

View

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

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

Rom 8:28

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 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: The Gospel

10:30 - Assembly

Speaking today: Zach McGinnis

2 PM Class at the building

Room 13/14 Minor Prophets

5 PM (building)

Proverbs

Weekly Young Adult Class

5PM @ Jeff & Sara's home

Tuesday, 10 AM Class

At the building

Wednesday, 7 PM

Auditorium: The Gospel

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. 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.

Does God's Grace Exclude Doctrinal Errors?

David Smelser

Some are asserting that there is sufficient latitude in the grace of God to accommodate the various aberrations found in the numerous groups considered a part of the Restoration Movement, and this on the premise that God's grace pardons doctrinal error. But when we study God's pattern for our service, the epistles, we learn that such conclusion is unwarranted.

Paul was a recipient of grace and taught of God's magnificence in it, yet one of his most emphatic censures concerns the dissemination of doctrinal error. As an example, he castigates Hymenaeus and Philetus, and their belief that the resurrection was already past (2 Tim. 2:15-18). This is decidedly doctrinal, not moral. Yet, Paul, the Spirit's chief exponent of salvation by grace, would not tolerate the corruptive influence of such upsetting ideas. And any concept tolerating the advocates of corruptive error, simply because they have been baptized into Christ, does not square with the necessity for sound doctrine and speech laid upon us in 1 and 2 Timothy and Titus. How can we tolerate what God does not?

In an attempt to lessen the menace of equally significant doctrinal error, some, as Ketcherside, even have distinguished between gospel and doctrine. To them, the gospel is constituted only of truths as to the identity and function of Christ, and how we are brought into grace; doctrine has to do only with the beliefs and service of those who have been saved by grace. Then in a classic example of arbitrary and non sequitur reasoning, we are told that "gospel" error is significant and damning, while "doctrinal" errors are not especially so.

But that comprehended in the term, "the gospel," is not so restricted as thus imagined. For, in the gospel is revealed God's righteousness (Rom. 1: 16-17). In this revealed scheme of righteousness there is instruction to the end that, through Christ, righteousness is both imputed and retained by our conditional submission and continued service. All this being classified as God's righteousness (Rom. 10: 1-4; 6:19), and that being contained in the gospel (good news), all of this instruction must be included in the gospel. It is the totality of the message that is good news, not just a few of its wonderful facts.

To see further the contrast between Paul and some brethren in their permissive ideas about doctrinal error, Paul did not say of Hymenaeus and Philetus,

"These are brethren whom we love and who are saved by grace in Christ, and since there is no condemnation in Christ, their error need not be condemned or stand in the way of fellowship." (Admittedly, some within the purview of these remarks would be more subtle.) He did indicate that Hymenaeus and Philetus continued not among those whom the Lord knew as his and labeled their doctrine, "unrighteousness" (2 Tim. 2:19); it was opposed to the righteousness of God, that contained in the gospel.

Why should not theistic evolution, premillennialism, and institutionalism be considered just as insidious and corruptive of God's order today, and call for the same kind of response seen in Paul? I know the gospel teaches salvation by grace: justification imputed as a gift through faith, or utter yieldedness and trust. But I do not know of a single passage in the gospel that tells me to overlook the corrupting errors of someone because he is genial, was at one time saved by grace, and still accepts the fact of Christ's deity.

But I have seen some flawed ratiocination to that end, dividing truth into (1) that which brings us by grace into Christ, and (2) that which sustains us there. That is all right as an observation, but not as a basis for a creed of permissiveness that seems to make moral degeneracy the only part of sustaining truth which should prompt a disruption of fellowship. The inference would be that the day and frequency of the Lord's supper, the kind of music in worship, and the type of organizational function utilized by churches, would all lack temporal relevance and eternal consequence, and that all variations should be tolerated.

I hope this is not the conclusion of very many, but any principle that would make those things pertinent to fellowship would be fatal to what they have concluded about whom they have fellowship in Christ with on the basis of justification by faith. Such is really only an application of Ketcherside's creedal distinction between gospel and doctrine, just using more careful terminology to refer to what is distinguished.

It would be better to divide error into that which is inconsequential regarding action, and that which precipitates disobedience and unfaithfulness. Using salvation by grace to soft-pedal the significance of doctrinal error that has to do with action is a fallacy. While thinking principally of grace, of what God has done, such ones appear to have neglected the concept of God's sovereignty; his right to require specific service and the necessity of our giving it. It has been well observed that one truth isolated from others becomes perversion. So, it is here, for being

saved by grace does not diminish our loyalty to God and his word one whit. Having been saved from sin on God's terms, the gospel of grace only provides for our lapses and inadequacies, not for continued intractability or incredulity. No, God has not required perfection in his children, save in the matter love (agape, Mt. 5:44-48), but he has required faithfulness (Rev. 2:10; 2 Cor. 4:2; Rev. 17:14), that is, reliability, trustworthiness. Justifying behavior which the word of Christ does not justify, and that is what one does when he accepts a practitioner of error as just, makes one not a trustworthy servant of Christ, and thus unfaithful. Being unfaithful to what God has declared, how can one lay claim to trusting God, or being justified by faith?

It is true that some have at times shown an unholy rancor toward their brethren, and have evinced anger at any disagreement with themselves. Some have been too ready to break ties with others pettishly, unnecessarily, impetuously and precipitately. Such in their smallness have desecrated fellowship for the most trivial of matters, even when a differing idea had nothing to do with essential conduct. But repudiation of such must not vitiate the loyalty Jesus Christ is due, and cause us to tolerate that which is intolerable to his revelation. Such toleration will produce a doctrinally emasculated brotherhood, standing for almost nothing. The resulting lack of militance will further lessen respect for the authority of revelation, and consequently lessen ardor for converting sectarians who are not following it, and man's being saved by grace will suffer an immense reversal as far as its incidence is concerned.

Brethren are going to continue to differ. Where those differences are of personal application, and not corruptive of collective service, nor disruptive of our common faith and hope, let us be longsuffering and forbearing. But let us continue to try the spirits. And where the influence of a man or doctrine is sinister and the error malignant, let us stand with the word as a sword unsheathed. No, the answer to the divisiveness of hypersensitive implacability and spiritual paranoia is not permissive tolerance of doctrinal error which is inimical to working righteousness (Acts 10:35).

Truth Magazine, August 1, 1974

A Few Make History

Robert Turner

Some brethren assume the continuity of a faithful, visible, functioning church, from the first Pentecost

after Christ's resurrection until now. It must be "assumed" — it can not be proven — nor do I believe either is essential. But on that assumption, there is a "necessary inference" that should shake us up a bit.

If there has always been a "faithful few" it is because there has always been a few who acted independently of the majority — who thought for themselves — who refused to go along with the elders or the preacher "for the sake of peace." History is filled with proof of continual change which constituted apostasy from the divinely ordained standard. Such changes (we do not refer to changes of no scriptural consequences) had to be resisted — by people who knew the difference in essentials and non-essentials, and who refused to accept as a matter of faith or standard for fellowship anything for which there was no divine authority.

In every generation there had to be a few who endured the name "Anti" or its equivalent, and went about the business of maintaining a small (minority) scriptural church regardless of how this affected their secular business and social relations.

The key was, of course, independent Bible study, which directed dedication to Christ rather than to the "party" or popular opinion. The faithful few knew both who and what they believed (2 Tim. 1:12-14), and on this basis they both spoke and acted (2 Cor. 4:13). They had convictions — vital, personal, motivating convictions.

But the folk today who rest their hope upon party affiliation, and seem most anxious to assume the historic continuity of such a party; are often the least informed, and less likely to have strong convictions based upon independent Bible study.

Had you lived in the "dark ages," would you have been among the "faithful few"? We all like to think that we would have been; but the truth can be read in our present day record. Do we stand with the "faithful few" today, regardless of consequences?



Read your Bible daily

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Tim 2:15 KJV