

*"...having the eyes of your heart enlightened..." Ephesians 1:18*

## VBS

**July 7-12. Make sure to register your children.**

## 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 five 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: How Jesus Teaches Us (The Gospel of Mark)**

**No ladies training class today or Wednesday**

10:30 AM – Assembly

Speaking today: David Posey

**"Your Father"**

2 PM Class at the Building

Room 13/14

**Minor Prophets**

5 PM (building)

**Fruit of the Spirit**

Weekly Young Adults Class

**No class tonight due to camp**

**{Tuesday Class}**

This class will resume in the fall

**Wednesday, 7 PM**

**Auditorium: How Jesus Teaches Us (The Gospel of Mark)**

**No ladies training class tonight**

**Men's Saturday Morning Meeting**

7 AM, second Saturday of the month (see Tyler Wade)

## Information

### 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.

### Online

You can find copies of class material and archives of previous editions of the View and listen to sermons online at [www.folsomchurch.com](http://www.folsomchurch.com). Find us on Facebook at <https://www.facebook.com/folsomchurch>

### View & Junior View

Be sure to pick up a copy of the View and Junior View; both are sent out weekly, plus there are some hard copies printed on Sundays and available in the foyer.

## Disclaimer

*The opinions, interpretations and views that appear in the View are those of the author alone and do not necessarily represent the view of the elders or other members of the church of Christ at Folsom.*

# Ecclesiastes 7:5-29 — How to Be Wise

BY DAVID POSEY

[I'm enjoying preaching from Ecclesiastes, but I don't plan to preach an entire year from that book. There are many other texts and topics that need our attention. So, on the Sundays that I am not preaching from Ecclesiastes (like today), I will include an article in the View from the book. Today, we'll cover 7:5-29. For best results, get your Bible out and follow along. *dp*]

After the preacher's surprising statements about death (see sermon on 6/9/19 at [folsomchurch.com](http://folsomchurch.com)), he goes on to say that receiving the correction of a wise man is better than hearing the praise of fools (vv. 5-6). Naturally, we'd rather hear praise; but he is a fool who disregards the good advice of older and wiser men.

There is so much concern about "self-esteem" these days, and egos are so fragile, that folks don't want to hear any criticism at all. Yet the wise person, always seeking to improve, will listen eagerly to constructive criticism. The laughter of fools, on the other hand, is as useless as the sound of "thorns crackling under a pot." The "thorns" are the kindling used to get the coals going. They make a lot of noise, but don't put out much heat. Likewise, fools laugh a lot but their shallow approach to life accomplishes nothing and they are not worthy counselors.

Verse 7 may refer to some of the leaders of the day, who perhaps were once wise, but through misconduct (extortion and oppression), became fools. An immoral man is never "wise."

Most scholars think that suffering is the backdrop for vv. 8-10. The preacher observes that the "end of the thing will be better," if we handle the suffering properly. He advises patience, instead of a proud railing against the misfortune that has befallen us. Impatient anger, he says, is the response of fools. Not only that, they are given to musings about "the good ol' days" when times were better. Today is the "good ol' days" 20 years from now. Things weren't that good back then, anyway — they just get "better" with age — and a loss of memory.

You can't get more practical than the preacher does in vv. 11-12: it is good to be both wise *and* wealthy! Remember, he is speaking about life "under the sun," our earthly existence. If you are fortunate enough to have both an inheritance and wisdom, you are fortunate indeed. For wisdom is a "defense" (NIV: "shelter") just like money can be a defense. But of the two, wisdom is better since it imparts "life." In the Hebrew, the statement means that wisdom has the ability to *renew* life or give it fresh meaning (see Pr. 3:13-18).

From the supreme practicality of vv. 11-12, Qoheleth turns for a moment to theology: "Consider the work of God" (vv. 13-14). Like it or not, we don't control the world we live in, including much of what happens in our own lives (v. 14). This isn't fatalistic, but a reminder that not all of God's work and working is revealed to us. Some think that God is blessing them when they are doing well financially — and that may be. But remember this: "*in the day of adversity consider: surely God has appointed the one as well as the other.*" The marginal reading for "as well as" is "alongside." Matthew 5:45 tells us that the rain falls on

the just and the unjust. We cannot draw conclusions about God's work in us by looking at our bank accounts.

The preacher expands on this theme in v. 15. He has observed the good man who has died in his righteousness and he has seen the wicked man who prolongs his life, getting more wicked every day. We observe the same things and wonder why. This is just one reason that these are "days of vanity." See Psalm 73.

The gist of Qoheleth's observations in vv. 16-18 seems to be to practice moderation and seek the balance between extremes. Intellectually, we may have a hard time explaining what the preacher is saying. How can you be "*overly righteous*"? And is it OK to be just a *little* bit wicked? If righteousness is defined as conforming our lives to God's will, you can't be *too* righteous. But you can be so intense about being right that you fall into the trap of thinking that your "righteousness" will save you. But Isaiah says "...all our righteousnesses *are* like filthy rags" (Isaiah 64:6). And wickedness often causes one to die before his time (v. 17). That hardly needs to be illustrated. Perhaps the NIV of v. 18 sums it up: "*the man who fears God will avoid all extremes.*"

In vv. 19-22, the Preacher continues with some tidbits of wisdom: Through wisdom, a man can gain more power than ten rulers of cities (how we long for a truly *wise* leader in the world!). But even among the wise, there is no-one who is perfectly just (i.e., who never sins). See Romans 3:19-20, 23. He also warns against *hypersensitivity*. Don't get all pushed out of shape when you find out someone spoke behind your back about you: *you've done the same thing.*

Qoheleth admits that while he has tried his best to find answers, his wisdom doesn't run deep enough to answer most questions (vv. 23-24). But he has gained some insight just through his search for it. For example, he has learned that wickedness is not only folly but also *madness* — left unchecked, it'll turn you into a monster. He has also learned that women can be the biggest snare of all for a man. He found this "more bitter than death" and the one who pleases God will be those who escape from that snare (v. 26); see Proverbs 7:6-27.

Through "inductive" reasoning (gathering many facts together to draw a conclusion), the Preacher finds his concept still incomplete (v. 27). We can never learn truth solely through what we observe—we must learn it from what God has revealed. But what Qoheleth discovered is quite startling, especially in light of today's concept of "woman." Who can explain v. 28b? The Preacher is offering his conclusion, which he has already admitted is based upon incomplete data. In any case, while he seems to be focusing on the flaws of women here (maybe his experience with 1,000 women in his life has something to do with this), his experience with *both* sexes is rather dismal. His conclusion is that God made man righteous, but man has perverted his own way (v. 29).

## Controversy: The Role of Women in the Assembly

Beth Moore, the extremely popular author and Bible class teacher — especially among “evangelical” women — has been stirring the pot in the Southern Baptist Convention, considered to be the most conservative of denominational organizations. In several tweets, she teased about preaching in assemblies and then, in response to a very thoughtful article by fellow Baptist, Owen Strachan, on the role of women, said,

“Owen, I am going to say this with as much respect & as much self restraint as I can possibly muster. I would be terrified to be a woman you’d approve of.”

Predictably, Ms. Moore received both accolades and criticism. I agree with those who criticized her for pushing an agenda and for misunderstanding what Dr. Strachan said in his article. She seems to have jumped to the conclusion that women have *no* role in teaching in the church. He said nothing of the kind. He simply pointed to the Scriptures regarding elders (Titus 1; I Timothy 3) and women’s roles, primarily I Timothy 2:12, “I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.” He said:

On the basis of a man’s domestic leadership, men are called to provide spiritual leadership and protection of the church (I Timothy 2:9-15). Elders preach, teach, and shepherd the flock of God; only men are called to the office of elder, and only men who excel as heads of their wives and children are to be considered as possible candidates for eldership (I Timothy 3:1-7; Titus 1:5-9).

Strachan goes on to say, at the conclusion of his article (see the full article [here](#)).

Though many paint women monolithically today, seeing them as instinctually feminist, there are many women in submission to God who wish for men to lead them well and preach the Word faithfully. They do not see the Bible’s teaching on womanhood as “restrictive,” nor the complementarian movement as “afraid” of womanly gifting. Rather, they approach the Word of God with great reverence and awe. They wish to know the will of God, and do it. They take no pleasure in quieting or softening the Bible; they recognize the order that God has established, and they love it. There are scores of such women in church history..

...There is much the Word frees women to do as mentioned above. But for the women I speak of, where the Word gives them a prohibition for God’s glory and their good, they receive that commandment with gladness. They submit to God, as we all must do (James 4:7). In our God-defying age, this posture stands out sharply. It is driven by our total confidence in the unerring mind and will of God. We think of Psalm 119:89 on this count: “Forever, Lord, your word is fixed in the heavens.” It is not man who has “fixed” the word of God, and written it in the sky. By God’s own hand and mind, there is order in the home; there is order in the churches; there is order in the world God has made.

Let no one defy this order.

This issue is already a hot topic in many relatively “conservative” churches. It is cropping up in many churches of Christ as well, especially where the word has been flexed to allow unauthorized activities, such as sending money from the treasury to non-Christians and institutions. The trend to blur the lines of

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Let no one defy this order.”

what is authorized and what is non-stop. We can expect this issue to challenge the church here at some point. But on this, as on every issue that challenges the clear

teaching of scripture, we will not defy the teaching of Christ or his apostles.

## Cultural Trends and Issues

### AirDrop Zones

**What it is:** A new, group-driven communication phenomenon in which teens anonymously blast every iOS device in their immediate vicinity with memes, pics, and selfies via AirDrop.

**Why it’s kinda funny:** A modern inside joke between a group of teens, these “AirDrop zones” can be very confusing and frustrating for unsuspecting adults, especially when the phone becomes virtually unusable because the memes don’t stop coming. This phenomenon has surpassed social media and text messaging as the easiest way to share information because you don’t need a username or phone number to connect; it’s solely based on proximity. Obviously, one can imagine how such a silly, harmless prank could quickly turn south (inappropriate content, but also can be used for cheating in school), so it’s important to talk with teens about this “roving ephemeral message board that anyone in the area can contribute to.”

### Netflix

I unsubscribed from Netflix. I got tired of trying to view a series that looked interesting when advertised, only to be exposed, often within the first 2 minutes, to vile language, gratuitous violence or casual sex — or all of the above. Clearly, the powers that be at Netflix are not the kind of people I want to hang out with (see I Cor. 15:33), so I choose not to hang out with their work product either. The item below is just one example of their perverse worldview [dp].

Released May 24, *The Perfection* is a Netflix horror movie that takes aim at rape culture. It’s directed at a teen demographic and is meant to be a critique of patriarchal systems. But *The Perfection*’s shock value is what most people are talking about; its levels of violence have been deemed “exhausting” and its ending has been called “laughably over the top.” What’s more, the fact that a film like *The Perfection* was even *made* indicates that Hollywood is learning what one reviewer calls “all the wrong lessons” from the #MeToo movement. — *Cultural Translator*,