

September 15, 2024

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 it 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: I Corinthians

Young Adult Class (room 12)

Room 13/14: “Encounters with Jesus”

10:30 AM: Assembly

Preaching Today: David Posey

“Open Hearts For Those in Need, Part II”

I John 3:11-18

Livestream at 9:30 & 10:30 <https://tinyurl.com/5f2cbm3y>

Bible Class: 5:00 PM @ the Building

Praying the Psalms (Auditorium)

Additional Classes

High School Class, 5 PM on Sundays @ David & Christie Posey’s home

Young people monthly meeting (middle school): 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.

2nd Saturday Men’s Bible Study: 7 to 8 AM

Bel Air Market on Bidwell in Folsom. “Iron sharpens iron” (Proverbs 27:17). Mentoring (Titus 2:1-6).

Wednesday 7 PM @ Building

Classes: same as Sunday 9:30 AM

Articles published in the View reflect only the thoughts and opinions of the author alone, not necessarily the editor, the elders or any member of the church at Folsom.

Guys, watch your eyes! Ladies, check your wardrobe!

BY DAVID POSEY

Let's face it. When it comes to lust, Jesus puts the primary burden on men:

"You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. — *Matthew 5:27-28*

While the *principle* is the same for women, there is no text that says, "everyone who looks at a *man* with lust." ... However, Proverbs describes certain types of women who are charged with enticing men to commit sexual sin. For example, the "way of folly" in Proverbs 9 is defined as a woman who sits at her doorway and entertains "simple" (foolish) men with words: "*stolen waters are sweet and bread eaten in secret is pleasant.*" The writer goes on to say that the man "does not know that the dead are there and [the woman's] guests are in the depths of Sheol" (Proverbs 9:13-18). Later, we read that a modern-day Jezebel is destroying the church in Thyatira (Revelation 2:18-28). So, both men and women have a responsibility to keep themselves pure.

So, while a man or a woman can lust after the opposite sex the Bible says that it's a more vexing problem for men. Meanwhile, women are more prone to entice men to sin through subtle means, using words, the choice of attire (or lack thereof) or even a glance in a man's direction.

Some men are just a tick above an animal when it comes to sex; in fact, Peter says some men are "irrational animals, creatures of instinct" who have "eyes full of adultery" (see II Peter 2:12-14). His reference in that letter is primarily to false teachers, but he is describing those whose lives are defined by base instincts and who lack self-control.

Men like that are in the "depths of Sheol," dead while they live. There is nothing a woman can do to "turn off" men like that. You could dress like a middle eastern woman, showing just your eyes through your veil and these men would lust anyway. Back in the 1940s, Cole Porter wrote a song that included the line "*a glimpse of stocking was something shocking but now anything goes.*" And that "anything" is enticing to some men.

Sometimes good men slip up, especially if they are around attractive women who dress provocatively. The man has no excuse — he is held responsible for keeping his heart under control. Any man is likely to look and looking itself is not sin. Jesus is talking that *second* look — when the "look" lingers and the brain begins to imagine; that's when the "look" condemns a man (you can draw your own conclusion about pornography from that).

Can a woman be responsible for what a man thinks? The Bible tells us that women are to adorn themselves in "respectable apparel, with modesty and self-control" appropriate for those who "profess godliness" (I Timothy 2:9-10). Failure to do that can cause a man to sin.

Some will say that what is "respectable" in our culture is subject to interpretation and that's true. However,

as a justice on the Supreme Court famously said about obscenity, "I know it when I see it." Likewise, most of us know when something cannot be described as "modest" by *any* interpretation. And a lady who is professing godliness will take care to dress properly. Why? *Because she "professes godliness";* she is saying to the world — in her speech, in her behavior and in her apparel — "I am God's woman!" Her relationship with God, not the world, will determine what she wears on any given day.

I'm not going into any detail because I think most people know immodest apparel when they see it. My question is why would a woman risk her soul by wearing clothing that is, by any definition, immodest? Some are young, immature and naive. OK, then the question is, *what are the parents doing?*

The truth is, unfortunately, pretty simple: some women — no matter what the age — dress provocatively because they want to be seen as "sexy." Some choose

"Modesty is not about hiding ourselves; it's about revealing our dignity."

Jessica Rey

Taylor Swift or a TikTok influencer as a role model rather than godly women who choose to be modest. It would be great if women would adopt the attitude expressed in the quote by fashion designer Jessica Rey above because it's true that clothing — or how you wear clothing — reveals one's dignity or lack thereof. More importantly it can reveal one's relationship with God.

Meanwhile, some men are either undisciplined or actively on the prowl, looking for opportunities to look and lust and "imagine." They have a heart problem as well as an eye problem.

For all that is in the world — the desires of the flesh and the desires of the eyes and the pride of life — is not from the Father but is from the world. *I John 2:16*

If a married man finds himself "looking" — a second or third time — he doesn't solve the problem by working on his eyes; he can only solve it by working on his *marriage*. That's another article, but think about it.

I know summer is just about gone and, typically, summer is the time to write reminders like this. But these days, immodestly seems to have no season. *Guys, watch your eyes, and keep your hearts;* ladies, please don't give in to the cultural norm of dressing in less because others are doing it. It's not good for you for those who may be tempted to look twice.

What Happened Between Malachi and Matthew?

Between the last book of the Old Testament, Malachi, and the events recorded in the gospels, a period of 400 years passed. Many important events took place during this time. There are several things mentioned in the New Testament are not mentioned in the Old Testament. A good way to remember these events that came about between the testaments is to remember “Seven S’s.”

Silence — There was no inspired word from God written during the 400 years between Malachi and the events recorded in the gospels. See Amos 8:11, where a “famine of the words of God” was prophesied. This is not to say that God was not active in the lives of people — just that nothing was recorded during this time. This was not the only time in which God was quiet. During Eli’s time we read, “And word from the LORD was rare in those days, visions were infrequent” (1 Sam. 3:1; cf. Prov. 29:18).

Septuagint (LXX) Written — Due to the conquests of Alexander the Great, the Greek language became the language of the world. Alexander wanted to “Hellenize” the world (i.e., impose the Greek culture on) and thus ordered all literature to be translated into the Greek language. The Septuagint is a translation of the Old Testament into Greek by a group of 70 (or 72) Jewish scholars (hence, it is abbreviated LXX, Roman numerals for “70”). The books were translated gradually from about 300 BC to 250 to 150 BC. This was the first known translation of the Bible. Jesus and the apostles usually quoted from this version when they quoted Old Testament passages.

Sectarianism in Judaism — The Pharisees and Sadducees appear on the scene for the first time in the gospels. They were the two dominant sects within the Jewish religion. The Pharisees (John 3:1; 4:1; 7:32, etc.) were the largest of these groups, although they numbered only about 6000 in Jesus’ day. They were the highly regarded religious leaders in Palestine at that time. Nicodemus, Saul of Tarsus (Paul) and Joseph of Arimathea were well-known “good-hearted” Pharisees. They accepted all the Law and prophets but also believed that the oral teachings about the law, the “traditions of the elders,” was just as important as the Law itself. They figure prominently in exchanges with the Lord in the gospels (cf. Mt. 19:3. See also Mt. 15:1-9; 6:2,5,16; 23).

The Sadducees were generally wealthy and powerful Jews, the aristocracy of Palestine. Though they were significantly fewer in number, they dominated the Sanhedrin (see below) and controlled the temple functions. Doctrinally, they accepted only the Torah (the first 5 books of the OT) as Law. They denied the existence of angels and did not believe in the resurrection (Mt 22:23-33; Acts 23:8).

There were several other Jewish groups that emerged during this time (rarely, if at all, mentioned by name in the gospels). The Essenes, from the Qumran region, was the sect responsible for writing and storing what we call “The Dead Sea Scrolls” (discovered first in 1947). They held to communal property and refrained from marriage. The Essenes numbered about 4000 during the days of Jesus.

Other groups were the Herodians, a political group that supported Herod’s dynasty and their foes, and the Zealots, Jewish revolutionaries who wished to overthrow Roman rule (Acts 21:38 – “assassins”).

Synagogues Established — Most of the prominent cities in the New Testament had synagogues, gathering places for Jews to read and discuss the Old Testament. Jesus and the apostle Paul often taught in synagogues. In Luke 4:16-30, we read about Jesus coming to a synagogue in Nazareth, for example. The synagogues had chief seats (Mt. 23:6) and rulers (Mk. 5:22; Acts 18:17) and were the main meeting places for the religious activities of the Jews (see John 6:59; 12:42; 18:20).

Sanhedrin — The Sanhedrin was the Jewish Supreme Court, made up mostly of Sadducees. Sometimes it was called “the council.” There were 71 members (the high priest, plus 70 who were appointed). Jesus and the apostles appeared before the Sanhedrin to make their defense (cf. John 18:12ff; Acts 4:5ff; 6:12ff.; 22:1ff.; 23:1ff.).

Samaritans — The Samaritans are a prominent part of Jesus’ teaching (The Good Samaritan – Lk. 10:30-37; the thankful leper who was healed – Lk 17:12-19; the woman at the well – Jn 4:7-9). The Samaritans were Jews who had married into other nations after Palestine was repopulated after the Assyrian Captivity (722 BC). By the time of the New Testament, the relationship between the Samaritans and the Jews had deteriorated so badly that the Jews would have nothing to do with the Samaritans (Jn. 4:9) – a Jew would not even pass through Samaria on the way to Judea or Galilee. But many of the Samaritans became followers of Christ (John 4; Acts 8:12).

Secular Writings — A group of Jews wrote a series of books during the time between the Old Testament and the New Testament called “The Apocrypha.” There are 14 books with titles such as I & II Maccabees (a record of the Maccabean revolt), Judith, and Bel and the Dragon. Roman Catholics accept these writings as canonical, but the early church rejected them. Neither Jesus nor the apostles ever quoted them and they do not claim inspiration. They contain errors of history and are inconsistent with other Bible passages. For these reasons they are not considered a part of God’s word.

DAVID POSEY & ROGER SHOUSE