

March 26, 2023

The View

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

Welcome Visitors

Our goal at the Folsom church of Christ is to do everything according to God's word, including respecting its silence. We are not a denomination, not part of anything larger than this local church; we have no earthly “headquarters.” The five elders oversee this church and, ultimately, we answer only to Christ. The comments you hear today are primarily for the benefit of 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 the preacher or 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 when is passed.
We do not solicit donations from visitors. See page 4 for more information.**

Schedule

The Lord's Day

9:30 AM Bible Classes

Auditorium: “Love Your Bible”

Young Adult Class: “Love, Service & Culture”

10:30 AM: Assembly

Preaching Today

David Posey

“The Road to Reconciliation” (Luke 15:11-32)

Livestream at 10:30 <https://tinyurl.com/5f2cbm3y>

Bible Class: 5:00 PM @ the Building

“Praying the Psalms” (Auditorium)

High School Class @ 5 PM @ David & Christie Posey's home

Middle school class: monthly (contact David Sanderson (david.r.sanderson@intel.com)

or Seth Reagan (sethreagan@gmail.com)

There are several on-going Bible classes in the homes of members. Check with David Posey or one of the other elders if you would like to join one of those classes.

Wednesday 7 PM @ Building

Bible classes for all ages

Auditorium: Love Your Bible

Room 12: Young Adults Class: “Love, Service & Culture”

Articles published in the View reflect only the thoughts and opinions of the author not necessarily the editor or the church at Folsom

Please read this... it's short.

Do you read “longish” articles in the *View* and other material, or only the shorter stuff? It's common knowledge that, among other things, the abundance of information available online has led to a preference for shorter pieces of content that can be quickly consumed. I'm no different; a title really has to grab my attention and the beginning has to promise a payoff before I'll invest my time reading a long article.

I've been struck, too, with how many substitutes for reading there are today. More people are listening to podcasts these days, probably instead of reading. And, of course, many have replaced reading with watching something on a TV or computer screen. Some can sit for

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an hour or more watching the reels on Instagram or Facebook — they can suck you in. Then there's the wildly popular TikTok which, apparently, can gobble up hours before you know it. For those who are addicted (and that's not too strong a word) to social media, actually reading an article or a book may seem incredibly tedious — and we haven't even mentioned Netflix and Amazon Prime and the overwhelming number of other streaming services available for visual consumption.

Of course, no one is required to read longer articles written by me or anyone else. But when it comes to Bible reading there can be no substitute — no TV show, no podcast, no short, catchy summaries of the scripture — can possibly replace the careful, studious reading of the Bible. The radical decline of true worship and spirituality in our time surely can be traced directly back to the lack of attention given to Bible reading.

Hosea said, “*My people are destroyed for lack of knowledge...*” (4:6) and there's that frightening description in Judges 2:10 — “*there arose another generation after them who did not know the Lord or the work that he had done for Israel.*” That was a direct result of to give attention to to God's word.

— dpaulposey@mac.com

Teen Boot Camp Welcome Statement: 2013

Our 2023 youth gathering (Boot Camp) is on April 21-23 this year. The following explains the rationale for choosing “Boot Camp” as the designation for our youth gathering when we began in 2013.

Do you know what a “bootcamp” is? It does not refer directly to physical exercise and it has nothing to do with boots. “Bootcamp,” in military terms, is the first training camp that those who join United States Navy or Marine Corps attend — I should say, “endure.” In the Army and Air Force, this first training camp is simply called “Basic Training.”

We're using that term because we are going back to the basics in this year's forum. There are certain basic principles every Christian — or anyone thinking about *becoming* a Christian — ought to know inside and out, backwards and forwards. You must know these things to be rooted in Christ and established in the faith. The Bible calls it “the gospel” — the good news about Jesus Christ and all He has done for us.

Why is this so important? Shouldn't we spend time talking about issues that affect young people like entertainment choices, modesty, dating and the many other decisions they face each day? What does the gospel have to do with those important issues?

The answer is *everything*.

The gospel is all about God. What good does it do to talk about what music you should listen to, or not listen to, if you have weak view of God and what He has done for you? What difference does it make whether what you wear is modest or not if you don't know or believe that God cares about what you wear? Does it do any good to talk about morality unless we have a clear picture of what God expects from us and has done for us to make us righteous? In fact, that's the essence of the gospel: “*It is the power of God for salvation*” (Romans 1:16). The gospel reveals the way we can actually be righteous in God's sight. *We can please him!*

It goes deeper than that, though. As we'll see, the gospel is designed to do one thing: remove the barrier between us and a relationship with God. That barrier is sin. Scott Gardner and Andrew Westphal will speak to us about the destructive nature of sin and what we can do about it. We need to be impressed with the problem but also with the solution to that problem. I take that back — we need to be *devastated* by the problem of sin and *amazed* at the solution. We cannot make proper choices — that is, *righteous* choices — until we have been declared righteous (“justified”) and that means we have to deal decisively with the sin problem in our lives.

Our aim is that you are “rooted and grounded” in the gospel of grace. We hope you leave here with a greater understanding of why the gospel is the most important “news” you'll ever hear. If you think seriously about what is being taught, God's grace will be more precious and meaningful to you and you will be more confident about your own salvation. If you haven't been baptized yet, you'll have a clearer understanding of when the time is right for you to make that most important decision. Get excited about what the gospel of grace can accomplish and then take it out of here and share the good news with others.

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Quotes & Notes

Marshall Keeble (1878-1968) was an African American Christian known for his pioneering work as a preacher and evangelist in churches of Christ, particularly in the south, where he helped to establish and grow numerous congregations among African American communities.

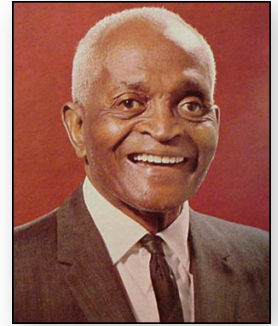
Keeble was born in rural Tennessee and began preaching in his early twenties. He faced numerous challenges and obstacles due to racism and segregation, but he persevered and became a highly respected and influential figure. He traveled extensively throughout the United States preaching meetings and even made several international trips to preach and teach. His preaching resulted in the baptism of *hundreds* during his lifetime.

Keeble was known for his dynamic preaching style, his commitment to evangelism and racial reconciliation, and his emphasis on the importance of education and training for church leaders. He was also a prolific author, publishing several books and tracts on Christian theology and ministry. Today, he is remembered for faithful service in preaching the gospel, and his legacy continues to inspire and influence generations of preachers.

“The Bible is right! You can go home and fuss all night, but the **Bible is right!** You can walk the streets and call Keeble a fool, but the **Bible is right!** You can go home and have spasms, but the **Bible is right!** If we all die and go to hell tonight, the **Bible is still right!**” — Marshall Keeble

The following is from a book on Keeble, *Biography and Sermons*, by B. C. Goodpasture.

[Keeble] has been blessed with a strong mind in a strong body. He preaches almost daily, month after month and year after year, going from the Great Lakes to the Gulf and from the Capital City



to the Golden Gate; and yet no one ever hears him complain of being sick or tired. He preaches in houses, in tents, and in the wide outdoors; he preaches to families, to small gatherings, and to thousands; and yet always and everywhere he seems to be in fine physical condition and in the enjoyment of an abiding freshness and activity of mind. His keen logic, his unstudied and apt illustrations, his irresistible flow of humor, his ability quickly to grasp and handle unexpected situations, and his knowledge of the Bible—these all give evidence of the alertness and vigor of his mind. But perhaps the secret of his power and success is to be found in his humble and prayerful walk with God. He believes that “they that wait upon the Lord shall renew their strength” (Isaiah 40:31).

Should we forgive someone who has not admitted fault?

Some argue that we should forgive others whether or not they acknowledge that they have sinned against us (or someone else). We know that God requires confession and repentance before he forgives (1 John 1:8-9). So the question is: *does God require us to do something God does not do?* One response to that is simply, “we are not God.” The implication is that since we are not God we have no right to refrain from forgiving others whether they acknowledge their faults or not. This is a question that has been debated for centuries.

Holocaust survivor Simon Wiesenthal wrote a bestseller, *“The Sunflower: On the Possibilities and Limits of Forgiveness.”* It was originally written in German and published in 1969 under the title *“Der Sonnenblume.”* The English translation of the book was first published in 1970. “The Sunflower” is a memoir in which Wiesenthal recounts his experience as a concentration camp prisoner during the Holocaust, specifically an incident where he was approached by a dying SS officer who asked for his forgiveness for his participation in the murder of Jews. Wiesenthal did not answer the guard’s request; he just walked away. The book explores the complex ethical and moral issues surrounding forgiveness, revenge, and justice, and has become a widely read and influential work on these topics. The “Sunflower Symposium” was an academic conference based on the book. The symposium brought together scholars and theologians from various disciplines to discuss the philosophical, theological, and ethical

implications of the book’s themes of forgiveness, justice, and responsibility. The symposium provides a platform for participants to engage in thoughtful and reflective dialogue about the complex issues raised by the book and its relevance to contemporary issues in society.

Should Wiesenthal have forgiven him? That’s what the symposium discussed, but there was no consensus. Wiesenthal himself came to the conclusion that while he could have forgiven him for atrocities the SS officer committed against him personally, he could not forgive on behalf of all the other Jews who were harmed by him. Only God could do that.

What about us? We know what Jesus taught when Peter asked how many times he must forgive (Mt. 18:22). We know the fate of the unrighteous debtor who failed to forgive though he had been forgiven a greater debt (Mt. 18:23-35). We know what Jesus says in the model prayer... ask God for forgiveness, but you had better be ready to forgive (Mt. 6:12, 14-15). But did Jesus teach *carte blanche* forgiveness? Does Proverbs 17:15 shed any light on this? There is no parable of the prodigal son without the son “coming to himself” (Luke 15:17) and confessing his sin.

Are we doing more harm than good if we forgive before confession? Does that give a false sense of security to the one who who we forgive? Or...?

Jesus’ teaching seems to tell us to error on the side of forgiveness; Jesus’ insertion of the older brother in his parable of prodigal son seems to point us in that direction. And “mercy triumphs over judgment” (James 2:13).