

“Sir, we wish to see Jesus.” — John 12:21

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

Room 17 – Young Adults Class (18-29)

10:30 AM Assembly

Speaking today: David Posey

Where Are You Standing?

2 PM Class at the Building

James (Room 13/14)

5 PM (building)

Sermon On The Mount

Weekly Young Adults Class

Class at Posey's: 5 PM

Tuesday 10 AM

"Bearing Fruit 101"

Wednesday, 7 PM

Auditorium: Fellowship

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

Room 17 – Young Adults Class (18-29)

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>

Classes & Home Studies

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.

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.” *1 John 2:15-17*

Critical Theory

If you are concerned about what is behind much of what is being taught to your children today, even in the lower grades, but especially in some universities, you need to become familiar with this philosophy. On page 3 is an excerpt from an article by two university professors.

Media Discernment

What it is: Each year, the Super Bowl is an obvious reminder that there are tons of ideas being subtly propagated through the media, including and perhaps especially through advertisements. Here are [some great questions](#) to teach young people to ask whenever they engage culture.

Why it's helpful: As we disciple the next generation, our goal should not be to make them mindless

automatons who simply follow the rules we give them. Basically, rather than teaching them *what* to think, we should train them *how* to think for themselves. The questions gently teach children and teenagers to see beyond flashy images and emotional tugs to what's beneath without us doing it for them. Though the questions are geared specifically toward ads, they can be adapted to fit any cultural artifact at hand. So the next time you're watching TV together and come across something questionable, begin asking them these questions and see what follows!

Teens Tuning Out?

When social media is too much, many teens are tuning out. A reporter at *The Wall Street Journal* is doing a national “teen listening” tour, and she's finding many high schoolers who openly admit to taking extended breaks from sharing apps. A survey quoted in this article found that 60% of teens have voluntarily gone silent on social media apps for periods of time, and that plenty of their peers are still opting out of social media entirely. This article is a great jumping off point to start a conversation with your teen about how social media impacts their mental health and how they judge when they need to take a break.

Politics

Breaking news: Twitter Democrats differ in their views from Democrats not on Twitter. OK, maybe this isn't

exactly surprising, but Pew finally has research to back up the chasm of ideology that exists between the voices your teen is probably hearing on Twitter and the more moderate, older crowd of people who have been active in politics for years. Regardless of your political views, this study is concrete evidence that the internet is not real life—and that there's a whole world of vast, rich viewpoints to discover outside of the social media echo chambers.

Generational Divide

A story coming out of a small town in Minnesota has shocked and dismayed some Christians. According to reports in local news outlets, a church was told that their doors would be temporarily closed in an effort to “revitalize” the church. The “revitalization” effort was to be helmed by a young [preacher] and his family, and the denomination made clear that their mission would be to attract a younger body of believers. (Most of the current congregants at Cottage Grove are over the age of 55.)

When national news outlets investigated, they found what they termed a “more complicated” reality—the denomination now claims

that they never planned on kicking older congregants to the curb and that there were always plans to include them in whatever comes next for the church. No matter what the intention was, it's certain that the existing congregation is now reeling and hurt by whatever was conveyed, and it's unclear how the church will move forward.

...the story is worth talking about around the dinner table. The generational divides between Christians appear to be getting wider than ever, as differing preferences in worship, evangelism styles, and political views become more and more apparent. The very idea that a church would possibly not be worth preserving because its congregants were getting on in years is something deeply tragic, no matter the circumstance. Make sure your teen understands the value that older people add to church communities, and consider seeking out older people in church to thank them for their presence as a family exercise.

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A Source of "Wokeness"*

Critical Theory and Christianity

I grew up in the shadow of the threat of communism, as practiced in the USSR. As a kid, I watched Nikita Khrushchev on TV yelling "we will bury you!!" – he was talking about us – the United States. And, like the US, they had the bombs that could bury just about everybody. Communism was a form of socialism, the product of Karl Marx who, with Friedrich Engels, wrote "The Communist Manifesto" in 1848. Those of us who have seen the results of communism and extreme socialism over the the past 60-70 would never imagine that we would see political figures actually promoting this brand; it's mind-boggling to us, but it's getting a foothold here in America. It's called "critical theory" and it has already had a huge impact on our culture.

The genesis of critical theory dates back to 1923 when Marxist scholar Carl Grünberg founded the Frankfurt School, a group of scholars who began a philosophical and sociological movement that has spread across many universities around the world. The scholars are known for their brand of a culturally focused neo-Marxist theory – a rethinking of classical Marxism– that has far-reaching effects in the fields of sociology, cultural studies, and media studies. The short article below, with a link to the full text, helps to explain how this ideology has crept into our culture and influenced much of the teaching coming out of our schools and colleges. It also helps explain disturbing turn toward socialism that we see in some politicians today. These men and women are being taken seriously by millions of people, especially many of our young people. I suggest we become familiar with this theory as it explains a lot of what is happening in our society today. *dp*

Neil Shenvi has been doing great work writing and speaking on this topic, helping Christians understand the ideas of critical theory and how they conflict with Christianity. Here's how he defines the central idea of critical theory in an [article](#) he wrote with Pat Sawyer:

Critical theory is an ideology that is rapidly growing in influence: in the social justice movement, in academia, and in the culture at large. If you've ever been told that men cannot make statements about the morality of abortion, or that you should never challenge someone's 'lived experience,' or that you are suffering from 'internalized oppression,' then you've encountered ideas that are rooted in critical theory.

Modern critical theory views reality through the lens of power. Each individual is seen either as oppressed or as an oppressor, depending on their race, class, gender, sexuality, and a number of other categories. Oppressed groups are subjugated not by physical force or even overt discrimination, but through the exercise of hegemonic power—the ability of dominant groups to impose their norms, values, and expectations on society as a whole, relegating other groups to subordinate positions.

Here, briefly, is an excerpt from Shenvi's presentation contrasting the Christian worldview with the worldview of critical theory:

Christianity tells one comprehensive, overarching narrative about reality in four basic acts: creation, fall, redemption, and restoration. Who are we? We are the creatures of a holy, good, and loving Creator God. What is our fundamental problem as human beings? We have rebelled against God. What is the solution to our problem? God sent Jesus to bear the penalty of our rebellion and rescue us. What is

our primary moral duty? To love God. What is our purpose in life? To glorify God. This is the basic story that Christianity tells us and is the grid through which we ought to interpret everything else. [See *Romans 1:18-3:20*]

Critical theory also functions as a worldview, but it tells [an] alternate comprehensive, overarching story about reality. The story of critical theory begins not with creation, but with oppression. The omission of a creation element is very important because it changes our answer to the question: "who are we?" There is no transcendent Creator who has a purpose and a design for our lives and our identities. We don't primarily exist in relation to God, but in relation to other people and to other groups. Our identity is not defined primarily in terms of who we are as God's creatures. Instead, we define ourselves in terms of race, class, sexuality, and gender identity. Oppression, not sin, is our fundamental problem. What is the solution? Activism. Changing structures. Raising awareness. We work to overthrow and dismantle hegemonic power. That is our primary moral duty. What is our purpose in life? To work for the liberation of all oppressed groups so that we can achieve a state of equality.

As you can see, Christianity and critical theory answer our most fundamental questions about reality in very different ways. I worry that too many people are trying to hold on to both Christianity and critical theory. That's not going to work in the long run. We'll constantly be forced to choose between them in terms of values, priorities, and ethics. **As we absorb the assumptions of critical theory, we will find that they inevitably erode core biblical truths.** [Emphases in original.]

"I worry that too many people are trying to hold on to both Christianity and critical theory. That's not going to work in the long run. We'll constantly be forced to choose between them in terms of values, priorities, and ethics."

*The Urban Dictionary defines "wokeness" as self-righteousness masquerading as "enlightenment."

Is Genesis History or Metaphor?

By Dennis Wade

There is a growing “Christian” belief that Genesis 1 and Genesis 6-7 are metaphorical, not historical. This belief stems from the idea that the Genesis accounts of creation and Noah’s ark conflict with science. This is an important issue that is foundational to our faith in God’s creative power and plan of redemption.

- There is a difference between “it actually happened this way” and “it happened this way metaphorically.” The latter diminishes what God has done in creation by questioning the reality of God’s method as stated in Genesis.
- Also, if NT writers and figures (e.g., Jesus, Peter), understood it as historical fact, and we say it’s metaphor, we question their integrity. Core Christian doctrines based on historical narrative would be nullified if the events didn’t happen as stated (e.g., the doctrine of justification in Romans 5:12-21).

A look at the scientific evidence would be beneficial, but it goes beyond the scope of this article. However, the scope of this article provides evidence from **literature** and **scripture** to support Genesis as actual history.

I. Genesis 1 and 6-7 are historical narrative when viewed from the perspective of **literature**.

- Read **Genesis 1 and 6-7** and compare to the scriptures in the following table.

<p>Narrative is a story or account of events, whether true or fictitious. See Matt. 10:1-2: “And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease...”</p>	<p>Poetry is prose with poetic qualities (e.g., parallelism in Hebrew poetry). See Prov. 3:13-14: “Blessed are those who find wisdom, those who gain understanding, for she is more profitable than silver and yields better returns than gold.”</p>	<p>Metaphor is a figure of speech in which a word or phrase is applied to something. See 2 Sam 22:2: “The Lord is my rock, my fortress, and my deliverer.”</p>
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- Read Genesis 1 and 6-7 and compare to the scriptures in the following table.

Metaphor	Poetry	Historical Narrative
Psalm 1:1-3	Psalm 1:1-3	Genesis 12:4-7
Psalm 23:1-2	Psalm 24:1-3	Exodus 2:5-9
Isaiah 64:8	Judges 5:24-27	Judges 4:17-21

It should be noted that there is some poetry in the historical books, and history can be written in poetic form (see Judges 5:24-27 in the table above). Also, there is possibly some poetic expression in Genesis 1 (e.g., verse 27), but the chapter is predominantly historical prose. Genesis 1 and 6-7 read mostly like Genesis 12 and the historical narratives in Exodus and Judges (and most of the Pentateuch for that matter). Additionally, there is a general law of interpretation: if text can be interpreted literally, it should be. More formally, a biblical text is to be interpreted according to the plain meaning conveyed by its grammatical construction and historical context.

2. Genesis 1 and 6-7 are historical narrative when viewed from the perspective of scripture.

- The following scriptures treat Old Testament events as real. These scriptures relate the validity of core doctrines based on the reality of Old Testament history.

Passage/scripture	Narrative/ prose	Metaphor	Doctrine
Exodus 20:9-11	Yes	No	Fourth commandment
Matthew 24:38-39	Yes	No	Second coming of Christ
1 Peter 3:20	Yes	Yes	Baptism
2 Peter 3:5-6	Yes	No	God's promises
Matthew 19:4	Yes	No	Marriage
Mark 10:6	Yes	No	Gender/marriage
Luke 3:38	Yes	No	Jesus' genealogy
1 Cor. 15:21-22	Yes	No	Resurrection
1 Cor. 15:45	Yes	No	Resurrection
Romans 5:12-21	Yes	No	Justification

Looking above, we can see significant doctrines based on the events and people in Genesis 1 and 6-7. If the events in Genesis are metaphorical and not historical, what does that say about these doctrines? If Jesus, Paul, and Peter believed that the events in Genesis really happened, then what are we affirming when we say the events are metaphorical? God's word and Jesus' integrity are everything, and they stand on the historical narrative of Genesis. It follows that we should accept Genesis as history and scrutinize the scientific evidence that allegedly contradicts God's word.