

Love Fulfills the Law

(Cont. from pg. 1) to an even more basic illustration of loving our neighbor when he says these sinful acts such as adultery, murder, theft and covetousness are indications we do not love our neighbor. They are after all, each an act of selfishness that takes from our fellow man to fulfill our own lusts. He then concludes in verse 10 by saying, *Love worketh no ill to his neighbor* (that is does not steal his wife, murder him, covet or steal his goods) *love therefore is the fulfillment of the law*. It is enlightening to see how this passage correlates with Jesus' teaching. We learn from both that those who robbed and beat the man on the road, and those who refused to have compassion on him



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and passed by are both failing to love their neighbor. One because he selfishly took from his neighbor and the other because he had no compassion on a neighbor in need.

It is impossible to conclude this message about love fulfilling the law without looking at what John said in his first epistle, *Beloved, let us love one another for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love.* (see I Jno. 4:7,8)

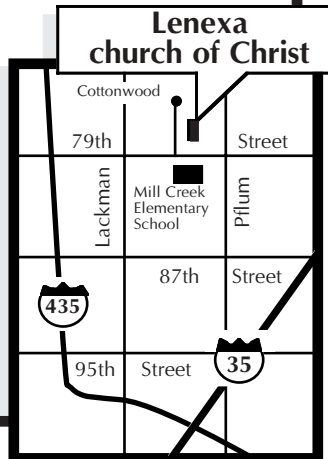


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MEETING TIMES
Sunday – Bible Classes 9:30 AM
Worship Services 10:20 AM & 6:00
Wednesday – Bible Classes 7:00 PM



The Lenexa EDIFIER

...Let us pursue the things which make for peace and the things by which one may edify another. – Romans 14:19

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Love Fulfills the Law

by Jim Stauffer

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. (Romans 13:8-10, ASV)



In this passage, Paul sets forth the idea that loving our neighbor fulfills the law. Initially we would understand that to say we are complying with Jesus' instruction where he said, *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets.* (see Matt. 22:37-40) If we drew this conclusion, we would certainly

be on target. He does carry it further on this occasion. After stating we fulfill the law by loving our neighbor, he further states in verse 9, *For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.* By saying this, Paul details what loving our neighbor is.

When we think of a good neighbor we think of someone who goes out of his way to help another in one way or another. Again, right on target. The perfect example is the good Samaritan in Luke 10:25-37. Jesus makes the same point here He did in Matt. 22 and follows it up with the story we are all familiar with about the Samaritan who was willing to help the man on the side of the road who had been robbed and beaten. The story indicates the Samaritan was moved with compassion. This is what caused him to help and this is the quality Jesus is looking for in us when He tells us to love our neighbor. Paul, however, steps back (Cont. on pg. 4)

Does the Bible Authorize Building a Meeting-House?

by Kyle Pope

Given that the congregation here at Lenexa has embarked on a building project, it is fitting for us to consider a question that arises in connection with having a building at all - *does the Bible authorize the church to build a building?*

New Testament Places of Assembly

The Bible tells us that the first Christians in Jerusalem assembled in the temple courts. Acts 2:46 describes them as - **“continuing daily with one accord in the temple”** (NKJV). As the church grew outside of Jerusalem, some Christians are described as opening their homes to allow the church to assemble there. When Paul writes to the church in Rome he tells them to greet Aquila and Priscilla (16:3), adding later, **“greet the church that is in their house”** (16:5). When this same couple lived outside of Rome, they did the same elsewhere. Writing to the Corinthians Paul says - **“the churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house”** (I Corinthians 16:19). In Laodicea a brother named Nymphas opened his home for the church. To the Colossians Paul charges - **“Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house”** (Colossians 4:15). Philemon, Apphia and Archippus, a family in Colosse, hosted the church in their

home (Philemon 2). Archippus may have preached for this congregation. Paul writes, **“say to Archippus, ‘Take heed to the ministry which you have received in the Lord, that you may fulfill it’”** (Colossians 4:17).

In addition to this, the Bible records for us that churches made other arrangements for places to meet. After Paul withdrew from the synagogue in the city of Ephesus, he met with the brethren in what was called **“the school of Tyrannus”** (Acts 19:9). It is unclear whether this was a building, a courtyard or some other type of place normally used for schooling. The text doesn’t tell us how the brethren secured this place to meet. Did they pay rent to use it? Was one of the members involved with the school? We do not know.

Finally there is one other text which adds to our understanding of this issue. In the epistle of James a word is used describing a Christian assembly which may tell us something about the place of the assembly. Teaching the brethren about the sin of partiality, James begins, **“if there should come into your assembly a man...”** (James 2:2). The word translated “assembly” is the Greek word



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synagogue translated elsewhere “synagogue.” By the time of the first century this term was used to refer to both the people and the place of a Jewish assembly. The text in James is talking about a Christian assembly. The use of this word may indicate that James is talking about a Christian meeting house. If so, again, the text does not tell us specifically how they secured the building, what it looked like or how it was built.

The Command to Assemble

These texts show us the approved examples of the church meeting in a public place, private homes, a school and probably in a meeting house set up for that purpose. Are there any Scriptures which authorize setting up such a place of meeting? Hebrews 10:24,25 teaches - **“let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.”** The word translated “assembling” is a verb related to the word *synagogue*. This indicates that the Hebrew writer, through the direction of the Holy Spirit, is commanding religious assemblies. It only follows that if the Lord gives a command, He is authorizing what is necessary to carry out that command. The church could meet in a public park or marketplace, but what if none is available? The church could meet in the homes of members, but what if no member has a home large enough to accommodate a big congregation? Must the size of the

congregation be restricted to a number that can fill the home of the wealthiest member? The church in Jerusalem grew to 5000 men alone (Acts 4:4).

The very command to assemble authorizes a congregation to secure a place to carry out that command. What if this requires spending money? How is the church authorized to secure money? Through the **“collection for the saints”** (I Corinthians 16:1). While this does not authorize the church to buy Corinthian leather pews, gold-plated communion trays or marble bathroom fixtures, The church is authorized to do what is needed to carry-out this charge.

Conclusion

The Bible grants the church liberty to meet in a variety of different settings. The very command to assemble authorizes the church to do what is necessary to fulfill that command. If a congregation through necessity or choice chooses to secure a permanent place to assemble it is authorized by approved example and the generic command to assemble. Given that the authority to secure a permanent place to assemble comes from the generic command to assemble, it is imperative that a congregation limit its use of such a building to only those things which the church is authorized to do.

