



Wisdom in the Community

Community

- God commands us to love and serve anyone and everyone in need.
- Proverbs 3:27–30; 11:12–13; 14:20–21; 27:10
- Jesus tells us that the two greatest commandments are to love God with everything you have and to “love your neighbor as yourself” (Matthew 22:34–40).
- This specific command to love your neighbor as yourself comes from Leviticus 19:18, but the concept of loving neighbors is all over the Old Testament.

Community

- These Proverbs describe loving your “neighbor” rather than just generally loving other people.
- The word “neighbor” in Hebrew is a general term for “another” – it could be a friend, companion, husband or neighbor.
- When Jesus talked about the two greatest commandments in Luke, an expert in the law asked as a follow-up, “And who is my neighbor?”
- Jesus answered him with the parable of the Good Samaritan - a story that would have been shocking to any good Jewish person at the time.

Community

- The answer to his question is that everyone is your neighbor.
- Not just people from your own “tribe” – your friendship circle, community, neighborhood, family, race, or socio-economic level.
- As Christians, we are obligated to treat everyone on earth like a neighbor.
- God’s law doesn’t just say that it’s a nice thing to help people when you can.
- Helping those in need is a command.

Community

- In the Old Testament law, there are 613 commandments.
- Two of which are
 - The *g'milut chasadim* – “the giving of lovingkindness” — which can be done for any person
 - The *tzedakah* — which are acts of charity specifically to the poor
- Both are considered moral obligations of giving to others without receiving anything in return.

Community

- Solomon also states helping others as a command, in a series of “do not” commands in Proverbs 3 (v. 27).
- He uses contrasting or antithetical parallelism to emphasize that love is a double-sided coin: do not plan evil against your neighbor (v. 29), but also do not withhold good from your neighbor (v. 27).
- The biblical ethic is that it’s not enough just to “do no harm” (which is what many people in our culture would say is their general guidance for their morality), we also must “do good” whenever we can.

Community

- Solomon tells us to treat our neighbors with respect – not to slander them (11:12–13) and to love our neighbors, not “despise” them (14:20–21).
- In Proverbs 14, “despise” (can also mean “scorn”) is contrasted with being generous, so it’s not about just disliking your neighbors; it’s about how you treat them – either being generous to those in need or withholding help from them.
- Solomon is saying that not helping someone in need is treating them with contempt, discarding them as worthless.

Community

- Proverbs 27:10 tell us that a neighbor who is near is better than a brother who is far away.
- This is one of those “general principle” proverbs that shows us that sometimes, friends and neighbors can become closer to us than our own families.
- Our community is made up of anyone and everyone around us, not just people who look like us or like the same things as us or people who fit a certain mold.

Community

- Godly people are trustworthy and live in peace with those around them.
- Proverbs 3:29–30; 12:26; 21:10; 24:28–29
- Proverbs 3:27–28 is the command to do good to your neighbor whenever you can. The second half (vv. 29–30) is a contrast – a command not to do harm to your neighbor.
- Solomon warns his sons not to plan evil against their neighbors because they live “trustingly” beside you (v. 29). They trust that they can live safely next to you without your secretly plotting against them.

Community

- The principle would apply to other relationships with those with whom you have consistent interaction.
 - Imagine that you put your trust in a coworker and that person ended up backstabbing you to get a promotion.
 - Imagine put your trust in a friend and you found out he or she had been gossiping about you to everyone you know.
- Having evil done against you is awful no matter what, but it's especially awful when it's done by someone you trusted.

Community

- Solomon warns his sons not to argue with someone “for no reason” (v. 30).
- It’s OK to take action with someone who has done you harm.
- If someone has hurt you, you should confront him or her in Christlike love and accountability, using the process Jesus describes in the Gospels – healthy conflict resolution (Matthew 18:15–20).
- This is a command not to be an argumentative, contentious person when people haven’t done anything wrong.

Community

- Christians should be slow to anger (James 1:19; 1 Corinthians 13:5), not feeding off drama or looking for a fight.
- As Paul writes, “so far as it depends on you, live peaceably with all men” (Romans 12:18).
- Solomon also tells his sons, just as Paul writes in Romans 12:17, that even if someone does harm to you, you should not repay him evil for evil (24:29).
- Christians do not take revenge; they work through the conflict with the goal of reconciliation and come to a peaceable resolution.

Community

- Solomon tells us that the soul of the wicked desires evil – he wants to do evil to his neighbor, deep down in his heart of hearts, and he shows no mercy (21:10).
- The wicked leads his neighbor astray, but the righteous is a guide to his neighbor – he shows him the right way to go (12:26).
- The wicked only look out for themselves, but those who are righteous humble themselves and seek what is best for others.

Community

- Take care to try not to unintentionally hurt your neighbors.
- Proverbs 25:17–20; 27:14; 29:
- These passages are about ways we can unintentionally hurt others:
 - Overstaying our welcome in their homes (25:17)
 - Trying to cheer them up instead of mourning with them (25:20)
 - Being loud early in the morning, even if you're being kind (27:14)
 - Using flattery instead of being authentic and truthful (29:5)

Community

- Some of these examples are lighthearted, but Solomon gets a little more serious when he describes how flattery may seem like a nice thing to do for someone, but it really sets a trap for them that will only trip them up (29:5).
- When someone is grieving or hurting or in pain, we might think that “singing a song” (25:20) or trying to cheer them up or helping them “look for the silver lining” will help them, but what they really need is someone to just be with them in their pain.
- As Romans 12:15 tells us, we should rejoice with those who rejoice, but mourn with those who mourn.

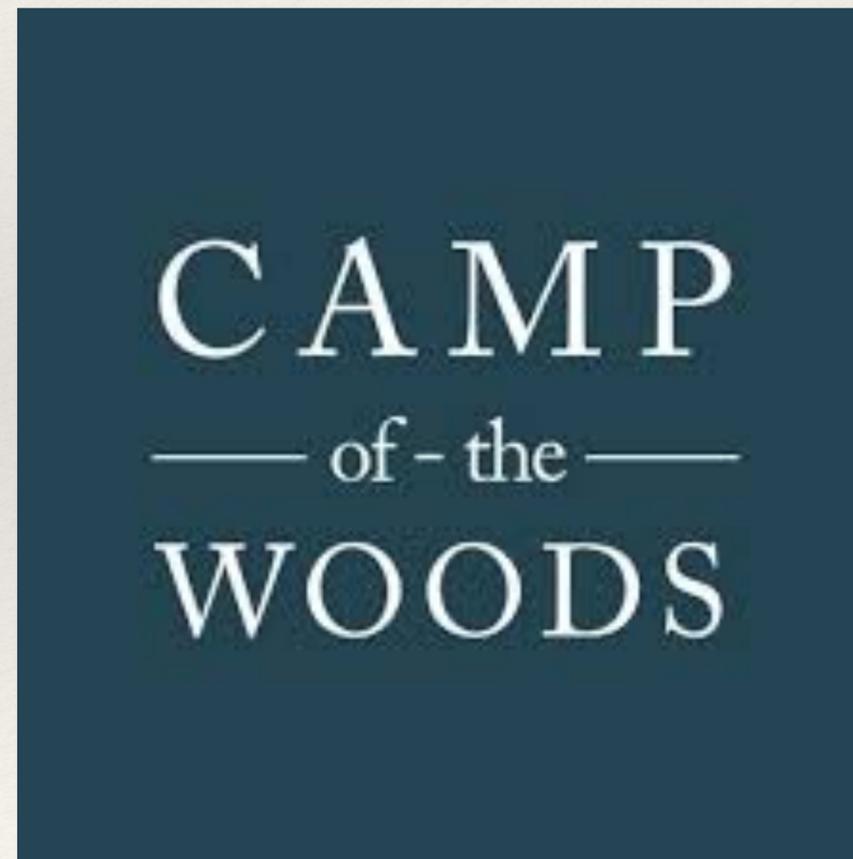
Community

- Almost a third of the Psalms are laments. As a culture, Americans tend to push positive thinking and avoid lament.
- But other cultures, including the ancient Near Eastern culture of the Bible, embrace lament as a healthy way to deal with our emotions.
- This is why so many psychologists label our tendency to gloss over difficult things “toxic positivity.” It’s not healthy to just avoid our pain in order to try to “stay positive.”
- Proverbs teaches that it is better to mourn with those who mourn.

Community

- There are many more ways we can unintentionally hurt other people if we aren't thinking about what we're doing.
- How do we know what those things are so that we can prevent hurting people unintentionally? Empathy. Taking the time to think about how you would feel if you were them. That's why the Golden Rule is "treat others the way you would want to be treated."
- When we think about how people would want to be treated rather than what we think we should do or even how we think we should help them, we can avoid a lot of hurt and pain.

Lessons from Camp-of-the-Woods



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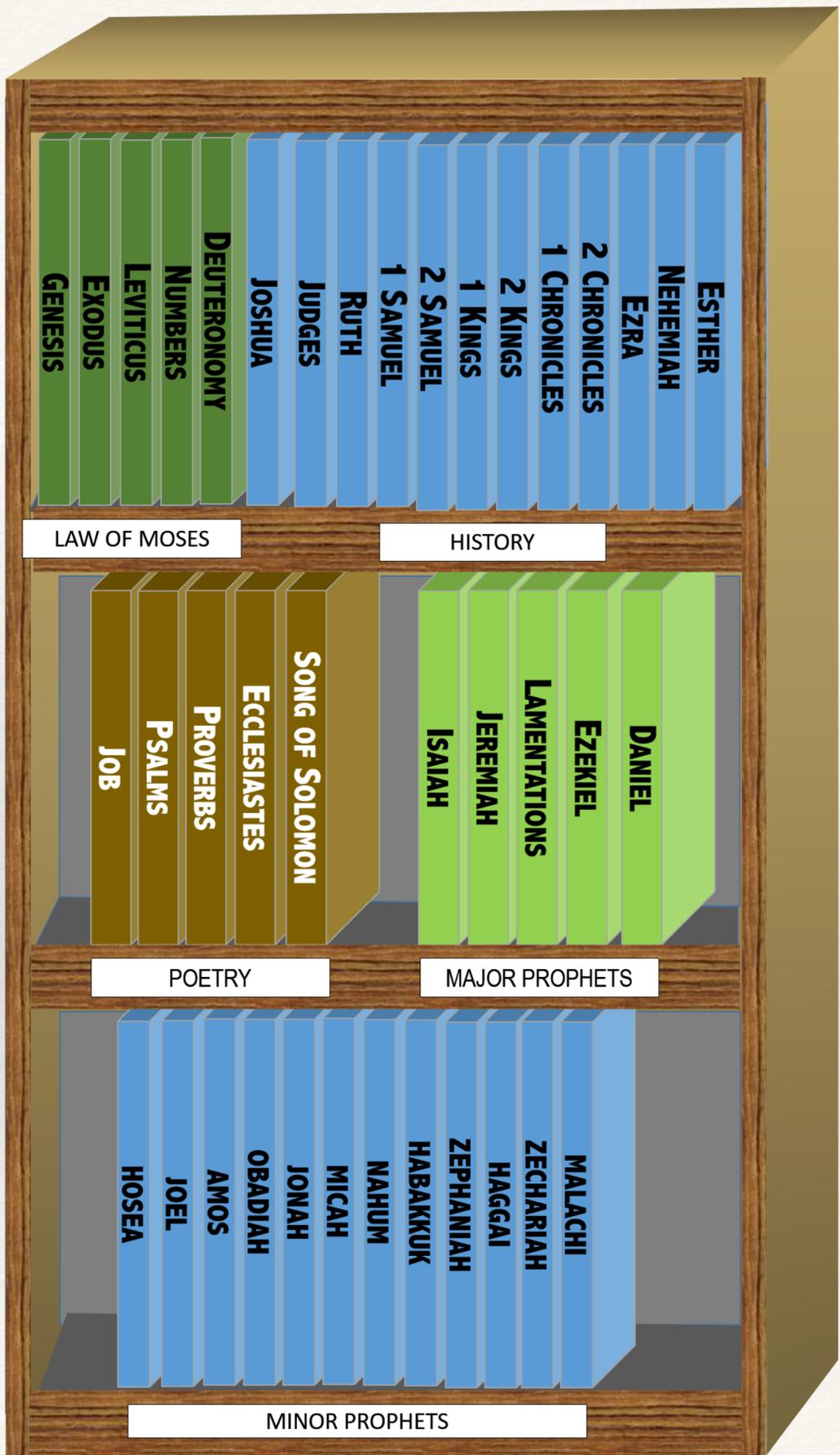


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- **Books of Moses** –Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- **History** – Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther
- **Poetry** – Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon
- **Major Prophets** – Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel
- **Minor Prophets** – Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi



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- **Gospels** – Matthew, Mark, Luke, John
- **Acts**
- **Letters** - Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, Hebrews, James, 1-2 Peter, 1-3 John, Jude
- **Revelation**

Promises and Covenants



God Promises To Be With His people

- This is the continuous promise of God to His people in the Old Testament, and in the New Testament.
 - “I will be with you.”
 - “Do not be afraid, for I will be with you.”
- God says it: to Moses (Exodus 3:12), to Joshua (Joshua 1:9), to Jeremiah (Jeremiah 1:8), to Isaiah (Isaiah 41:10; 43:5).
- We do not need to fear because God is with us. Whatever comes our way.

God Promises To Be With His people

- God promised Abram three things: people, land, blessing
 - Go to the land that I will show you (Genesis 12:1)
 - I will make you a great nation (Genesis 12:2)
 - I will bless those who bless you (Genesis 12:3)

God Promises To Be With His people

- God also made the three promises to Jacob:
 - God promised Jacob the land (Genesis 28:13).
 - God promised Jacob innumerable descendants (Genesis 28:14).
 - God promised that all will be blessed through his family (Genesis 28:14).

God keeps His promises to His people

- The text explicitly tells us 70 people were of the house of Jacob.
- It confirms that number again (Exodus 1:5 and Deuteronomy 10:22).
- The 70 descendants listed help to show us just how small this family is that will one day become a “great nation” (verse 3).
- The introduction to Exodus will tell us that this group started out small, only 70 people.
- But that they “were fruitful and increased greatly; they multiplied and grew exceedingly strong” (Exodus 1:5–7).

Old Testament Covenants

- **Adamic Covenant**

- Genesis 1 - be fruitful and multiply, Genesis 3 judgment.

- **Noahic Covenant**

- Genesis 8 - God will not strike down every living creature, the rainbow would be a sign.

- **Abrahamic Covenant** - Unconditional

- Genesis 12 - God will make his name great and bless him.

Old Testament Covenants

- **Mosaic Covenant** - Conditional
 - Conditional covenant, God promises to bless Israel, advances certain promises of the Abrahamic Covenant.
- **Davidic Covenant** - 2 Samuel 7 - Unconditional
 - Eternal lineage, the Messiah, His descendants will rule forever.
- **New Covenant** - Jeremiah 31:31-34, Ezekiel 36:24-28, Joel 2

Covenant	Scripture	Substance	Sign
Adamic	Genesis 2:9	Adam / Eve	Tree of Life
Noah	Genesis 8:20-9:17	Flood / Ark	Rainbow
Abrahamic	Genesis 12:1-3	Land / Blessing	Circumcision
Mosaic	Exodus 31:12-18	Laws for Israel	Sabbath
David	2 Samuel 7:4-17	Rule through David	Messiah
New	Jeremiah 31:27-34	Salvation	Resurrection