

"...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 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. Thank You

Schedule

The Lord's Day

9:30 AM – Classes

Auditorium: Fellowship

Room 13/14: Jesus in the Gospel of John (cont'd)

Room 17 – Young Adults Class (18-29)

10:30 AM – Assembly

Speaking today: David Posey

"Blest Be the Tie that Binds"
Romans 16

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

"Abounding Love"

The Love of God, our Motive for Loving Others

Wednesday, 7 PM

Auditorium: Fellowship

Room 13/14: Jesus in the Gospel of John (cont'd)

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.

"Our churches are filled with Christians who are idling in intellectual neutral. As Christians, their minds are going to waste. One result of this is an immature, superficial faith. People who simply ride the roller coaster of emotional experience are cheating themselves out of a deeper and richer Christian faith by neglecting the intellectual side of that faith."

William Lane Craig

"How do I know the accounts of the resurrection are factual?"

There are many ways to approach this question. One is simply to read the accounts of the resurrection in the gospels. Most of us are probably satisfied with that, especially when we add Paul's extensive treatment of the resurrection in I Corinthians 15.

Of course, many people in the world are skeptical about something as unique as a resurrection of Jesus. The following is a NT scholar's definition of six "Indications of Authenticity" to determine the historicity of specific sayings or events in Jesus' life. The fact that there are thousands of manuscripts goes to reliability — we can be reasonably sure that we have the exact words written originally by the authors. Of the approximately 138,000 words in the New Testament only about 1,400 remain in doubt. But, that doesn't prove that what these documents say is true.

Dr. William Lane Craig defines six criteria that help us in knowing whether statements are true. Let's apply them to the biggest event surrounding the person of Jesus: his resurrection (if you're reading online, the words in red lead to links of either biblical texts or articles).

(1) "Historical congruence: Situation (from here on, "S") fits in with known historical facts concerning the context in which S is said to have occurred."

If details of an event line up with what we know about the culture at that time, then that event is more likely to be historical. The Gospel accounts of Jesus' burial align perfectly with the **burial practices in the first century**, such as his body being wrapped in linen and his body being prepared with various oils and spices.

(2) "Independent, early attestation: S appears in multiple sources which are near to the time at which S is alleged to have occurred and which depend neither upon each other nor a common source."

The more early, independent sources you have for an event the more likely it is to be historical. If you agree with the scholarly majority today, Mark was written first and was used as a source by Matthew and Luke. So Mark and John are independent sources. Content found in Matthew's account (M) or Luke's account (L) but not in Mark's account is considered to be from a separate source (obviously if you don't think the Gospels copied from one another then they are all separate sources). Finally, Paul's account in **1 Corinthians 15:3-8** is also independent. All five sources were written in the first century. At worst we have three independent sources (Mark, John, and Paul) and at best we have five (Matthew, Mark, Luke, John, and Paul).

(3) "Embarrassment: S is awkward or counter-productive for the persons who serve as the source of information for S."

Accounts that include embarrassing details are more likely to be historical since they are less likely to be made up. One of the more obvious examples is that no one actually witnessed the resurrection take place; people only witnessed Jesus alive afterwards. Also, not all of the disciples first believed in the resurrection. If the resurrection was made up, why include that "some doubted" (**Matthew 28:17**).

(4) "Dissimilarity: S is unlike antecedent Jewish thought-forms and/or unlike subsequent Christian thought-forms."

If a saying or event is completely different from Jewish beliefs during Jesus' life or Christian beliefs after Jesus' life, then it's less likely to be copied from other beliefs. Jesus' resurrection itself was something that was radically dissimilar to the beliefs of Judaism. The Jewish people believed that the resurrection included all people at the end of time (**Isaiah 26:9**; **Ezekiel 37**; **Daniel 12:2**). This perhaps explains why the disciples were so lost when Jesus predicted his individual resurrection (**Mark 8:32**).

(5) "Semitisms: traces in the narrative of Aramaic or Hebrew linguistic forms."

Traces of Aramaic point towards historicity since they go back to the original words that Jesus spoke. Interestingly enough, there is one semitism in John's resurrection account where Mary calls Jesus "Rabboni," which is "Teacher" in Aramaic (**John 20:16**).

(6) "Coherence: S is consistent with already established facts about Jesus."

If a saying or event coheres with facts that we know about Jesus, then it's more likely to be historical. Details like Joseph of Arimathea asking Pilate for the body and Roman soldiers guarding the tomb coheres with the fact of Jesus' crucifixion. Other small details include that Jesus came from Nazareth (**Mark 16:6**) and was a rabbi (**John 20:16**).

Sharing the Evidence

In summary, all six indications of authenticity are abundantly present in the resurrection accounts, thus pointing to the historicity of Jesus' resurrection. So how do we share this information with others?

These criteria can be shared with those who don't think that the Gospels are historically reliable in the slightest. When discussing them with a skeptic, there are two things you should mention. First, New Testament scholars use these criteria regardless of their religious background. Second, when using these criteria, you aren't presupposing the inspiration or reliability of the Gospels. Instead, you are treating the Gospels like any other ancient document.

This kind of evidence can go a long way when discussing the Resurrection with others.

See <https://clearlens.org/6-signs-of-historical-reliability-in-the-resurrection-accounts/>

William Lane Craig, PhD, the University of Birmingham (England) is Research Professor of Philosophy at Talbot School of Theology and Professor of Philosophy at Houston Baptist University.

Quote

"...it's shocking to me how much of Jesus' life can be established, including his radical personal claims, his crucifixion, his burial in a tomb, the discovery of his empty tomb, his post-mortem appearances, and his disciples' coming to believe suddenly and sincerely that God had raised him from the dead... We therefore have quite solid reasons for believing in Christ on the basis of the historical facts preserved about him in the Gospels."

From Cultural Translator

December 13, 2019

Bitmoji...Enhanced

What it is: Starting Dec. 18, Snapchat users will be able to edit their faces into videos and GIFs with a new feature called Cameos.

Why it's cringey: It's deepfake technology for the masses, allowing users to overlay their faces on videos, like cat GIFs and Bitmojis. Deepfake capability comes with a lot of skepticism because of how difficult it is to detect, making truth even harder to discern. As one writer at TechCrunch put it, "Deepfakes can be used as powerful weapons of misinformation or abuse. But by offering only innocuous clips rather than statements from politicians or pornography, Snapchat could turn the tech into a comedic medium." Take a moment to show the new feature to your teens and get their reactions. Do they think it will be fun? Cringey? Weird? Will they use it? Could it be desensitizing them to the more serious ramifications of the tech?

YouTube

Pew has compiled 10 interesting facts about how Americans use YouTube, and the data is revealing. While 28% of those surveyed say that they get news on YouTube, two-thirds also said they occasionally recognize that content on the platform is false, distorted, or disturbing. That means that teens (and adults, too) are getting information from a platform they *know* is unregulated and a source of bad information. While YouTube is trying to take a firmer stance to regulate harassment and protect younger viewers, they're also alienating a big segment of their audience with their new policies.

Uber stats: not good news

Rideshare app Uber has [voluntarily released](#) a safety report with data from its riders over the past two years, and the stats are grim. Between 2017 and 2018, Uber riders and drivers experienced an average of 8 sexual assaults per day. Most of those assaulted were women, and only 7% were drivers. Homicides and battery assaults also occurred on Uber rides. Uber's CEO encouraged its customers to remember that there were over 2 billion Uber rides during the last two years, which means having something bad happen on an Uber ride is perhaps not as likely as it appears. The problem, the CEO emphasized, is with human nature. If your teen uses ride-sharing apps, have an honest talk with them about the risks they perceive versus the reality of what could happen on a rideshare.

Instagram Face

...continues to give teens and young adults a warped perception of what they should look like. *New Yorker* staff writer Jia Tolentino asked top cosmetic surgeons about plastic surgery trends for young people that are borne out of social media. It boils down to flesh-and-blood

human beings trying to maintain an in-real-life look that mimics how they appear in Snapchat filters and Facetune tweaks. When an app shows you how much "better" you could look with a little nip or tuck, it becomes impossible to unsee it when you look in a regular mirror. (Note: This is true for everyone, not just teens!) Remember that if your teen is bemoaning their appearance and begging for a surgical update or lip fillers, they are surely not alone. What they need is more than patronizing reassurance, but a listening ear.

Masculinity

Marketing firm Whistle has issued a report on Gen Z's evolving definitions of "masculinity." Two-thirds of young men say that gaming is a "core component" of who they are as people. And 93% of Gen Z males say that being smart is an important part of being a masculine. Nearly 70% of those surveyed say that being the primary caregiver for their children is perfectly acceptable for a man, and 64% would be fine with being married to a woman who is the primary income earner for their family. Men 13-17 were much more likely to want to share their emotions than those in the 20-24 age bracket. Keep these evolving statistics in mind with your teens as you talk about what their futures will look like.

Jesus, a video game?

A new video game will portray the life of Jesus, allowing players to—not joking—actively resist the devil during gameplay. It's called *I Am Jesus Christ*, and it will be available on online gaming platform Steam. Surprisingly, this isn't the first video game to come up with this idea, and it probably won't be the last. Lots of gamers jumped on board to make the game into a meme, in ways ranging from hilarious to woefully sacrilegious. How should Jesus be portrayed? Are there limits to how we should engage with this kind of content? It's a conversation worth having with your teen.

Quote

"We are in constant danger of being not actors in the drama of our own lives but reactors. The fragmentary nature of our experience shatters us into fragments. Instead of being whole, most of the time we are in pieces, and we see the world in pieces, full of darkness at one moment and full of light the next. It is in Jesus, of course, and in the people whose lives have been deeply touched by Jesus, and in ourselves at those moments when we also are deeply touched by him, that we see another way of being human in this world, which is the way of wholeness."

—**Frederick Buechner**, *The Longing for Home: Reflections at Midlife*