

# View

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

## PSA 33:18 –20

Behold, the eye of the LORD is on those who fear him, on those who hope in his steadfast love,  
that he may deliver their soul from death and keep them alive in famine.  
Our soul waits for the LORD; he is our help and our shield.

## 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 corre-

**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: How Jesus Teaches Us (The Gospel of Mark)**

**3 Rooms: 13/14 - 15/16 - 17 - Ladies' Teacher Training**

#### 10:30 - Assembly

Speaking today: Zach McGinnis

#### 2 PM Class

**Room 13/14 Minor Prophets**

#### 5 PM (building)

**Fruit of the Spirit**

#### 5 PM: Weekly Young Adult Class

**5PM @ Angie & Trey's home**

#### Tuesday, 10 AM

**This class will resume in the Fall**

#### Wednesday, 7 PM

**Auditorium: How Jesus Teaches Us (The Gospel of Mark)**

**3 Rooms: 13/14 -15/16 - 17 - Ladies' Teacher Training**

#### 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 Sunday 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.folsom.com](http://www.folsom.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.

## Disclaimer

*The opinions, interpretations and views that appear in the View are those of the author alone and do not necessarily represent the view of the elders or other members of the church of Christ at Folsom*

# Reckoning with God

Gary Henry

A well known Bible text says that “there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account” (Hb. 4:13). The thought conveyed by these words is as interesting as it is important.

Translators have variously handled the last part of the passage, the part which speaks of God as “Him to whom we must give account.” Consider these two versions: “him to whom we must explain all that we have done” (Taylor), and “him with whom we have to deal” (Phillips). Both Moffatt and the NEB have “with whom we have to reckon.” The familiar rendering in the KJV is “him with whom we have to do.” What does it mean to “have to do” with God?

The original language in this text is intriguing. The Greek may be literally translated “with whom (is) our account.” “Account” renders the noun *logos*, which in this instance means a computation or reckoning. Arndt & Gingrich comment that Heb. 4:13 speaks of our reckoning with God in His capacity as judge. When we speak of someone having to “face” a judge, we are not far from the thought of this text. To “face” a judge means to deal with him, to come to terms with the verdict he has a right to pronounce on one’s actions.

Actually, every person does “have to do” with God every day. Paul said to his audience of Athenian philosophers, “In Him we live and move and have our being” (Ac. 17:28). One may do little about it, one may refuse to acknowledge the fact, or even be unaware of it — but our Creator is nonetheless part of our lives every hour. He is the warp and woof of our existence, the very air we breathe. We can no more not have to do with God than a U.S. citizen can not have to do with the federal government. Given the reality of the situation, one can’t choose whether it will be that way, he can only choose whether he will “reckon” with the reality or not. The relationship is there, and even if one chooses not to “deal with it,” one has merely chosen a particular manner of dealing with it.

Modern man, of course, shrinks away from the concept of his accountability to God. Autonomy and independence — man assuming control of his own destiny and paying respect to no higher authority than himself — these are the ideas that are more congenial to the modern mind. “Disbelief” in God not infrequently stems from this reluctance to reckon with Him. As somebody has said, the atheist often can’t find God for the same reason the thief can’t find a policeman. The implications and consequences of “finding” God are not altogether what we wish them to be, so we evade the issue. But, in fact, God remains there to be reckoned with anyway!

Where an old-timer might say he had no “truck” with God, we would probably say that God is just not “relevant to our lifestyle.” Bill Gates, the wealthiest man in the country and one whose thinking is fairly typical of the culture, was asked in a recent interview whether he goes to church on Sunday. He replied that he does not because going to church is not efficient time management. But Gates, like many others, has left out of his calculations something that needs to be calculated upon very deliberately. Man can’t will himself out of the reality of a relationship to his Maker any more than he can will himself never to have been born. What is, is. The time is surely coming when every tongue will “confess that Jesus is Lord, to the glory of God the Father” (Phil. 2:11). The inevitable, immutable truth is that we are accountable to God. Our hearts and lives are completely transparent to Him. A day of “reckoning” hastens inexorably toward us, a day when we will have to deal with the Creator. The person who will ultimately be prepared to reckon with God at that time is the person who reckons with Him on a daily basis in the here and now. It takes honesty and courage to do that, to say the least.

---

## Behold Your God!

Bill Moseley

On the tableland of God’s inspired volume, the Bible, there is one book that has always to this writer risen as a towering monument to the greatness of God — the great prophecy of Isaiah. It is there — lofty, majestic, issuing great promises to the remnant under the Messiah, and at the same time threatening judgments to the enemies of Jehovah. It was this great prophet who called upon Judah to “behold your God!” (Isa. 40:9). Yet an ungrateful nation had rejected God, even as the world by and large has today. It is high time that people, especially those that are His, again begin to “behold our God.”

The prophet begins to show God’s greatness by setting beside Him the universe which He created. This is the God that “measured the waters in the hollow of his hand” (v. 12). He is the one who “meted out the heaven with the span” (ibid.). Here is a picture of God, holding forth the “span,” which was about nine inches, reaching from the tip of the thumb to the tip of the little finger of outstretched hand. When God made this world, it was almost as if was saying, “here is my span; my world shall be as this to me.” And so it was. He is pictured holding a vessel, and in it is the dust of the earth, and he knew every grain. The prophet shows us Judah’s God with a scale in his hand, weighing the very mountains! Truly, we serve no puny God!

Isaiah then shows man’s insignificance compared to this God. What man is there that is in a position to tell God

anything (v. 13)? There is not a one! When God set about His great creative work, to whom did He have to go for advice? Who had knowledge about this process that God did not have? Not a one. Here is a God possessed of omnipotence and need not ask advice of any man.

Every nation is subject to the decrees of God (v. 15). All through Old Testament history the nations were moved at the decree of God. If he decided to use them to achieve his purpose, they achieved it. If, because of their wickedness, God destroyed them, they sat there – immobile and impotent while the stroke of his fury reduced them to nothing. Truly, the nations are "as a drop of a bucket" compared to him. All the earth and all that it contains is not sufficient to give Him what He truly deserves. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (v. 16). If every cedar was hewn down from Lebanon; if every beast was brought as a sacrifice, they would still far short of a truly sufficient sacrifice. And so in His mercy, God allows man to make the sacrifices that he can make – and God will accept them if they are what he has asked for.

God is far superior to the idol-gods of man (v. 18f). Their gods of sticks and stones, yea even of gold and silver, are nothing compared to Him. The workman may make them, but when they are finished, there they sit – they "shall not be moved" (v. 20). Whatever idol; whatever "god" a man may have will not benefit him. They are merely the work of men's hands and will be destroyed.

And so, "have ye not known? have ye not heard ...?" (vv. 21, 28). Here is a God that never wearies; never grows faint, and will bear those up who will worship and serve Him as the God of the universe. He "hath given power to the faint" (v. 29), to the extent that they "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (v. 31). This is probably an allusion to the joyous times when the captive nation would return from bondage of Babylon. But can we not enjoy this promise today? As we seek to leave one day what Ronald Reagan once called "the surly bond of earth" and "touch the face of God," do we not realize what a God we have at our disposal?

Yes, "Judah, behold your God!" But also to God's people today, "behold your God!" Serve him; worship him and enjoy his blessings. Fail to recognize his greatness at your own risk and eternal peril.

---

## Give Him Your Best

Bubba Garner

If we're not careful, the passage of time can turn that which is special into that which is ordinary and common-

place. Once we have been engaged in some activity for a lengthy period, we often grow accustomed to doing mediocre work—whether it be at school, on the job, or even in our hobbies and other areas of interest. We do the bare minimum, just enough to get by, barely sufficient for the task, and even that much is done without our full intensity. Can you imagine if everyone worked this way? What if brain surgeons and airplane mechanics approached their daily activities with the spirit of levity with which we often approach our own responsibilities?

Solomon said, "whatever your hands find to do, do it with all your might" (Eccl. 9:10). He speaks to the need of giving our best and our all no matter what we are doing as this not only gives us a greater sense of accomplishment, but also finds favor with God. We must not allow the worship service to become some customary event in which we simply "go through the motions." We should have the same genuineness and sacredness that the disciples had the first time they ever met on the Lord's day and the first time they ever observed the Lord's Supper.

The Lord rebuked the priests of the Old Law because they offered the lame, blind, and sick for sacrifice, that which they would never offer to the governor. Not only that, they were complaining about what little they did offer by saying, "my, how tiresome it is!" (Malachi 1:8, 13). The Lord told them that He would rather have no sacrifice at all than for them to pollute and defile His altar with substandard ones. "Oh that there were one among you who would shut the gates, that you might not uselessly kindle fire on My altar!" (Malachi 1:10).

I shudder to think that this might be a picture of what we are offering. What service do we render when we don't make preparation for the period of worship by getting sufficient rest, preparing for Bible class, having readiness of mind? What great sacrifice do we make when we spend more on Sunday dinner than we do on the Sunday contribution? He gave the best of heaven and deserves the best of what we have to offer in return. This is true no matter how long you have been a Christian and regardless of how many times you have taken the Lord's Supper. Just as His care for us is ageless, our devotion to Him ought not to dim or tarnish with the passage of time.

I wonder if the Lord would rather we "shut the gates" of worship than to continue giving Him second-rate service. Give Him your best today; give Him your life, give Him your soul, give Him your all.



Read your Bible  
daily