

PREPARE FOR OUR GOSPEL MEETING: MARCH 10-15
LARRY OSBORNE (KANSAS CITY, MO) WILL PREACH THE WORD!

Sunday class: Who's In Control? (Dan. 2)

Sunday AM: Walking With The Lord (Jn.5:1-21)

Sunday PM: Faith vs. The Word On The Street (Rom. 10:17)

Monday PM: What Really Works? (2 Tim 4:16-18)

Tuesday PM: The Woman At The Well (Jn.4:4-26)

Wednesday PM: Answers To Unasked Questions (Jn.3:1-21)

Thursday PM: Defining Discipleship (Lk.14:25-35)

Friday PM: What Matters To God? (Lk.15)

Morning Classes (at 11:00 AM)

Tuesday class: Why Are We Here? (Gen.1:1)

Thursday class: Our Mission: The Hope of Glory (Col.1:24-29)

-- *Editor's Note:* There are flyers in the foyer (some with directions to our building). There is a flyer posted on our website (refer people there if you find yourself with an opportunity to invite someone but do not have a flyer). An announcement will appear in the community announcement/calendar section of the *Batesville Guard*, *Arkansas Weekly*, and *Three Rivers Edition*. But don't think that these paper announcements can do the work for us. No flyer can replace the effectiveness of a personal, face to face invitation. Using your voice to invite the people you know is part of what Jesus spoke of when He said, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." (Matthew 9:37-38). The laborers may be few, but can He count on you?

We assemble each Sunday at 10AM, 10:45AM, 5PM & Wednesday at 7PM

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The Exhorter

Acts 11:23 *Exhorted them all... cleave unto the Lord*

Church of Christ--Quail Valley

March 3, 2013

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GOD EXPECTS MAN TO UNDERSTAND

Aude McKee

In Matthew's account of the Great Commission, Jesus said, "Go ye therefore and teach all nations..." Why would Jesus, the Son of God, tell his apostles to go and teach people if what they were going to teach could not be understood? Did not Jesus, in the command, necessarily imply that the material to be taught was simple enough to be understood and that those to be taught were capable of understanding?

One of the answers to our present-day situation was given by Jesus a long time ago in **Matthew 13:15**:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Jesus placed the blame for not understanding squarely at the feet of those who heard the teaching. They closed their own eyes, stopped their own ears, and hardened their own hearts so that they did not understand!

Incidentally, had you thought about the fact that if a thing is understood by two individuals, they necessarily will understand it alike? If two people disagree on something, one or the other (or both) did not understand!

If one person "understands" baptism to be sprinkling, and another "understands" it to be pouring, then neither of the two really understands what the New Testament teaches. Even the Greek word for baptism means "immersion."

In other words, it is impossible to "understand" baptism incorrectly. So if you and I disagree over something the Bible teaches, we both need to keep studying. When we both really understand we will agree.

WHAT IS YOUR ATTITUDE TOWARD BRETHREN WHOSE CHILDREN GO WRONG? (PART 2)

Peter Wilson

“What About Proverbs 22:6?”

I would not seek for a moment to discount in any way the responsibility placed upon parents in the passage. To “train up a child in the way he should go” is the same as “nurture them in the chastening and admonition of the Lord” (Eph. 6:4). It requires all the knowledge, wisdom, time, patience, determination, and love we can muster. To set before them a consistent and sincere example of Christian living, to have family Bible studies with them, to restrict and restrain them in any tendency to do wrong, and to encourage them in their efforts to do right, is the least we can do. Nor would I minimize the precious promise contained in the latter part of it . . . to know that such teaching will remain with them through life and bear fruition in decent and godly lives makes all the effort and sacrifice worthwhile. But to place an interpretation upon this verse that contradicts Ezekiel 18:20, Romans 14:12, and other passages is to stretch it beyond its intended meaning. We need to recognize that many of the Proverbs are generalizations that sometimes admit exceptions. For example, if we apply the same dogmatic approach as we do to Proverbs 22:6 to 10:27, “The fear of Jehovah prolongeth days but the years of the wicked shall be shortened,” what would that do to lives like Jesus and Stephen? Or Proverbs 16:7, “When a man’s ways please Jehovah, He maketh even his enemies to be a peace with him” — what would a similar application of this passage do to Jesus and Paul? The attitude many have toward Proverbs 22:6 would admit no exceptions . . . if children go wrong, it of necessity is the parents’ fault! But how did a man like Hezekiah, who is described in 2 Kings 18:5-7 as one who “trusted Jehovah, clave to Jehovah, and departed not from following him but kept his commandments,” have a son like Manasseh who was one of the most wicked kings of Judah (2 Kings 21:1-9)? How did Josiah who “did that which was right in the eyes of Jehovah and walked in the way of David his father, and turned not aside to the right hand or to the left” (2 Kings 22:2) have an unrighteous son like Jehoahaz (2 Kings 23:32)? And how did God have unrighteous children? He said concerning Israel (both then and now), “I will be to you a Father and ye will be sons and daughters” (2 Cor. 6:18). Was God responsible because most of them went astray? Did he fail to adequately teach and rebuke them? “Yet Jehovah testified unto Israel and unto Judah by every prophet and every seer, saying, turn ye from your evil ways and keep my commandments and my statutes according to the law which I

commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear” (2 Kings 17:13-15). Unless I have misunderstood the parable of the prodigal son in Luke 15, the father in this parable represents God. Can you explain to me how God had a prodigal son? Was it a poor home life, improper teaching, lack of proper discipline, or just willful disobedience to every command and example of that home that led the prodigal into the far country of sin and disgrace? How would you apply Proverbs 22:6 to that case? Where is the preacher or commentator who would dare suggest that the fault and the blame lay anywhere but in the willful heart of the prodigal?

To those of you who read this article who have wept and prayed the night through over an erring child, who have had all the joy and enthusiasm of life drained from you by an overwhelming feeling of defeat and despair, I trust that these thoughts will be of some help and comfort to you, and that you will remember that your Father in heaven understands the depth of your pain and frustration, because he has many delinquent children. To those who have been spared that particular burden of life, thank God and examine your attitude toward those who were not so blessed. Have you added to your brethren’s grief by a harsh and unyielding attitude? Have you tended to place them in a “second-class citizenship” in the church? Have you found their problem a juicy tidbit of gossip to spread wherever you go and even to discredit their work in God’s Kingdom? Read again the parable of the prodigal son and remember that the elder brother represents those who are so self-righteous that they neither fully understand the heartache of the Father or the weakness and frustration of the prodigal. What I have tried to say in this article is summarized in a comment on Proverbs 22:6 in Pulpit Commentary, 438:

Not the very best training of the very wisest parents in the world can positively secure goodness and wisdom in their children. For when they have done everything in their power, there must remain that element of individuality which will choose its own course and form its own character. Our children may choose to reject the truth we teach them, and to slight the example we set them, and to despise the counsel we give. . . . There is but one gate of entrance into life, and that is the personal, individual, acceptance of Jesus Christ as the Lord and Saviour of the Spirit. The parent may lead his child up to it, but that child must pass through it of his own accord.