, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.'" Besides the altar to the right, discovered in the 2nd century AD with the inscription "unknown god," there are many others discovered that corroborate Paul's/Luke's history. Also:

- Pausanias, who visited Athens between A.D. 143 and 159, saw such altars.
- Apollonius of Tyana, who was born at the time of Christ's birth and died in A.D. 98, spoke of Athens as the place "where altars are set up in honor even of unknown gods."

We drove home the point by having the children write a Christian message on a rock and leave it in a location of their choosing outside the church building. Who knows, in 50 years someone may find it and say, "Here's evidence of believers in 2021! Now, is EMMIE a person's name or an apocalyptic message?"



"Their Own Faith"

We often urge parents and their kids to remember that they must build their own faith. We say, "God has no grandchildren," and it's true. But what does that faith look like? Here are some thoughts that are valuable for all us, young and old.

"One's own faith is..."

...faith that is both internalized and externalized: a faith that is part of a student's inner thoughts and emotions, and is also externalized in choices and actions that reflect that faith commitment. It begins in baptism, the obedience of the the faith and death in Christ (Romans 1:5; 6:1ff.). Other behaviors include regular attendance in a church, prayer and Bible reading, service to others, and avoidance of participation in risk behaviors. In other words, sticky faith involves whole-person life integration. It also these characteristics:

- Faith that is both personal and communal: a faith that celebrates God's specific care for each person while always locating faith in the global and local community of the church.

- Faith that is both mature and maturing: a faith that shows marks of spiritual maturity but is also in the process of growth. We don't assume a high school senior or college freshman (or the teachers, for that matter) will have a completely "mature" faith. We are all growing (or should be).

- If we had to summarize the glue that creates sticky faith in two words, it would be **gospel** and **identity**. The "gospel," of course, is literally the "good news" of God's Kingdom plan of saving us and transforming us into Kingdom people through the death and resurrection of Jesus Christ.

- "Identity" is a bit harder to grasp. It's a mix of what we think about ourselves and what others think and portray to us about ourselves, which inevitably influences, if not determines, the choices we make and the way we relate to God and to others. Our identity development is a process – one that started when we took our first breath and will end when we take our last.