



# The Caller

A Weekly Newsletter of the Elizabethtown church of Christ  
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## Confidence Comer John F. Board

In this week's *Confidence Corner* we want to look at the value of studying wisdom literature like the book of Proverbs. I recently found a work entitled *Daily Wisdom*. It is a wonderfully bound book

of the Biblical book of *Proverbs* broken down into sections that one can read daily. I believe there is great value in studying the book of Proverbs for every one of us; it might even fill a specific need for a young person preparing to go out into the world.

Studying wisdom literature requires patience and time. Since so much of wisdom literature involves indirect speech (metaphors, similes, figures, images, and riddles) rather than straightforward prose, one is obligated not merely to read the Wisdom material but also to meditate upon it. It is the sort of literature that more often than not seeks to persuade by causing the reader to think, rather than simply stating a "thus sayeth the LORD."

The term *hakam* means wise, *hokmah* wisdom, but these are not by any means technical terms for a specific kind of information or literature. The terms themselves are frequently found in the Hebrew Scriptures in tandem with other similar terms such as *yada* (to know), *da'at* (knowledge), or *bin* and *bina* (understanding). These terms overlap in meaning to a significant degree. Wisdom in the Hebrew Scripture can refer to a variety of things but the more general meaning involves knowing how to read the ways and the moral structure of the world, and live according to them. It is this wisdom that God provides that enables us to not only cope with life but to enjoy life as God has instructed.

I hope at some point in your life you will engage in a deep study of the book of *Proverbs*. It will bless you as well as all those around you. May we always show God our gratitude for His wonderful Word!

jfb

In John chapter 4 we read of the Samaritan woman at the well. Jesus meets this woman and asks for a drink. He knows immediately about the misconduct in her life. He begins to tell her about it. In this passage we see that Jesus reveals Himself as the Messiah. We see that He knows what she's been doing. He could have just told her to stop sinning. He could have just told her to stop having relations with more than one man, but he didn't. He could have just called her out on her sin and left it at that, but He didn't.

Jesus could have told her she was sinful and would go to hell. He knew that wasn't what she needed, but a feeling of importance was what she needed. She needed to feel as if she mattered to someone. The fact that she mattered to Christ the Son of the living God was enough for her. After having the conversation with Him she told everyone she knew. Many Samaritans from the town she lived in believed Him to be the Messiah.

Why are we so different from Jesus in this matter? Why are we so quick to condemn someone when they need a sense of belonging? Christ was enough for that woman at the well. We like to correct the generations and their connection to technology, or their disconnection to the Word. What if we met them where they are and brought them to Christ? If you do that YOU won't need to make changes; Christ will make the changes. If they feel like they belong to a family and have a sense of importance, then Christ is able to take care of the rest. If they are in Christ, Christ will change them. Let Christ make the changes, because Christ is all you need.

## Mitchell's Weekly Manna Mitchell Lockhart

### Sunday's Sermons:

**A.M. — Don't Walk By  
Matthew 25:35-40**

**P.M. — 12 Ordinary Men: Peter  
1 Peter 5:6-11**

## Trusting New Interpretations?

The interpretation of the teaching of Scripture regarding homosexuality has changed so drastically in the past 40 or so years. Please understand that what the Bible actually teaches has not changed—only a few scholars' interpretation of what the Bible teaches. We often warn, as did Paul, regarding man's wisdom (wisdom derived from man's wisdom regarding what Scripture teaches) vs. God's wisdom (derived from the Scriptures).

C. S. Lewis is famous for the saying "Odd, the way the less the Bible is read the more it is translated." This seems to be the case when it comes to our modern society's view regarding homosexuality. Since there is more and more a push by a vocal minority toward the acceptance of homosexuality, people seek a way to conform the Bible to society's view. After all, as they think, their God could not possibly be so unloving, could He? The problem here is with the definition of love.

For more than 4000 years (2500 years of extra biblical material) Jews and Christians alike have taught that God forbids homosexual relations. Beginning in the 1970's, the likes of Derrick Bailey, John Boswell, and John J. McNeill have claimed that homophobia and prejudice have led to the traditional interpretation of the text (Genesis 19) rather than what they see as the "plain meaning of the text." What you may ask is their "plain meaning of the text?" They claim that all the inhabitants of the city of Sodom wanted to do to the guest lodging at Lot's house was to get acquainted with them (know them ...Genesis 19:5). One reason they suggest such is that they might be worried about foreigners coming into the land to overthrow the city.

Homosexual proponents rightly claim that the Hebrew term translated "to know" (*yada*) occurs 943 times in the Hebrew Bible. Of these 943 times, they note that only about 15 times does the term *yada* have a reference to sexual knowledge (intercourse). From this information they incorrectly reason then that it is highly unlikely that the term has a sexual meaning in the Sodom narrative. Such a conclusion is a common fallacy of Biblical "word studies."

The proper way to find the meaning of a particular biblical word in a passage is always to examine the word in the context of the passage. When such is done with the word *yada* (to know) in Genesis 19, the meaning becomes extremely clear. If all the men of the city wanted to do was to "become acquainted" with Lot's visitors, it would make no sense for Lot to refer to their "wanting to know the men" as an action of "wickedness." In addition, if all the men of the city wanted to do was "meet the visitors" why would Lot offer his "virgin" daughters to come out to the men that those men might "know" (*yada*) them?

The truth of the matter is that God's view of homosexuality has not changed. Our society seeks to change God's view and then they "champion" those "scholars" who will find a way for Scripture to support their homosexual agenda. But man's attempt to change God's will is just that—God's will remains the same. No matter what our laws become in the future, we must continue to write and teach this truth of God's Word. Souls, and most importantly, the souls of practicing homosexuals are at stake! Do we love them enough to tell them what God desires of them?

*John F. Board  
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