

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

LENEXA CHURCH OF CHRIST

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

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5
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WE ARE CARRYING THE WORD OF GOD

Jim Stauffer

Matt. 11:19 *The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.* This text is a report by Jesus of the false accusations made against Him and previously against John the Baptist. They are falsely accused by their adversaries who oppose what they represent.

Acts 21:27 *And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)* Paul is falsely accused because it conveniently allowed his enemies to file charges against him.

Matt. 26:59 *Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; Here, the council and chief priests are looking for someone to lie about Jesus in order to convict Him of charges necessary to call for His crucifixion.*

Can we see a common thread here? Of course we can, each instance has devious and dishonest men trying to secure their position against the cause of Christ, even while they consider themselves to be children of God.

We are not charged with winning people over to the cause of Christ by hook or by crook. This attitude has been historically displayed by the enemies of Christ.

We, however, are told, *hunger and thirst after righteousness*", and be *pure in heart; for they shall see God, and blessed are the peacemakers; for they shall be called sons of God.* Before Jesus gave mankind the message He wanted carried to every creature, He gave him a message on the qualities those messengers should have.

It is not, therefore, appropriate for us to argue and debate our way to victory in confrontations with enemies of the truth. Yes, we are told to *earnestly contend for the*

faith which was once for all delivered to the saints. We are to courageously defend this faith by sanctifying Christ as Lord in our hearts in order to give a reason for the hope that lies within us. But even then we are told to face our enemies with meekness and fear. **(1 Pet. 3:15)** Our role is not that as an adversary to Satan. He is the adversary to Christ and the gospel. We, are, just as the Lord did charged to *speak the truth in love*, because of the content and purpose of the message and our belief in it.

Have you considered the precious nature of the message God has charged His children to carry? First, our salvation comes through the shedding of Christ's precious blood. **1 Pet. 1:17** *And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: Jesus as the cornerstone of the church is described as a precious stone. 1 Pet. 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.* Therefore our faith in Him is described as precious, **1 Pet. 1:6** *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 2 Pet. 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*

We are carrying a message with implications far above anything to be heard or acquired on earth. **(Mat. 6:19-21)** Something so precious a man would sell all he

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has to acquire it. (**Mat. 13:44-46**)

Is it any wonder we should first become converted to the message of the gospel before we are worthy to carry it to others. We must carry it with a pure heart in search of righteousness in order to bring peace between a man and His God.

Therefore, it is the message that is important. Not whether I win or lose in the discussion that surrounds the specifics of that message, but that I communicate the love God has for the lost souls of men in the compilation and the distribution of that message.

WORLDLINESS. # 3.

By Jim Sasser

In our previous articles, we have been giving the definitions of worldliness. We also began a discussion on the points that suggest our worldliness. Now, let us pick up where we left off!

B. Even an obsession with the "cares of the world" **Mk. 4:18,19**, though they may be harmless in themselves, is worldliness. An obsession for farming or housekeeping or banking or teaching, etc., can so focus one's attention on this world that he thinks of neither the present nor the eternal kingdom. Such people are worldly -- the same as any reveler who carouses all the time. Both are concerned with this present world. Neither one or the other is thinking of the kingdom of God.

C. The person whose love for this life sways his sense of loyalty and duty is worldly. Paul said, "Demas forsook me, having loved this present world." **2 Tim. 4:10**. Paul was soon to die for the cause of Christ, **2 Tim. 4:6**, and Demas so wanted to continue living upon the earth that he turned and ran to save his life. He loved physical existence in this material world. When we make our decision on that basis, we are worldly. (This is the way I looked at the case of Demas over 33 years ago. I am not sure now that he ran just to save his life. I am more of the opinion that he loved this present world's pleasures and wanted to enjoy them rather than being afraid for his life. He might have run if Paul's life had not been threatened. Who knows? --JWS).

D. Religion for the sake of personal advantage in this life is worldliness: "As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." **Gal. 6:12-14**.

E. Please note that complete interest in self and the things of this world is opposed to the heavenly

citizenship: "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven." **Phil. 3:18,19**. The person whose decisions in this life were determined by whether or not he would have a full stomach was as worldly as the prodigal son was when he "wasted his substance with riotous living." There is no essential difference -- both lived only for the gratification of the flesh.

We can never know fully what is the lust of the flesh or the lust of the eyes unless we know the meaning of the term "lust." The word "lust" is translated from the Greek "epithumia," which simply means "desire for what is forbidden." Thayer. The following scriptures prove the accuracy of Thayer's definition, viz., that lust is forbidden desire or unlawful desire:

A. "Sin is lawlessness." **1 Jno. 3:4**. As a Christian you are not to let sin reign in your mortal body, that ye should obey the lusts thereof. **Rom. 6:12**. Since sin is lawlessness, then the lusts of sin that reign in the body are law- less desires -- desires that recognize no law.

B. "In the last time there shall be mockers, walking after their own ungodly lusts." **Jude 18**. They walk without considering God's will; they regard only their ungodly desires.

C. Peter condemns "them that walk after the flesh in the lust of defilement, and despise dominion." **2 Pet. 2:10**. Consider the contrast: lust of defilement vs. dominion.

D. In **1 Pet. 1:14**, we find that obedience stands opposed to lusts: "as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance."

E. Our next passage shows that the lusts of men are opposed to the will of God: "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." **1 Pet. 4:2**.

F. The devil, who is our adversary, **1 Pet. 5:8**, is the father of them who have unlawful desires: "Ye are of your father the devil, and the lusts of your father it is your will to do." **Jno. 8:44**. So, once again, we see that lust is unlawful or forbidden desire.

The "vainglory of life" refers to that love of wealth, worldly pomp and glory, etc., which puffs men up with pride and causes them to parade their attainments, accomplishments, and possessions before their fellowmen for the simple purpose of being glorified and praised by men. (It is well to state that wealth, honor, and distinction could come to a person as the result of industry service, etc., and that person could be free

from the love of the vainglory of life). Notice the following definitions of "vainglory of life":

A. "Vain boast or glory, ostentation." Young's Analytical Concordance.

B. "Boasting, show, ostentation." Berry.

C. "An impious and empty presumption which trusts in the stability of earthly things." Thayer.

D. "Literally -- the boasting of life. John means all the things pertaining to this life, of which the men of the world boast..." McKnight

Salvation is Conditional

The idea that salvation by grace frees one from the necessity of performing any conditions thereunto has become so thoroughly embedded in the hearts of some it is hard for them to see that salvation may be by grace and yet conditional; but that salvation is conditional is clearly taught in the Scriptures. Jesus said, *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.* There can be no salvation out of the kingdom of heaven, and only those who do the will of God can enter the kingdom. The doctrine of conditional salvation runs through the entire Bible. *But if the wicked turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. (Ezek. 18:21) Ezek. 18:32 For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live.* The sinner is dead in his sins. The question of all ages has been, "How can we live?" Israel of old raised that question: **Ezek. 33:10** *Our transgressions and our sins are upon us, and we pine away in them; how then can we live? Ezek. 33:11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:.....* But what is the doctrine of Jesus? A certain man asked him, *Teacher, what good thing shall I do, that I may have eternal life?* This man understood salvation to be conditional and Jesus did not rebuke him for so thinking. He confirmed the idea by saying, *If thou wouldst enter into life keep the commandments. (Mat. 19:16,17)* The same principle holds good now, for Paul affirms Jesus *...became unto all them that obey him, the author of eternal salvation. (Heb. 5:9)* If you do not obey Jesus, he is not the author of your salvation; and without him there is, there can be, no salvation. Heathen though he was, the Philippian jailer understood that he had to do something to be saved. *Sirs, what must I do to be saved?* Paul did not try to show him he was wrong in so thinking, but replied, *Believe on the Lord Jesus and thou shall be saved, thou and thy house. (see Acts 16:29-31)*

Numerous other passages teach that men are lost on account of their wickedness. Now no man can prove conditional damnation and unconditional salvation. If one is unconditional, so is the other; the converse is also true. If men are lost because of a certain course of life,

then the opposite course would bring salvation, for the simple reason that the cause of their damnation would not exist. If disobedience brings death, then the absence of disobedience, which is obedience, would bring life. In fact, Jesus so teaches in the contrast he gives in **Matt. 7:24-27**. *Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.* The same fact is presented in Paul's contrast in **Rom. 2:4-11**.

Sound Doctrine, Vol. 1, Pages 146,147, 148, C.R. Nichol and R.L. Whiteside

Train up a Child

Train up a child in the way he should go; and when he is old he will not depart from it. (Prov. 22:6) An anonymous prison chaplain after extensive observation concluded, "The last thing forgotten in all the recklessness of dissolute profligacy is the prayer or hymn taught by a mother's lip or uttered at a father's knee: and where there seems to have been any pains bestowed even by one parent to train up a child aright, there is in general more than ordinary ground for hope." **(Foster)**

Words Fitly Spoken, James Wallace Adams

The Purpose of Trials

None, regardless of his devotion and service to God, lives above and without trials in the flesh. All of us are the common heirs of the ills which attach to humankind. Many find difficulty in understanding why it should be thus. That there is a purpose for trials, we do not doubt. **Dean Stanley** once made the following observations regarding this problem: "An old sailor was asked for what purpose rocks and shoals were created, and the reply was, 'That sailors may avoid them.' A Christian philosopher, using that axiom, upon being asked for what purpose trials and temptations are sent, answered, 'That we may overcome and use them.' The true dignity of life is not found in escaping difficulties, but in mastering them for Christ's sake and in Christ's strength." Let us not, therefore, be overmuch discouraged by life's trials. Rather, let us seek for the key that may open the door of their treasure to us.

Words Fitly Spoken, James Wallace Adams

There'll be no street mobs in heaven
No violent protests will be known
For all will be singing His praises
While gathered 'round the White Throne

Grant Clothier

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.

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Sunday P.M. 5:00 Assembled Worship

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NEWS AND NOTES:

PLEASE REMEMBER THE FOLLOWING IN YOUR PRAYERS: GRANT CLOTHIER, J.R. DANIEL, MARY CZIRR, WHO IS CURRENTLY AT SWEET LIFE ASSISTED LIVING, AND JAN PATRICK.

NEWLY ADDED TO THIS LIST IS SUZANNE WIMP AS SHE AWAITS PLANNED SURGERY.

OUR CURRENT STUDIES ARE: SUNDAY MORNING: GIVING ANSWERS TO DOCTRINAL QUESTIONS AND WEDNESDAY: THE BOOK OF JEREMIAH



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