

Rom. 14:19  
So then let  
us follow  
after things  
which make  
for peace,  
and things  
whereby we  
may edify  
one another.

# THE LENEXA EDIFIER

John 8:32 And  
ye shall know  
the truth and  
the truth shall  
make you free.

August  
31  
2014

## OUR MOTIVES MATTER

Jim Stauffer

In Philippians chapter one we see a situation Paul chooses to endure for the cause of Christ. It is unique in that there are men preaching the gospel specifically to bring glory to themselves and additional suffering to his life.

Of course, Paul is in prison in Rome. He arrived there after a very tumultuous trip from Caesarea. One in which there were perils at sea yet all life was preserved by the hand of God. **(Acts 27&28)**

Paul had demonstrated himself a man of character and a worthy companion to all aboard the ships that brought him to Italy. It is impossible for us to determine how much his reputation was enhanced by the events that transpired on the sea, but it must have been substantial.

All of this together must have contributed to the initial imprisonment which was by himself with a guard. There was sufficient freedom allowed for him to call the Jewish leaders to hear him speak of Christ.

Because of his integrity and honor he was afforded the privilege of residing in his own hired dwelling for two years with the liberty to teach and preach the kingdom of God and the things concerning Jesus Christ. **(Acts 28:16-31)**

Paul was not just marking time as he taught from his house. He was succeeding in convincing men of the truth about Jesus. This was even so of some in Caesar's household. **(Phil. 4:21,22)**

This emboldened the brethren who observed Paul continuing to serve the Lord, "*content in his current state*", to speak the word of God without fear. He was their example. Their courage increased by seeing him bear up under his adversity. **(Phil. 1:14)**

These men were clearly fruit born of the sincere love of the truth exhibited in the life of the Apostle Paul. He says in **verse 16**, they did it of love.

But there were some whose motive was impure. Paul says they preached Christ *of envy and strife*. **Phil. 1:15**) They desired the honor and respect of the apostle, but chose to achieve it at his expense. Their desire was to bring affliction to Paul in his bonds. We see their desire was for personal glory instead of the saving of souls. These men clearly were not "*speaking the truth in love.*"

Their impure motives remind us of Simon the sorcerer, whose desire for the power of the Holy Spirit was for personal gain and led him to offer money for it. **(Acts 8:20,21)** A similar case in the early church was Ananias and Sapphira, who lied about the amount of money they contributed to the needy. Peter said of this lie, "*how hast thou conceived this thing in thy heart?*" **(Acts 5:4)**

It is interesting in this situation that Paul spends very little energy condemning such evil. Rather, he chooses to look at it from the positive side. His statement is, **Phil. 1:18** *What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.* He makes the point of the parable of the sower. When one sows the seed of the kingdom, the word of God, it has the opportunity to lodge in pure hearts. When it does it will produce according to the seed sown. **(Lk. 8:15)**

In spite of Paul's willingness to endure any additional suffering cause by those envious of his stature among the saints, we must realize any good they could do would not benefit their own impure souls. Jesus said, **Matt. 5:8** *Blessed are the pure in heart: for they shall see God.* Paul reminds the Romans the salvation of the individual is dependent upon a sincere and pure heart. **Rom. 6:17** *But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness.* When Paul taught Timothy, he emphasized the need for "*love out of a pure heart.*" **(1 Tim. 1:5)**

This is not intended to be an indictment of our efforts to preach the gospel, but rather a reminder of the role we play on the stage of dissemination of God's word to the world.

The condition of our hearts and the purity of our motives will be key to our own salvation in the end. See the apostle's response. **Phil. 1:19** *For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ.*

If we want to lead people to Christ, then we should first of all learn to "*walk by faith.*"

Then we can attempt to teach that faith to others.

## Studies in 1st John: Deep Joy by Randy Harshbarger

*“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full” (1 John 1:1-4 NKJV)*

1st John is sometimes called a “catholic” epistle—this means that it was written for general distribution among churches and Christians in the 1st c., rather than being targeted for a specific group somewhere. The first four verses of this short, but powerful letter, echo John’s other words as found in **John 1:1-8** and **Revelation 1:1-3**; read and compare these passages in your own study. John tells us that he is writing about the Word of life in order that his readers would have fellowship, not only with “us” (the apostles), but also with the Father and the Son—the Son being the object of John’s introduction. The result of that fellowship would be joy, deep joy springing from the relationship these Christians would have in Christ. Such joy would be complete, lacking in nothing. Yet, it was needful for John to write about this joy; his instructions would help preserve their joy in Christ. The implication is that John’s readers needed to heed what he was writing to them. Could these readers have confidence in what John wrote? Yes, because John says that he knew firsthand about Jesus. As verse one says: We have heard Him, seen Him, looked upon Him, and handled Him.

But who is this one of whom John speaks? Christ was from the beginning. He existed (and continues to exist) from all eternity. This is what **John 1:1** says. *“In the beginning was the Word, and the Word was with God, and the Word was God.”* There has never been a time when the Word was not! The Word was made manifest, or made known. **John 1:14** says that the Word became flesh and dwelt among men. Jesus came into this world as a fleshly human being; He was God in the flesh. John and the other apostles could have real, fleshly contact with Jesus because Jesus had a body of flesh and blood; it was that body that was crucified and then raised from the grave after three days (**Hebrews 10:5**; **Mark 16:6**).

Jesus is the Word of life. Jesus is the logos. The word logos means more than our English word, word. Logos is the intelligence behind the idea; logos is the idea itself. What gives logos weight is the person behind it—Jesus Christ, the Word, the eternal Word, God the Word. Jesus, the logos, is more than just some Greek philosophical concept (which John surely would have known). The world owes its origin to the logos.

Do you want to have joy in your life? Most people want this. John says that if you want true joy in your life you must have Jesus in your life. If you deny Jesus a place in your heart, in your life, in all that you are as you

live upon this earth, you will never have true, lasting joy. This joy is more than a pie in the sky mentality—it is more than a Pollyannaish view of the world. It is a deep lasting relationship that governs your life. While John will write about possible interruptions to this joy, the first thing we all must do is embrace this one of whom John writes.

## Examine Your Attitude Toward Worship by Warren Berkley

My attitude toward worship depends upon four things: (1) my attitude toward God, (2) my concept of God, (3) my courage to examine and change my life (repent), and (4) my understanding of the essence of worship.

**MY ATTITUDE TOWARD GOD** should be based on my conviction that He “is,” and that He is a rewarder of those who diligently seek Him (**Heb. 11:6**). This kind of faith can produce the good attitude of godly fear, and “the fear of the Lord is the beginning of knowledge ...,” (**Prov. 1:7**). God is absolutely holy, absolutely perfect, and absolutely wise. He is grieved by evil, He loves man and wants me to love and obey Him. All of this should move me and cause me to want to be true to Him all the days of my life. My attitude toward God should be as expressed by the heavenly hosts: “Worthy are thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created,” (**Rev. 4:11**).

**MY CONCEPT OF GOD** should be in keeping with His revelation of Himself in nature and in Scripture (**Psalms 19**; **Jno. 1:18**). There is scarcely any error in doctrine or behavior that cannot be traced, ultimately, to an incomplete or incorrect concept of deity. What I think about God matters, and the incarnate Christ demonstrates the fundamental nature and attributes of God; belief in Christ, therefore, becomes crucial to my concept of God. My attitude toward and concept of God must be determined by the message of His Word & His Son.

**MY COURAGE TO EXAMINE AND CHANGE MY LIFE** will cause me to constantly monitor my thoughts and deeds to insure my life is consistent with the Lord’s will. In reference to worship, I will want to meditate, pray, study and plan my whole life so that God is praised and exalted. And, I will want to take advantage of every opportunity to join with God’s people to worship Him according to His instructions. Worship will be a habit of life, but not in the sense of an empty ritual. Worship will spring from a heart where God dwells. As I examine myself and monitor my life, I’ll want my worship (private or collective) to be accompanied by joy, but without any confidence in the flesh (**Phil. 3:3**). Worship will be a part of a whole life that is directed toward God and His Son.



But what is the essence of worship?

**Psalms 96** affords us a good view of what worship is. The passage is about the greatness and majesty of God: "...the Lord is great ... He is to be feared above all gods ... Honor and majesty are before Him ... strength and beauty are in His sanctuary." But the text is also about the appropriate human response to God's greatness: "Sing to the Lord ... Proclaim the good news ... Declare His glory ... Give to the Lord ..."

Once I become acquainted with the God who made me, I should want to express my reverence for Him. Worship is part of my total response to WHO GOD IS, and WHAT HE MEANS TO ME. And just as God is light - therefore I should walk in the light (**1 Jno. 1:5-7**); God is spirit - therefore I should want to worship Him in spirit and in truth (**Jno. 4:24**). The existence of God and the glory due His name is the very basis of worship (**2 Chron. 7:3**).

Examining My Attitude:

1. Do I really love God?
2. Do I really want to worship Him?
3. Am I a participant in collective worship, or a spectator?
4. Does my worship spring from a heart of genuine reverence?
5. Am I careful to follow God's instructions in my worship?
6. Do I avoid causing or focusing on distractions?

"Like faith and works (**Jas. 2**) or love and obedience (**John 14:15**), true worship must involve both the inward and outward response of the believer," (Dan Petty, FC Lectures, 1990, p.#110).

## Congregational Singing

Congregational singing is unique music. The singing of a congregation of Christians is the singing of the young and the old, the much talented and the not so talented, the musically experienced, and the inexperienced, some who can sing beautifully and many who cannot. It is not a vocal performance by auditioned, rehearsed professionals. It is the music of heart strings rather than vocal chords.

The primary design of congregation singing, then, is not to demonstrate how accurately these singers can sing the musical notes in a church hymnal, nor how beautifully they articulate the words of their songs. Its objective, rather, is the congregation's participation in a collective spiritual experience, "*teaching and admonishing one another and singing with grace and melody in their hearts to the Lord*" (**Ephesians 5:19; Colossians 3:16**), and speaking words of worship, praise, and thanksgiving to their heavenly Father. Their prayer songs become living prayers, just as their praise hymns become living praises. Their songs become living vehicles of spiritual expression! "*...in the midst of the church will I sing praise unto Thee.*" (**Hebrews 2:12**)

Unlike the fictional songs sung by the world, these worshippers sing about eternal realities; the only true and living God, His resurrected and returning Son, Jesus Christ, and, of heaven, their eventual eternal home. The songs they sing to one another teach, admonish, exhort, and encourage. They revive memories recalling "*exceeding great and precious promises...*" (**2 Peter 1:4**). They build faith, strengthen hope and express love for one another. The hearts of these singers are musical instruments, provided by their heavenly Father and on these hearts they strum spiritual messages and emotions of their present life and the life to come. These worshippers don't just sing songs; they make their songs sing!

Genuine, sincere, intentional worshippers seize each opportunity to pour out the thoughts of their hearts in song, "*singing with the spirit and the understanding*" (**1 Corinthians 14:15**) with a desire to offer their songs as "*sacrifices of praise, the fruit of lips...for with such sacrifices God is well pleased*" (**Hebrew 13:15,16**). In the midst of the assembly of the saints of God, let every heart rejoice and sing! "*Serve the Lord with gladness, come before His presence with singing*" (**Psalms 100:2**)  
**By Ralph A. Casey via Forward from songbook Songs of the Church 21st Century Edition edited by Alton Howard**

## Top Ten Things Your Children Should See In Their Parents.

### 1. Parents Who Love And Respect Authority.

A. This means they obey those in authority and respect what rules accomplish.

### 2. Parents Who love To Study The Bible.

A. Children should see their parents studying God's Word in places other than church. Parents should be studying with their children.

### 3. Parents Who Love To Sing And Pray.

A. Again this should be accomplished in church as well as at home. Children should see Dad praying on his knees.

### 4. Parents Who Don't Murmur.

A. Some parents complain about church regularly on the way home from the assembly. Little ears in the backseat hear this.

### 5. Parents Who Don't Gossip Or Backbite.

A. Children should never see Dad shake a brother's hand at church then speak bad about him to Mom on the way home.

### 6. Parents Who Seek Mercy For Others.

A. Children should never see vindictive parents.

### 7. Parents Who Regularly Attend Church.

A. This is huge. In my lifetime I have rarely seen children grow up to be faithful when their parents did not emphasize attending services as a priority.

### 8. Parents Who Love Their Children.

A. You can say it. You can feel it. But your actions better show it.

### 9. Parents Who Love Each Other.

A. Children need to see your love for your mate.

### 10. Parents Who Love God And Keep His Commandments.

**by Richard Dodson**

**Eph. 2:19** So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord;

**1Pet. 2:9** But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:

**Psa. 1:1** Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: 2 But his delight is in the law of Jehovah; And on his law doth he meditate day and night. 3 And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. 4 The wicked are not so, But are like the chaff which the wind driveth away. 5 Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.

## **HOURS OF WORSHIP**

Sunday A.M. 9:30 Bible Study

Sunday A.M. 10:20 Assembled Worship

Sunday P.M. 5:00 Assembled Worship

Wednesday P.M. 7:00 Bible Study and Worship

**Visitors welcome**

**We conduct in home Bible Studies**

**We offer Correspondence Courses**

**Evangelist and Editor Jim Stauffer**

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[lenexachurchofchrist.org](http://lenexachurchofchrist.org)

### **NEWS AND NOTES:**

**SICK IN NEED OF PRAYERS:**

J.R. DANIEL, PAT CLOTHIER AND LILLIE KEECH CONTINUE THEIR RESPECTIVE RECOVERIES. JAN PATRICK AND IRENE HURD CONTINUE TO SUFFER POOR HEALTH. LINDA FOSTER AND MARY CZIRR ARE BOTH AT SWEET LIFE ASSISTED LIVING. PLEASE REMEMBER OUR BELOVED FRIEND, LORETTA TAPP IN YOUR PRAYERS AS SHE UNDERGOES CHEMOTHERAPY.

**OLD SETTLER'S DAY BOOTH IN  
OLATHE, SEPTEMBER 4,5,6.  
10AM UNTIL 10PM EACH DAY.**



## **What Must I Do To Be Saved?**

**Hear** the gospel - Romans 10:17

**Believe** in Jesus Christ - Hebrews 11:6

**Repent** of sins - Acts 17:30

**Confess** Christ as Lord - Romans 10:9,10

**Be Baptized** for remission of sins

Acts 2:38

**Be Faithful** unto death - Revelation 2:10