

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

Romans 4:21-22

"[Abraham was] fully convinced that God was able to do what he had promised. That is why his faith was counted to him as righteousness."

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 AM – Classes

Auditorium: The Gospel

Room 13/14: Jesus in the Gospel of John

Room 17 – Young Adults Class (18-29)

10:30 AM – Assembly

Speaking today: David Posey

2 PM Class at the Building

Hebrews

Room 13/14

5 PM (building)

Proverbs

Weekly Young Adults Class

Class at Posey's: 5 PM

Tuesday Class: 10 AM at the Building

I Thessalonians

Wednesday, 7 PM

Auditorium: The Gospel

13/14: Jesus in the Gospel of John

Men's Saturday Morning Meeting

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

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>

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.

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.

Before you call someone a “Pharisee”...

BY DAVID POSEY

Years ago, a daughter of one of my best friends left the church and accused members of churches of Christ of being “Pharisees.” I asked her: “so, what is a Pharisee?” She stumbled around a bit and finally said, “I’ll have to get back to you on that.” She never did.

That is so typical. Among the many pejorative bullets fired at Christians these days calling someone a “Pharisee” has to be one of the most frequent — and tiring — because hardly anyone who has said that actually knows what a Pharisee is. (By the way, not all Pharisees were terrible people, though clearly, the use of that term to describe a Christian is meant as a severe criticism).

So what is a Pharisee? Originally, they were a small group that banded together to restore the

Law, the observance of which had begun to fade under the influence of the Greek culture. It was a kind of a “get back to the Bible” movement. They were the “very conservative” members of the Jewish community. Eventually, this movement turned into a religion itself that bore little resemblance to God’s original plan for Israel. Those who took this to an extreme were the ones who are consistently criticized by Jesus in the gospels. “Phariseeism” refers to the scrupulous adherence to legalistic traditions, not to the strict observance of law, which God has always demanded.

They were not a monolithic group all believing or acting in concert with each other. In fact, there were at least seven primary rabbinic schools of thought ranging from more conservative to more liberal. Technically, then, if you should be called a Pharisee, you could simply respond by saying, “which of the seven types of Pharisee are you referring to?”

In reality, those who call you a Pharisee are saying that you are *too* religious, *too* strict, and “holier-than-thou.” But if they know who the “bad” Pharisees were, then they are also accusing you of hypocrisy, arrogance and unrighteous judgment.

In Matthew 23, Jesus engages in the most stinging indictment of a religious group that you’ll find in the Bible. He condemns the scribes and Pharisees with words that are unmistakably harsh; in fact, he calls them “children of hell” (v. 15). But why? It’s not because they tried hard to keep the law. Notice v. 2-3, where he says,

The scribes and the Pharisees sit on Moses’ seat, so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.

The last line — “they preach but do not practice” — is the real indictment. Again, Jesus does not condemn them because they are dedicated to keeping the law, even the tiniest tenets of the law. In v. 23 he says,

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

If you feel you need to put a percentage of your income in the collection plate that even includes the spices on your shelf, Jesus is fine with that. What

he’s not fine with is thinking that kind of detail exempts you from the bigger issues: justice and mercy and faithfulness.

Reading through Matthew 23, you’ll find that if you call someone a Pharisee, you are

leveling several serious charges against them. Here are a few:

1. He binds law on others but doesn’t do it himself [v. 4]
2. He does virtually everything to get the attention of others [vv. 5-7]
3. He is a stumbling block, preventing people from coming to Christ [v. 13]
4. The people he converts become “children of hell,” even worse than they are [v. 15]
5. They purposely warp the scriptures to say what they want them to say [v. 16]
6. They rarely, if ever, show any concern for others (v. 23).
7. They focus on how they look, are arrogant and think they are the “spiritual ones”; but they are corrupt inside [v. 25-28]

If you call someone a Pharisee you are implying that he is all of these things. And worst of all, you are saying this (v. 33):

You serpents, you brood of vipers, how are you to escape being sentenced to hell?

I believe, when my best friends’ daughter said that we are Pharisees, she wouldn’t go that far. In fact, I don’t think she even believed in hell. But those of us who know, or should know, the characteristics of the “bad” Pharisees and still level that charge, are judges who had better make sure they are not doing the very thing they are accusing others of doing. Ironically, those who call others “Pharisees” will almost always quote Matthew 7:1 as well (“judge not that you be not judged”).

There are people in churches who come dangerously close to imitating first century Pharisees. But, if you’re ever tempted to call someone a “Pharisee,” it behooves you to think twice about the accusations and then think about that common proverb: “Physician, heal yourself.”

“If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.”

John 15:19

From Cultural Translator (11/1/2019)

Gen Z's Jesus

What it is: According to Barna, once the rising generation of evangelicals leaves the Church, they, unlike previous generations, are unlikely to return.

Why it's theological: Gen Z seems to be losing their religion for several reasons, including the growing relationship between evangelicalism and politics, as well as their desire to apply Christianity to issues their parents often disagree with them on, like gun control, the environment, healthcare, and social justice. In short, today's teens are finding it harder to integrate the faith being passed down to them with their burgeoning social and political stances. If your teens are questioning everything, or interpreting Scripture in ways that seem foreign to you, don't be afraid. What they're doing is very natural and healthy. As parents, our job is to help them move from merely deconstructing Christianity and into reconstructing a more holistic, vibrant understanding of faith that sees all of these issues through the Jesus lens.

“Ok, Boomer”

What it is: If you've been the unfortunate recipient of an “Ok, Boomer” clapback from a teenager recently, you're not alone. It's been trending. And it holds much more meaning than the “whatever”s of generations past.

Why you need to understand it: Tired of being derogatorily called “snowflakes” and told how awful Millennials and Gen Zers are, young people have taken to responding “Ok, Boomer” any time someone says something they perceive to be condescending, intolerant, ignorant, entitled, resistant to change, or just out of touch. There are now memes, merch, TikToks, and even a song with the phrase because it so effortlessly encapsulates their frustration at being looked down on and blamed by a generation they see as making choices that “are hurting us and our future.” Rather than reacting to it, it's an opportunity for older generations to stop generalizing and begin seeing things from their perspective in order to work together toward generational understanding, not generational war.

Jesus Is King

In case you somehow missed it, Kanye *finally* released his much-anticipated and long-delayed ninth album, *Jesus Is King*, to much controversy. No surprise there as that's arguably been his MO for most of his career, but this time it's because it's a gospel album with no

profanity. Truly, both the music world and the Christian world have been in a veritable tizzy trying to make sense of his new faith, sound, direction, and message. As interesting as it might be to debate whether the “I Am a God” singer is now saved or if he's simply using Jesus to make a buck, it's most likely a serious question on most music-loving teenagers' minds. *Is he a Christian?* If so, does that mean I can listen to all his music? Does that mean it's ok to cuss or to look at stuff online that he's admitted to looking at? A whole slew of questions can stem from wondering about his faith. And—surprise!—this is a perfect opportunity to join the conversation.

But it won't be easy. As evidenced by the myriad articles pondering his genuineness, his actions, his sins, his past, and his theology, there are no clear-cut answers. But that's why (1) It's imperative that we do in fact start the conversation with our teens; (2) We keep it an open dialogue; and (3) We ask good questions. For example, if your teen asks, “Is Kanye a Christian?” ask

them, “What does it mean to be a Christian?” and let them wrestle it out (while reminding them it's not our role to judge the hearts of our fellow men, that's ultimately up to God). If you're brave enough, you can ask them, “What version of Christianity is Kanye spreading? Does it look like Jesus? Why or why not?” Continue to ask other guiding questions and even help point them in the right direction.

Besides being more impactful than simply responding with “yes” or “no,” this will inevitably springboard into other important topics, which may not have ever popped up otherwise. And it's a great opportunity to teach our children to weigh everything—including culture, including their favorite artists—against the standard of Christ Himself.

[I've looked at all the lyrics on all of the songs on this album. I do not agree with all of the things Kanye says on this album but I agree with the advice given above. I've talked to some about this and the first response is, “yeah, but he's (fill in the blank, from “doing it for the money” to “get attention” etc).” Any or all of that may be true but I don't feel we should judge him on his past or on appearances [John 7:24]. I'm reminded that the gospel, even when preached by people with evil motives, can make an impact (Philippians 1:18). Maybe this album will at least get some young people to think about Jesus in a different way than they have in the past. And maybe that'll open a door for us to teach the true gospel. If so, isn't that a good thing? *dp*]