

September 5, 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

9:30 AM

Bible Classes for All Ages

Auditorium: Ephesians

Young Adult Class (room 17/18)

Assembly: 10:30 AM

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

Speaking today: Scott Gardner

Hebrews class today @ 2 PM at the building

Young Peoples Classes Today

5 PM Every Sunday

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

The Middle school is held once a month

Contact Dan Stegall for information
(818) 209-9810

Zoom Class: Mondays @ 7 PM

The character of Moses

Contact Jack Horak @ jshorak98@gmail.com

Wednesday 7PM @ Building

Bible classes for all ages

Ephesians: Auditorium

Saturday Men's Breakfast

7 AM, second Saturday of the month
Contact Tyler Wade @ tyler@ppldev.com

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 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 any 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
or text at 530-558-5057

The Lord's Church: Means or Result of Salvation?

When followers of Christ are likened to a physical body, Christ is the head and the saints are the members of that body, the church (Ephesians 1:22,23). All who are in Christ are, by this figure, considered members of His body. We ignore priorities if we say one becomes a saint by becoming a member of His body. The body figure describes certain characteristics of Christ's followers — it does not tell us how to become followers, nor does it provide the means of becoming such.

The church is not the means of our redemption from sin; it is the result. The church does not save; it is the saved. The Christian life is lived in faithfulness to the LORD (Acts 11:2–23), not to the “church.” When we say one cannot be saved without being in the church we mean that all who are saved become, by the same process, members of His universal church body.

What was God's “eternal purpose which he purposed in Christ Jesus”? Paul says it was “that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel” (Ephesians 3:3-6,8-11). Salvation from sin, in Christ, for whosoever will — that was God's eternal purpose. The wisdom (and love, and mercy) of God is “made known” (demonstrated) by the product: Jews and Gentiles serving God together in the church.

What was to be established “in the last days” according to Isaiah 2: Daniel 2: Micah 4: Joel 2? The “mountain of Jehovah” was to be established — the rule or government of God in Christ. “Kingdom” (basileia) always refers to rule; then by extension to citizens, etc. “Out of Zion shall go forth the law (instruction), and the word of Jehovah from Jerusalem.” Those who came to the mountain, who followed the instructions of the King, were the fruit or result of the means of salvation, Jesus Christ. Thus, the church was established in Jerusalem.

The church is called the temple of God (1 Corinthians 3:16,17), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32), and other like terms which stress various characteristics of God's people. It is the people who are under consideration, not some institutional concept of “church” apart from saints. Perhaps there is a sense in which God instituted church as He did marriage, by sanctioning and giving rules and regulations for all who enter this relationship; but neither marriage nor church exist apart from or before people so related.

We therefore reject the Catholic institutional concept of “church” as a “society” which is the means of redemption. They think of the New Testament as the product of the church; we think of the church as the product of the New

Testament. Catholic Encyclopedia (Vol. III, p.752) says “only by entering the Church can we participate in the redemption wrought for us by Christ.” We say, only by participating in the redemption wrought for us by Christ can we enter the church. They say “Incorporation with the Church can alone unite us to the family of the second Adam.” We say we are born of water and spirit into the family, which is the church (John 3:5; 1 Corinthians 12:13; Ephesians 2:19; Hebrews 12:22,23).

The Catholic concept of “church” — sometimes called the “historical” or “institutional” concept — puts a society between Christ and His people. Study this statement from Catholic Encyclopedia (Vol. III, p.752): “It is to the Church that Christ has committed those means of grace through which the gifts He earned for men are communicated to them. The Church alone dispenses the sacraments. It alone makes known the light of revealed truth. Outside the Church these gifts cannot be obtained.” This gives “the Church” sole right to teach truth, to baptize, and hence to establish new congregations. It explains why “historic” churches claim succession from the Roman or other “mother” churches. It denies the “restoration” concept, whereby an individual may learn truth from the written Word, obey, upon no authority save that inherent in the Word, and thus become a child of God.

The “Bible alone” was accepted in pioneer restoration days; but as “the church” grew this product took on new status. “We” alone can scripturally baptize, “we” must send (authorize) preachers, “we” must validate the Lord's Supper. Unintentionally, and without realizing logical implications of our statements, many have accepted the Catholic, institutional concept. We have been slow to face this problem, thinking we might minimize “the importance of the church for which Christ died.” But Christ did not die for a society or institution; He died for Sam, Ann, Ike, Ned, Tom, and Sue — and that spells SAINTS. Ironically, our reluctance to fight the basic institutional concept is due to our own institutional concept.

Should today's conservative churches all “go liberal” to the extent of complete apostasy, would an individual have the right to study the Bible for himself? Learning what he must do to be saved, could he obey without resorting to the apostate church? Teaching others, could he baptize them? Could they form themselves into a local church, partake of the Lord's Supper, etc.? Does the “authority for” or validation of any divinely decreed service hinge upon approval of any man or group of men? I believe an individual could learn truth, obey, and serve God acceptably; for I believe succession is in the seed, not in the sower (Luke 8:11-15).

This does not reject the New Testament concept of “church” — for the obedient individual is a member of Christ's church; and his kind, the world over, make up the universal church on earth. This does not reject the

local church as an organized entity; for faithful followers of Christ must and will associate them-selves with other saints as opportunity permits, to worship together and promote the cause of the Lord collectively as well as individually. To this end the scriptures authorize local church oversight, treasury, and function. But the authority for divine things comes from divinity, not from man. We reject the idea that God has given into man's hands (elders or "church") either legislative, executive, or judicial authority. Christ is absolute monarch, ruling directly through His Spirit-filled Word. We are individually and directly responsible to our King, to serve Him in all good conscience. We pray for God's help in doing this.

Robert F. Turner – Plain Talk (May 1976)

Treated Like A King

David Padfield

The greatest battle of Alexander the Great was fought in India at Jhelum. The Indian infantry attacked with 20,000 men and 130 elephants. The trumpeting, ferocious elephants were defeated at great cost to Alexander.

Porus, the Indian rajah, led the final elephant charge in person. He lost more than 12,000 troops while trying to stop the Macedonian phalanx; both of his sons were also killed in battle. Porus was finally captured and brought to meet Alexander. Arrian, the Roman historian, described the meeting:

"Alexander, informed of his approach, rode out to meet him, accompanied by a small party of his Companions. When they met, he reined in his horse, and looked at his adversary with admiration: he was a magnificent figure of a man, over seven feet high and of great personal beauty; his bearing had lost none of its pride; his air was of one brave man meeting another, of a king in the presence of a king, with whom he had fought honourably for his kingdom.

"Alexander was the first to speak. 'What,' he said, 'do you wish that I should do with you?'

"'Treat me as a king ought,' Porus is said to have replied.

"'For my part,' said Alexander, pleased by his answer, 'your request shall be granted. But is there not something you would wish for yourself? Ask it.'

"'Everything,' said Porus, 'is contained in this one request.' The dignity of these words gave Alexander even more pleasure, and he restored to Porus his sovereignty over his subjects, adding to his realm other territory of even greater extent." (The Campaigns Of Alexander, p. 281).

One day, while serving wine to King Artaxerxes, Nehemiah exhibited a sad face (Neh. 2:1). When the king inquired about his sadness, Nehemiah was "dreadfully afraid." It was considered highly improper to appear before a Persian king with any display of sorrow (cf. Esth. 4:2).

While it is true we are to go "boldly to the throne of grace" (Heb. 4:16), let us never forget our behavior in the presence of our King! When Christians assemble on the Lord's day they are in the presence of royalty. Jesus said, "For where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20). Jesus Christ is not only a king, He is "the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15).

Do you treat Jesus like a King? The words of the king are to be obeyed without hesitation. Our King has all authority in heaven and on earth (Matt. 28:18). His terms of salvation are not to be trifled with. Our Lord has commanded that His word be preached to all creation. He said, "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16).

Those who reject the message of Christ will pay the penalty "when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe" (2 Thes. 1:7-10).