

April 18, 2021

# The Sunday View

*"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 at the entrance. Thank You**

## Schedule

### The Lord's Day Assemblies

Two assembly opportunities,  
inside the building:

**9:00 AM / 10:30 AM**

Livestream at 10:30 at <https://www.youtube.com/channel/UCLEmwy21YxrL7ZUgTiZTVqA>

Speaking today: David Posey  
**The Aim of Trials: Repentance**  
Revelation 9

### Young People's Classes Today

High School & Up: 5 PM

Contact David Posey for information at  
(530) 558-5057

Middle School: 5 PM

Contact Dan Stegall for information  
(818) 209-9810

### Weekly Classes

Tuesday 10 AM

#### "Conformed to Christ"

At the Building

Wednesday 7 PM @ Building

#### The Attributes of God

For an online class on the **Sermon on the Mount**,  
check with Jack Horak @ [jshorak98@gmail.com](mailto:jshorak98@gmail.com)

Saturday Men's Breakfast

7 AM, second Saturday of the month  
Contact Tyler Wade @ [tyler@ppldev.com](mailto:tyler@ppldev.com)

### Additional Classes

There are some smaller classes in progress.  
If you are interested in participating in any of them,  
please contact David Posey

## Information

### Website & Online Presence

Visit our website at [www.folsomchurch.com](http://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 on Wednesday night at 7 PM. 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 *(Let us know if you don't get a copy)*

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.

### Prayer Requests & News Items

Send to David Posey at [dpaulposey@mac.com](mailto:dpaulposey@mac.com)  
or text at 530-558-5057

# Songs by Don Alexander: Background

by DON ALEXANDER

[One of the benefits of moving to this area way back in 1994 was that I got to know Don Alexander better. I had heard him preach several times in the past, but now we were able to meet on occasion over breakfast and talk for a hour or two. I cherish those memories. As most of you know, he was a prolific hymn writer. I don't know how many he wrote, but several are in the hymnal we use (*Hymns for Worship*). The background for two of these songs are mentioned in this article, written in 1996 (the # refers to the song number in the large book). I miss Don; he's gone but not forgotten].

One day a neighbor came to our door with a Bible in hand which his mother had given him. He had been crying. He told me that he had just learned that his mother had died. He said that his mother had wanted him to start going to church, that he didn't know much about it, but his mother had given him the Bible shortly before she died. This neighbor was a very worldly man, having a rough background which included drugs, alcohol, and an immoral lifestyle. I had tried previously to get him to go to church with us and to have a Bible class but he refused. But on this day he was ready to try.

We began to study the Bible and after a few sessions, he was baptized. As he came up out of the water, he had tears in his eyes and said, "I don't know much about this. You will have to treat me like a baby." I reassured him by telling him that the Lord now considers him a "babe in Christ," a child of God — *his* child. He got a large grin on his face and said "I am his child. That's great!" In the days after his baptism, we studied the Bible and prayed together. He and I did not have the same background but now we had Jesus in common. I began to write *I Am His Child* (#15) shortly afterward.

However, some grow weary and pursue sin. About four months later, this new brother slipped back into sin for a moment's reckless folly. One afternoon he became intoxicated, grabbed his truck keys, drove one mile to a shopping center to purchase some liquor. When he came out of the liquor store, he got into an argument with a man over how he had parked. The man, claiming to be afraid, drove to his home, got his gun, came back and shot my new brother three times as he sat in his truck. He died instantly. I was asked to identify

the body at the morgue, an experience I will never forget. The thought occurred to me that here was a man broken by sinful living who, for a short time, was mended and whole. I wrote *Mended and Whole* (#369) after performing the memorial service for one who had not learned to follow the Savior in the control of his anger and paid dearly for it.

My father died on the Lord's day in 1980. My mother died ten years later. They had lived most of their years in Mt. Pleasant, Tennessee. Dad had served as a deacon and later as an elder during a difficult time in middle Tennessee, 1940s-1950s. He was a quiet man who became vocal when the situation called for a stand for truth. He was known as a song leader, often leading singing at gospel meetings. Our home was a gathering place for preachers and others who discussed "the issues." My mother taught Bible classes and insisted that we study our Bible lessons on Saturdays before going out to play. She also would sing hymns throughout the day and at bedtime.

I believe the first time I became aware that Jesus would be coming back for his people was from her singing, "*When He Cometh*." Both Dad and Mom "went about doing good" in humble, quiet service. Dad often prayed, "Wear us out in thy service, and when thou art done with us here, give us a home with thee in heaven." After Dad died, I began to think about his attitude to work while he waited in the kingdom of Christ. Over the next decade I worked on the lyrics which then became, *When The King Comes to Claim Even Me*.

A good personal, family friend, Tommy Hagewood, who preached at the Locust Street church of Christ in Mt. Pleasant, performed mom's funeral and graveside service. After the funeral Tommy asked me if I had ever thought about writing a song about Christian families. I said I hadn't, but on the plane back from Tennessee, I penned the words to *Led By The Savior's Hand*."

While others will sometimes be critical of those of us who were "born and raised in the church," I praise and thank my God for such a blessing!

*Guardian of Truth*, August 15, 1996

# Notes on Revelation 8-10

## Revelation 8-9

The sounding trumpets have announced relentless judgment upon the world of the unregenerate. One-third of the environment has been dealt a deadly blow — vegetation, ocean, inland waters and the heavens (chapter 8). Judgment then becomes more personal (“many people died,” 8:11). Finally, a third of the world is cast into darkness (8:12). But it’s not over. An eagle flies above the earth and pronounces three woes to those who “dwell on the earth.” That term is used to describe those who have set their affections on this world; they are the “worldly” ones.

The fifth angel sounds (9:1) and the bottomless pit (“the abyss”) is opened. Out of it pours smoke, as if from a great furnace (9:2), and out of the smoke come locusts. Obviously, these are not literal locusts (see vv. 8-9) though there may be a reference to the book of Joel, where a locust plague foreshadows the “day of the Lord.” Their destructive power is aimed, not at vegetation, but at man. They were not to kill, but to torment men for “five months.” Only those who are not sealed are subject to this torment, however (9:4; cf. 7:1-8). The suffering will be so severe that men will wish they were dead, but they will not die (9:6).

The suffering described here is not physical. If it was, death would surely result. The torment is undoubtedly of a spiritual nature. Without God, there is despair. If the “star fallen from heaven” is Satan, then the picture is clear: the devil and his angels are released from the pit for the purpose of tormenting men in their souls. Locusts are used to depict this plague. Note the paradoxical terms used to describe them, such as “hair like women’s” and “teeth like lions,” which, perhaps, describes the variety of approaches which Satan will use to torment men. This all has a strong Old Testament feel (cf. Ex. 10:4-20; Joel 1:15; 2:1, 11; Dt. 28:42; I Kings 8:37; Psa. 78:46).

Futurists insist on interpreting these words literally. For example, some interpret these “locusts” as attack helicopters. We can safely ignore that brand of interpretation since the language in Revelation is clearly figurative and must have some meaning to those who were reading it at the time.

Note that these judgments are controlled by God. He is not the author of the evil, but He allows Satan to “do his thing,” within limits. That is why the “locusts” cannot kill and why they are limited to “five months” (which may, by the way, have nothing to do with time, *per se*, but with the *extent* of their power). When we think in terms of spiritual torment, the picture of these creatures takes on an even more sinister form. Note that their king is appropriately called “Destruction” (Abaddon) and “Destroyer” (Apollyon) [9:11].

The next woe (9:13-19) is external and comes in the form of a huge world army (v. 16). Four is the earthly number, and here the angels are represented as unleashing terrifying and demonic powers onto the earth in the form of a great world army. The Euphrates River marked the boundary, both for the enemies of Israel and the Roman Empire. The Demonic Cavalry of 200 million (not the Chinese Militia, as John

Walvoord imagines) is to come from there with fire, smoke and brimstone (corresponding to the colors on their breastplates) issuing from the horses’ mouths. As they sweep through with their destructive force, they leave misery in their wake, symbolized by their tails which are like snakes (v. 19). This time, power is in the mouths and tails of the horses (9:19) and they have power to kill with “three plagues” — fire, smoke and brimstone (9:17-18). However, their power is limited to a third of mankind. The rest, though they are aware of the judgment on man, still refuse to repent and continue in their idolatry and immorality (9:20-21). Because of that, another woe must come.

There is a similarity in the first six trumpets and the first six seals. The first four seals and the first four trumpets both reveal judgment on the earth under various figures. The fifth of each portray some kind of inner torment: the fifth seal disclosed martyrs in heaven crying “how long?”; the fifth trumpet portrays internal misery of the unregenerate. The sixth seal displayed cosmic disturbances under the figure of an earthquake and other signs. The sixth trumpet also portrays worldwide trouble, this time in the form of an invading army which not only kills but leaves “harm” in its wake. The point is that God judges the world of the unregenerate on behalf of the church by allowing catastrophic events to occur in their time without restraint.

## Revelation 10: Interlude

Before the final woe is pronounced under the seventh trumpet, John sees another vision, recorded in 10:1-11:13. As in chapter 7, this section is designed to comfort the saints who are reading it. The message of inexorable judgment is bound to terrify sensitive people who take God most seriously. But the message of Revelation is not designed to frighten the godly but to comfort them. Chapters 10 and 11 fulfill that purpose.

In the midst of the visions of judgment against the unrighteous comes a giant, mighty angel (10:1). In his hand is a “little book” (10:2). His roar, which is like a lion’s, precedes the voices of “seven thunders” (10:3), but John is prevented from disclosing the message from the voices of the seven thunders (10:4). The angel, however, raises his hand to heaven and swears that “there should be delay no longer” (10:6). Whatever God has in store (“mystery,” v. 7) is coming soon.

The “little book” is the commission or message which John is to teach or prophecy about “many peoples, nations, tongues and kings” (10:11). Because Christians must still suffer on earth, while the unregenerate are judged, the book is both “bitter” and “sweet” (cf. Ezekiel 2:8-3:3; Jeremiah 15:16).

The “mystery” is that which was “declared to His servants the prophets.” A “mystery” is God’s plan previously undisclosed (see Ephesians 3:8-1; Romans 16:25-26). What is about to “be finished” is God’s plan revealed in the “little book” which John is to “eat” (vv. 9-11). The church will not have to wait much longer for the victory of God over His enemies.