

DOES GOD CARE WHAT WE EAT?

David Halbrook

A few weeks ago, we noticed a few examples of *lies* and *doctrines of demons*, like *commanding to abstain from foods which God has created to be received...* (1 Tim. 4:1-5). It was not always this way. At creation, God only permitted man to eat herbs and the fruit of trees (Gen. 1:29). After the Flood God said, *Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs* (Gen. 9:2-3). See the change? God's dietary law for Israel was more limited, but today God's permits us to eat both plant and meat (1 Ti.4:1-5; Acts 10:13-16; Rom.14:2-3).

So, what about eating human flesh? When a human dies, is it right to eat that meat? That practice has existed, and may continue in some places, so this is a valid question. Is this a sin? What does God say?

Visit WWW.QVCOC.COM and vote in the poll on this subject or call us with your answer. Next week's article will deal with this question from Scripture and may include the poll results.

-- *Editor's Note:*

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

Church of Christ—Quail Valley
4104 E. Harrison St.
Batesville, AR 72501
Office- (870) 793-6700

Evangelists:
David Halbrook 569-4491
Lenoard Westbrook 612-8409

The Exhorter

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

Church of Christ--Quail Valley

August 12, 2012

WWW.QVCOC.COM

EFFECTS OF NO CHURCH DISCIPLINE

Irvin Less

Failure to carry out any command of God is a serious failure. The New Testament emphasizes the duties of the individual, but there are certain responsibilities assigned to groups of Christians (churches) because we are to work together as a family or body under the elders and under Christ, our Chief Shepherd (Rom 16:16; Titus 1:5; 1 Tim 5:17; 1 Pet 5:1-5).

1) No Discipline Causes Men To Be Lost: -- God does not want any to perish because every soul is precious to Him (Matt 16:26; 2 Pet 3:9). If a brother sins, he endangers his own soul. Any Christian near him should seek to convert or restore him to God (James 5:19,20; Gal 6:1). If efforts of this type fail, the important task of rescuing this one from perishing falls upon the church (1 Cor 5). Let every member be aware of the fact that the effort is to save the sinner as well as to protect the reputation of the church (1 Cor 5:4-8). We may admonish the sinner as a brother because we are interested in his spiritual welfare. We want him to be ashamed of his sinful way, so we withdraw from him (2 Thes 3:6, 14,15).

2) No Discipline Allows Leaven's Wickedness To Enter The Lump: -- The church at Corinth was "puffed up" with its own wisdom rather than depending on the counsel of God concerning the member who was a fornicator. Allowing one couple to live in violation of the law was a way of letting the leaven of wickedness to enter the "lump." It was true then as it is now that "a little leaven leaveneth the whole lump" (1 Cor 5:6-8). If the church closes its eyes to one case, there will likely soon be another and then others.

3) No Discipline Will Keep Men From Enduring Sound Doctrine: -- Timothy was charged to "preach, reprove, rebuke and exhort" in an urgent way, if he would push off the day when they would not endure sound doctrine (2 Tim 4:1-5). The mouths of those who speak unsound doctrine, should be stopped, but who will do this, if the people like the perverted pattern? (Titus 1:10-14; 2 Pet 2:1-3). Timothy was urged to be forceful and faithful in his preaching, and the churches were taught to mark, avoid and reject false teachers. They were to purge out the leaven of wickedness and disorder to avoid the evil day when they would not endure sound doctrine (Rom 16:17,18; Acts 20:29-31; Gal 1:6-10).

4) No Discipline Encourages The Worldly: -- If a church looks the other way and refuses to notice when more and more members become ungodly, that church will become a gathering place for the worldly. It will also lose the respect of the community. Its zeal for Christ will vanish, so it will fall into the same condition that had come to Israel when Isaiah and Jeremiah lived. God was displeased with a church that tolerated doctrine and practices that were contrary to His Will (Rev 1:14,15).

(www.thetfordcountry.com/files/Articles/Effects_of_No_Church_Discipline.htm)

And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him; for whom the LORD loves He chastens, and scourges every son whom He receives." If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Therefore . . . (Heb. 12:5-12)

JOSEPH DIVORCES MARY

Jeff Smith

The decision by Joseph to divorce his fiancée, Mary, is evidence of great compassion and empathy, even if it invites questions about the authority of the Law of Moses regarding accused adulteresses.

Hebrew betrothals of the era were binding contracts, not as breakable as modern engagements, and could only be severed by a legal divorcement. In this case,

however, it appeared that Joseph's intended was guilty of the sin of adultery, for which he could seek to have her tried and executed by stoning, if convicted (Deuteronomy 22:22, Leviticus 20:10, Proverbs 6:32).

Joseph, however, did not choose to seek a release from Mary on these grounds, but planned to put her away by some private means, sparing her the shame of being labeled an adulteress. It is questionable whether, during the Roman occupation of Israel in the first century, execution would have been allowed anyway, but Joseph sought to shield Mary even from embarrassment. Perhaps, knowing her character, Joseph was convinced that some explanation other than intentional adultery was indicated. Although it would have been hard for him to conjure up anything as fantastic as the immaculate truth, Joseph was right in suspecting the innocence of Mary.

In what would become a hallmark of his adopted son's ministry, Joseph demonstrated impressive compassion and understanding. Many men, in similar circumstances, would respond with pure hatred and wrath upon finding their fiancée to be pregnant with what clearly had to be someone else's child. While history has focused almost entirely upon the nobility of Mary, the character of Joseph in this single transaction proves the Holy Spirit made an equally excellent selection in the man who would act as father to Jesus upon Earth. Joseph was rewarded with a position of great importance.

We learn from Joseph's example the importance of not jumping to conclusions about appearances, but giving people dear to us the benefit of the doubt. Love believes and hopes all things, and disdains to judge the morality until the facts are in (First Corinthians 13:7, Proverbs 18:13, 17).

Furthermore, we learn about the virtue of discretion when it involves the potential embarrassment of others. Rather than subject Mary to public shame, Joseph preferred to conduct his separation from her in private, where she might be spared the ugliness of accusation. "Whoever covers an offense seeks love, but he who repeats a matter separates close friends (Proverbs 17:9). His love was earnest and capable of forgiving the deepest of betrayals (First Peter 4:8).

In John's gospel, another woman is caught in adultery, but literally and in the very act (8:1-11). Her accusers use her as a pawn, dragging her before Jesus to put him on the spot between the Laws of Moses and of Caesar. The cruelty of her accusers exposed them as both hypocrites and devourers.

(<http://electronicgospel.com/home/2012/7/10/joseph-divorces-mary.html>)