

INTRODUCTION

This week we have observed our national Thanksgiving Day. I'm very thankful to live in a state and a republic where we have a long history of our political leaders recognizing God's providence and calling on us to pause and give thanks to Him.

-17th century New England pilgrims

-18th century President Washington

-19th century President Houston

-20th century officially set in law

-21st century our current president continues this tradition

"On Thanksgiving Day, we thank God for the abundant blessings in our lives...I, Donald J. Trump, President of the United States of America...proclaim Thursday, November 26, 2020, as a National Day of Thanksgiving. I encourage all Americans...to offer a prayer of thanks to God for our many blessings."

When called upon by political leaders to give thanks to God, we Christians are very happy to do so! We will not have any man-made religion imposed on us, but we will happily give thanks to God when our government leaders encourage us to do so, and greatly rejoice in it!

In 1 Timothy, which we are studying together, giving thanks for our food is addressed with the very word "thanksgiving." So, let us jump ahead to that passage, and consider how the Bible teaches us to give thanks for the food God provides us, and see at the same time something about how that subject touches on maintaining sound doctrine and good gospel ministry.

TEXT

1 Timothy 4:1-6

BODY

I. By God's Creation We Have Our Food

- A. He created the plants for us to eat, as He told us through Adam when we were created
 - 1. Genesis 1:29 And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.
 - 2. Genesis 9:3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.
- B. He created the flesh of animals for us to eat, as he told us through Noah after the great flood
- C. This is such a simple thing, a thing we are so used to, a thing so fitting, so sensible to us, that we might not even think about it
- D. It is very good for us to see that when God spoke to our race through Noah, He referred to what He had said to our race through Adam about 1,600 years before
- E. Likewise, it is very good for us to see that when God spoke to us through our Lord and His apostles, He reiterated what He had said so long before.

By God's creation we have our food

II. God Created Our Food To Be Received with Thanksgiving

- A. To be received (v 3): nothing to be refused or rejected (v 4)
1 Corinthians 10:25-27 Eat whatever is sold in the meat market, asking no questions for conscience' sake; 26 for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS." 27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.
 - v 25 Eat whatever is sold in the meat market [GEN, KJV "the shambles"] and ask no question for conscience sake
 - v 27 eat whatever is set before you, asking no question for conscience' sake
- B. To be received with thanksgiving
 - 1. appropriate that we thank Him every time we receive it
 - 2. appropriate that we thank Him in the assembly as we worship on the Lord's Day
 - 3. appropriate also to have certain special times to thank Him, as an annual national thanksgiving day
- C. To be received with thanksgiving because every creature of God is good
- D. To be received with thanksgiving by those who believe and know the truth

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III. God Has Not Forbidden Our Race Eating the Food He Has Given

- A. Not at creation through Adam
 - 1. we were not to eat of the tree of the knowledge of good and evil
 - 2. but God made no prohibition against our eating apples or oats, etc.
- B. Not after the flood through Noah
 - 1. we are not to eat or drink the blood
 - a) it is the flesh of animals that God created for food for us, not their blood
 - b) the life is in the blood, and that belongs to God
 - 2. but God made no prohibition against our eating reptiles or certain birds or rodents, etc.
- C. Not in Jesus Christ or His apostles

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IV. In the Covenant God Made with Israel Through Moses, He Did Forbid Israel to Eat Certain Foods

- A. The flesh of certain animals, such as pigs and shellfish
- B. Breads with yeast during a certain time each year
- C. The Old Testament laws about this are many and very specific
- D. The purpose
 - 1. this symbolized their separation from sin
 - 2. this established their separation from the pagans, the gentiles around them
- E. All of these laws were given to Israel through Moses as part of the Old Covenant

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In the covenant God made with Israel through Moses, He did forbid Israel to eat certain foods

- V. Now Those Old Covenant Food Laws Do Not Apply to Anyone
- A. The Mosaic Covenant is ended; it is abrogated; it is cancelled
 - 1. Mark 15:37-38 And Jesus cried out with a loud voice, and breathed His last. 38 Then the veil of the temple was torn in two from top to bottom.
 - 2. the veil was there by God's institution in the Old Covenant or Old Testament
 - 3. it being torn in two from top to bottom indicates that when Jesus died, God Himself considered the Old Covenant to be abrogated, cancelled, ended, null and void
 - 4. the New Covenant had been instituted in the blood of Jesus Christ, based on His eternal priesthood and His sacrifice once for all
 - B. That does not mean that everything in the Old Testament law no longer applies, because there are things in the Old Testament law that are not only for the Old Testament
 - 1. That does not mean that the Moral Law as expressed in the Mosaic Covenant is abolished---it cannot be abolished
 - a) love the Lord your God
 - b) love your neighbor
 - c) the Ten Commandments
 - 2. That does not mean that the general equity apparent in the civil or judicial law is not still a source of wisdom for civil government and church government
 - a) "you shall not muzzle the ox while he treads out the grain"
 - 3. That does not mean that the ceremonial law does not still teach us about Jesus Christ---who He is, and what He has done for us
 - a) "Christ is our passover"
 - C. The laws from God against eating certain foods, and against eating certain foods at certain times, were never for our whole race, only for Israel in the Old Covenant; so those laws never did apply to anyone else
 - D. But the food laws in the Old Covenant do not apply now even to people who are descended from Israel
 - 1. see Acts 10:9-16

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- VI. So, Forbidding the Eating of Certain Foods Indicates False Religion
- A. In these latter times, some shall depart from the faith
 - B. They will teach doctrines that are not from the Lord, but from demons; from the devil
 - C. They will forbid marriage and eating certain foods
 - D. It seems impossible that someone could do that; but their consciences are so bad that they can speak lies in blatant hypocrisy
 - E. See again the rightness of identifying the pope in Rome as antichrist
 - F. These laws should not be allowed to come in the front door of the church
 - G. Do not let these laws sneak in the back door of the church

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So, forbidding the eating of certain foods indicates false religion

- VII. Instructing the Church in the Subject of Eating with Thanksgiving Indicates Good Pastoral Ministry (verse 6)
- A. Obviously not this exclusively
 - B. But when two kinds of ministry are compared, this is the kind to be considered good
 - 1. by ministers
 - 2. by the church

CONCLUSION

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In the covenant God made with Israel through Moses, He did forbid Israel to eat certain foods

Now those Old Covenant food laws do not apply to anyone

So, forbidding the eating of certain foods indicates false religion

Instructing the church in the subject of eating with thanksgiving indicates good pastoral ministry

Let us give thanks for all our food, for how God has created it, and how He provides it to us.

Let us give thanks for all men, for how God has created them, how He uses them, how He saves them.

Let us pray that He will continue to provide us our food.

Let us pray that He will continue to save sinners through Jesus Christ until He returns.

Dillon: Call to Worship and Opening Prayer - Psalm 106:1

Jeff: Scripture Reading - Genesis 9:1-7

Jeremiah: Congregational Prayer

Benediction: Colossians 3:17

Anna - Prelude

Anna - Trinity xvi "Doxology"

Anna - Trinity 1 "All People That On Earth Do Dwell"

Rita - Trinity 86 "Now Thank We All Our God"

Allison - Trinity 439 "Jesus, Thy Blood and Righteousness"

Barnes:

The whole vegetable world is assigned to the animals for food. In the terms of the original grant the herb bearing seed and the tree bearing fruit are especially allotted to man, because the grain and the fruit were edible by man without much preparation. As usual in Scripture the chief parts are put for the whole, and accordingly this specification of the ordinary and the obvious covers the general principle that whatever part of the vegetable kingdom is convertible into food by the ingenuity of man is free for his use. It is plain that a vegetable diet alone is expressly conceded to man in this original conveyance, and it is probable that this alone was designed for him in the state in which he was created.