

View

“...Having the eyes of your heart enlightened...” *Ephesians 1:18*

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 five 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. Thank You

Schedule

The Lord's Day

9:30 – Classes

Auditorium: Deuteronomy

Room 13/14: Ruth

10:30 – Assembly

Speaking today: David Posey

2 PM Class at the Building

Room 13/14

Minor Prophets

5 PM (building)

"Gospel Preaching in the Early Church"

Weekly Young Adults Class

5 PM @ the Posey's

Tuesday, 10 AM

Ephesians: "Rich Kids"

Wednesday, 7 PM

Auditorium: Deuteronomy

Room 13/14: Ruth

Singing at the Folsom Care Center

3rd Sunday each month at 3:15 PM (see Grant Mulligan)

Men's Saturday Morning Meeting

7 AM, second Saturday of the month (see Tyler Wade)

Information

Children's Classes

We have classes for children from 18 months and up. 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.

Online

You can find copies of class material and archives of previous editions of the View and listen to sermons online at www.folsomchurch.com. Find us on Facebook at <https://www.facebook.com/folsomchurch>

View & Junior View

Be sure to pick up a copy of the View and Junior View; both are sent out weekly, plus there are some hard copies printed on Sundays.

“If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.”

I Corinthians 13:1-3

Preacher Training Files

BY ZACH MCGINNIS

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”

II Timothy 2:15

“Eighteen months,” I thought only a few days into 2019, “eighteen months of preacher training has come and gone.” I allowed my mind to wander back to the beginning of July 2017, when I first dipped my toe into the proverbial preaching pool. I was quite raw. I had so many expectations and notions about what was in store for me, and pretty much all of them turned out to be wrong. Preacher training, in several ways, has been a wild ride since day one and it’s not over yet. I want to take time to share some of the wisdom and insight into the world of preaching I’ve picked up along the way.

“You’re in the fishbowl now.” A common expression uttered by David and Randy, especially early on in my training. That’s not to say I was set to become an Olympic level swimmer, but rather that I had entered the public arena. At six feet four inches tall and by no means slightly built I was already hard to miss, but becoming a preacher exposed me, made me even more visible. It’s just something that naturally happens. You spend time in the pulpit, you start taking on more responsibilities and people generally will pay more attention to you. The pressure has subsided over time, or perhaps I’ve become accustomed to it. Whatever the case, coming to grips with this has helped mold and shape me over the past year and a half.

While it is important to understand that people tend to view preachers through a different lens, it is just as important to understand preaching should not be adjusted to satisfy the masses. The man himself can and should work towards building credibility and a good reputation within the church, but the man must not sacrifice the message to maintain popularity with the congregation. Some sermons will inevitably preach harder than others but cannot be conveniently left on the shelf. The personal life of a preacher needs to be above reproach, but if he’s not “stepping on toes” from time to time then he’s not fulfilling his purpose.

Preaching is a full time job. Growing up I always wondered what a preacher did with the six other days each week. Now I know. A new sermon takes a full week to prepare, not to mention the additional responsibilities he is charged with. On top of the amount of work it takes to prepare, the act of preaching itself is tiring. I never thought standing up and talking for roughly 30 minutes would ever take a toll on me physically, but it does. Every. Single. Time. It doesn’t matter if I’m preaching in front of 20 or 300, when the final “Amen” is said I am ready for a nap. My introverted tendencies probably don’t help with the energy drain either. Regardless of whether you preach once in a while or are fully employed as such, you are conscious of the rigorous preparation it demands.

Standing beside every preacher is an exceptional woman who helps him to accomplish all that’s required of him. Who you choose to marry is everything. As a younger man I spent a lot of time dating around, trying to figure out what characteristics I was looking for in a wife. I even came close to tying the knot on two separate occasions. Today I’m very happy to say those circumstances did not work out. Ever since I’ve entered

“The man himself can and should work towards building credibility and a good reputation within the church, but the man must not sacrifice the message to maintain popularity with the congregation.”

the preacher training program I’ve become much more selective when it comes to dating, more focused on finding inner beauty and depth in a prospective mate. After all, a preacher is only going to be as strong as his wife. He needs someone who can lovingly criticize him when the moment calls for it,

then turn around and offer him support and assurance in taxing times. It’s easy to look at the elders’ wives, as well as others in the church to see a blueprint for the woman I need in my life.

January is coming to a close and the homestretch of this program is coming into view. I’ve learned a lot, but there is infinitely more to learn. I have been inspired at times and I have certainly perspired many more times. I feel like I’ve tried so hard and come so far since July 2017, but I still have a long road to travel in terms of my expectations for myself. In the meantime, I will continue to strive to become a worker worthy of God’s approval, unashamed and undaunted. Please pray for me and pray for God’s word to continue to work in the lives of all who hear it and accept it as the sole means of finding eternal salvation.

THE CULTURE COLUMN

Culture's Influence

As we've pointed out many times, the primary responsibility for bringing up disciples rests squarely on the parents. There can be no logical or scriptural argument against this point. The church is not charged with "raising children in the instruction and discipline of the Lord" (Ephesians 6:4) — parents are explicitly charged to do just that.

However, the church has a vital interest in supporting parents in this effort and a church that does not take this task seriously can in no way be called a "loving" church. If a church fails to do everything in its power to grow the faith of young people, it will be counted with Sardis and Laodicea when Jesus renders judgment on it.

As a practical matter, a church that does not do everything possible to teach and influence the children who attend is bankrupting its future. The children of today are — or should be — the core of the church 15-20 years from now. And more importantly, if the leaders (elders, deacons, teachers) love the church, they will spare no effort in seeking to guide young people to discipleship in Christ.

There must be a sense of urgency about this. The most chilling words in the Old Testament, at least to parents and church leaders, is that classic statement found in Judges 2:10, "And there arose another generation after them who did not know the Lord or the work that he had done for Israel."

If you're familiar with the book of Judges you know that that generation was swallowed up by the culture. At any given time in the history of God's people, you'll find either conflict with the culture or accommodation to it. Judges 2:10 is telling us that the young people who grew up chose the culture over commitment to God.

What is the "culture"? Dr. John Marriot defines culture as "a comprehensive, shared set of largely subconscious assumptions and values of a group that are the product of both history and institutions, and which constitutes for them a social 'reality.' It is the space in which we live and move and have our being. As such, it has incredible power to shape the kind of people we are and what we accept as reasonable and moral."*

That last line is key: "...*what we accept as reasonable and moral.*" Paul warned the Romans to avoid the very real danger of being conformed to the world (Romans 12:1). Nearly everyone agrees, intellectually, with the premise that we must not allow the world to shape what we accept as reasonable and moral. We readily give lip service to that. Yet, what does it mean?

"If we are giving in to the dictates of culture in matters as easy to avoid as the kind of entertainment we choose, how will we stand against the even more serious threats to our faith, like scientism, ecumenicalism (all churches should co-exist) and selfism?"

I catch myself laughing at things that, when I stop and think about it, Jesus wouldn't dare laugh at. I hear a rank cuss word or God's name taken in vain and realize that though it still disgusts me, it doesn't affect me like it used to. I can also allow the culture to redefine materialism and worldliness so that I don't feel uncomfortable with what I buy. I can justify gratuitous violence in movies and video games by renaming it "harmless fiction." I can easily fall into the trap of using the culture, instead of the Bible's call for holiness, as a baseline for moral standards and feel secure if I stay just a bit to the right or left of that standard.

But is the moral standard of Christ fluid? Some act as if it is. We hear comments from Christians, in reference to a movie, "there was only *some* bad language, just a *few* sex scenes; it was R-rated "only" because of violence."

Are we listening to ourselves? I have felt, on occasion, when I preach on these issues, that people will nod with a silent "amen" when talking about the *principle* of "non-conformity." But when I turn to specifics, like those above, it's crickets.

Remember that Marriot's definition of culture ended with this: "it has incredible power to shape the kind of people we are and *what we accept as reasonable and moral.*" If we are giving in to the dictates of culture in matters as easy to avoid as the kind of entertainment we choose, how will we stand against the even more serious threats to our faith, like scientism, ecumenicalism ("all churches should co-exist") and selfism? If we keep moving the goal posts of our moral code to accommodate more and more questionable stuff, what's next? If we don't take the Bible's call to holiness seriously (see I Peter 1:15-16; Hebrews 12:14), then why should our children take the call to commitment to Christ seriously?

If we find it easy to justify questionable moral choices in what we are willing to subject our senses to — what we see and hear — isn't it likely that we'll find it increasingly easy to justify questionable spiritual choices? What we accept as "doctrine" or what is permissible in our worship become like clay in a potter's hand, subject to the potter's whim. And if our moral and spiritual choices begin to mirror the world's fluid standards, then what's the point of "church" and "discipleship"? Why would we expect our kids to hang in there if we have not — in specific terms — demonstrated that being a disciple of Christ is a radical, life-altering decision?

*A Recipe for Disaster: Four Ways Churches and Parents Prepare Individuals to Lose Their Faith and How They Can Instill a Faith That Endures