

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.

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16

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RATIONALIZING DARKNESS TO LIGHT

Jim Stauffer

Is. 5:20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

When the prophet speaks these words he is bemoaning the conduct of Judah in trading righteousness in their lives for evil. This is always done incrementally and by **rationalizing** a failure to meet God's standard.

The wise man said, *My son, if thou wilt receive my words, And lay up my commandments with thee; wisdom and deliverance will be the result. (Prov.2:1) Prov. 2:10* For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul; *11 Discretion shall watch over thee; Understanding shall keep thee: 12 To deliver thee from the way of evil, From the men that speak perverse things; 13 Who forsake the paths of uprightness, To walk in the ways of darkness;*

God has always sent prophets to His people to remind them of His righteousness and their responsibility to seek it. Jesus came to the earth to bring light to the lives of men. **John 1:9** *There was the true light, even the light which lighteth every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not.* Yet mankind has continually followed the path of least resistance and chosen darkness of the world over the light of Christ. **John 3:19** *And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.*

It is evident this is the very response John warns of in **1 John 2:15-17**, when he describes the world pitted against God. The lust of the flesh, lust of the eye and the pride of life are of the world. These are the various temptations to our mortal bodies that lead us into this darkness. They tempt us and when we yield we begin to rationalize evil as good and darkness as light.

What other explanation do you have for the parents who would agree to abort the life of a baby because it was accidentally conceived and would be an inconvenience at this time in their lives? Imagine suggesting this to parents 100 years ago as a morally upright thing to do. Yet here we are 100 years later and when someone opposes abortion as immoral, he is considered extreme and one who opposes a woman's

right to do with her body what she will. In the words of a dear brother who is older and wiser than I, "I believe in a woman's right to choose. But she made her choice to participate in activities that led to conception."

What other explanation do you have for the contention that homosexuality is pleasing in the sight of God? Mankind rationalizes this activity which God says is evil until it can be considered good. **Lev. 18:22** *Thou shalt not lie with mankind, as with womankind: it is abomination. 1 Cor. 6:9* Or know ye not that the unrighteous shall not inherit the kingdom of God? *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.* Homosexuality is justified by its supporters as being innate to the individual. They tell us he is who he is. He was created so by God. But the passage above says the Corinthians were that way before justification but changed when they were sanctified. I am sure homosexuality is a greater temptation to some than others, but so are all the things mentioned as sins committed by the Corinthians. When one is sanctified, set apart unto God, he can find a way of escape from temptation. (**Mat. 6:13; 1 Cor. 10:13**)

What other explanation is there for the rampant rate of divorce in our society and even in the church? We rationalize two people should not be obligated to continue in their marriage when it is obvious they have "grown apart". What about the responsibility to live up to their vows? Don't we all understand that marriage requires working together to achieve a harmonious union? Can we not understand the teaching of Jesus on this subject? **Matt. 19:9** *And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.* Are we not indeed calling evil good and darkness light when we reject the word of the One who was sent into the world as the true light?

The prophet also uses the contrast of bitter and

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sweet. When James wrote on the concept of pure thoughts and speech he contrasted the thoughts of the world with those of God. **James 3:13** *Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. 14 But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. 15 This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. 16 For where jealousy and faction are, there is confusion and every vile deed. 17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.*

As a wiser man than I said one time. Don't worry about deceiving and misleading others. Concern yourself with deceiving and misleading yourself. Only when you have accomplished that will you begin to mislead others.

Modern-Day Tongue Speaking

by Allan Turner

All who believe the Bible are aware there were those in the early church who had the ability to speak in tongues, that is, languages they had not learned (**I Corinthians 12:28**). From the 16th chapter of Mark we learn that the ability to speak in tongues was a sign promised by Jesus to His disciples after giving them what has come to be known as "The Great Commission." Notice, if you will, that these apostles were commanded to go into all the world and preach the gospel to every creature. Understandably, the gift of tongues was a very powerful sign to all who heard these unlearned Galileans speaking to them in their own native languages. What more powerful or convincing demonstration could have been given than on the Day of Pentecost when men from all nations heard the apostles preaching to them the gospel of Jesus Christ in their own native tongues? So powerful was the demonstration, the Scripture says: "they were all amazed and marveled, saying one to another, behold are not all these Galileans? And how hear we every man in our own tongue, wherein we were born?" (**Acts 2:7-8**)

The purpose of signs is revealed by the disciples response to the great commission:

Quote:

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). In agreement with this, the Hebrew writer says: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For... How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles of the Holy Ghost, according to His own will? (Hebrews 2:1,3,4)

We see then, according to the Scriptures, that the purpose of miraculous signs was to confirm the word of God which was declaring a new and divine message.

The need for extraordinary proof during that period is understandable when one realizes the nature of the message—Jesus of Nazareth, who had been crucified on the Roman cross, had been raised from the grave and was now in heaven on the right hand of God. It was this Jesus who God had raised up and given all authority as both Lord and Christ. It was because of His life, death, burial, and resurrection, that the sins of all mankind could be forgiven. It was a salvation without price, unmerited and truly a gift from God.

We learn then from Scripture that tongues were foreign languages (**I Corinthians 12:10; Acts 2:4, 6, 8, 11**). However, many of our Pentecostal friends maintain tongues are ecstatic utterances. It should be apparent that what they teach on the subject is not in harmony with the word of God. And if we can use their own words as any indication, then maybe it is apparent to a great many of them as evidenced by the following:

Quote:

The devil will be right on hand to challenge your experience, telling you that you made it all up or that it sounds foolish and crazy (everyone seems to experience this testing). But if you continue in faith, the Lord will give you confidence in your new tongue.

(Christian News, November 25, 1968, page 11)

Are we to believe that any of the apostles experienced this testing? We think not! Furthermore, we learn from these Pentecostals that tongues function as a sign to believers that they have received the baptism of the Holy Spirit. This, too, is a clear-cut contradiction of Scripture which says, "Wherefore tongues are a sign, not to them that believe, but to them that believe not..." (**I Corinthians 14:22**). Although Pentecostals teach that all believers should be baptized in the Holy Spirit and therefore speak in tongues as evidence of it, the Bible states that not all had the same gifts and not all spoke in tongues (**1 Corinthians 12:4-11, 30**).

The modern-day "tongue-speakers" or glossolalists, as they are often called, would have us believe that "their gift" comes from God; but it is apparent that it comes not from God but from man. The observations of Dr. John Kilbahl, a psycho-therapist who conducted a 10 year in-depth study of these modern-day tongue speakers, illustrates this very well:

Quote:

The importance of the leader was well illustrated by the fact that the style of glossolalia adapted by the group bore a close resemblance to the way in which the leader spoke. A linguist engaged in glossolalia research found that prominent visiting speakers affected whole groups of glossolalists. Although no two tongue-speakers sounded exactly alike, if the prominent leader spoke in a kind of Old Testament Hebraic style, those who were taught by him also spoke in this manner. If the leader of the group evidenced Spanish diction and mannerism, his followers also developed that style. It is not uncommon for linguists to be able to tell which prominent itinerant glossolalist has introduced a congregation to tongue-speaking. Relatively few men and women travel the tongue-speaking circuit. The glossolalist styles of Bennett, Bredesen, Christenson, du Plessis, Mjorud, and Stone are distinctive enough to

be identifiable by observant linguists. (Kildahl, *The Psychology of Speaking in Tongues*, Harper & Rowe, 1972, page 53)

As to the nature of their “gift,” we can learn further from the instruction given by these tongue-speakers on receiving it:

Quote:

1. Help the candidate see that the gift is already given and all he has to do is to receive it. 2. Lead him to realize that anyone who is saved through baptism is prepared to receive the baptism of the Spirit. 3. Tell him that when hands are laid upon him he will receive the Holy Spirit. 4. Tell the candidate he is to expect the Spirit to move on his vocal chords, but that he must cooperate with the experience as well. 5. Tell him to throw away all fear that this experience might be false. 6. Tell him to open his mouth wide and breathe as deeply as possible, at the same time telling himself that he is receiving the Spirit now. (G.E. Stiles, *The Gift of the Holy Spirit*, page 104 [cited by Morton T. Kelsey, *Tongue-Speaking*, Doubleday, 1964, page 801])

Before concluding this article, we would like to once again quote Dr. Kildahl:

Quote:

We attended many meetings where glossolalia both occurred and was interpreted, and noted that the interpretations were usually of a very general nature. After a segment of tongue-speech, an interpreter commonly offered the explanation that the speaker had been thanking and praising God for many blessings. Another frequent theme was that the speaker was asking for strength and guidance for himself and others.

However, perhaps a third of the time, the interpreter offered specific interpretations of what glossolalists said. More rarely, an interpreter 'translated,' phrase by phrase and sentence by sentence. In order to investigate the accuracy of these interpretations, we undertook to play a taped example of tongue-speech privately for several different interpreters of tongues. In no instance was there any similarity in the several interpretations. The following typifies our results: One interpreter said the tongue-speaker was praying for the health of his children; another that the same tongue-speech was an expression of gratitude to God for a recently successful church fund-raising effort.

When confronted with the disparity between their interpretations, the interpreter offered the explanation that God gave to one person one interpretation of the speech and to another person another interpretation. They showed no defensiveness about being cross-examined and generously upheld alternative interpretations as equally valid...

We know of a man who was raised in Africa, the son of missionary parents, who decided—rather cynically perhaps—to test the interpretation of tongues. At the appropriate moment, he rose and spoke the Lord's prayer in the African dialect he had learned in his youth. When he sat down, an interpreter of tongues at once offered the meaning of what he said. He interpreted it as a message of the imminent second coming of Christ. (Kildahl, op. cit., pages 62,63)

As Christians, we must rely upon the word of God as our only guide and rule of faith, recognizing that man has surely laid his foundation on the sand when following the subjectivity of human experience. As is usually the case, personal feelings are misleading and often fatal. The Bible is clear in its warning to Christians concerning the many false teachers in the world (1 John 4: 1). Furthermore, it is evident that many will be lost at judgement who thought they had prophesied, cast out demons, and done many mighty works in the name of Jesus (Matthew 7:22,23). And finally, the Scriptures state that some will be lost because they did not love the truth, but instead believed all the deception of wickedness, that is, “power” and

“signs” and “wonders” (II Thessalonians 2:9-12).

We have shown that there is a difference between what some teach about the gift of tongues and what the Bible teaches on this important subject. We, therefore, appeal to our tongue-speaking friends to consider the end product of their false teaching: If they are right, then the Holy Spirit was wrong. If the Holy Spirit was wrong, then He did not reveal all the truth as Jesus said He would (John 16: 13). If the Holy Spirit did not reveal all the truth, then Jesus lied to His apostles. If Jesus lied to His apostles, then He was not the Way, the Truth, and the Life (John 14:6); neither was He the Christ, the Son of the living God. As the apostle John wrote in I John 2:21-22: "We have not written to you because you do not know the truth, but because you do know it, and that no lie is of the truth. Who is a liar but the one who denies that Jesus is the Christ?"

Luther's Goose

Wildlife has no better friend than our brother Luther Baker, well-known and respected in these parts as a self-taught naturalist. Among the objects of his beneficence are the thousands of wild ducks and geese that make Luther's pond their fall stop-over for rest and refreshments. Where else could a travel-weary and gun-shy goose find such accommodations? In addition to the pond's relative safety, Luther sprinkles its surface with store bought grain often enough to tempt the shyest of hungry birds. You'd think such a fowl-haven would soon be filled with permanent boarders, but the wild birds soon get itchy wings and move on, leaving the little oasis to Luther's small flock of domesticated ducks and geese.

All move on, that is, except this one Canadian goose who, a few years back, apparently decided that integration was better than migration. A decision that was, no doubt, influenced by an injured wing. So Lessie, as Luther calls her, stayed on even if with reluctance at first. By the time her wing healed, Lessie was on pretty good quacking terms with the little flock of strangers she had once avoided. Flights of wild birds still come and go, but Lessie stays— now as much at home with the tame as once with the wild; now a friend to strangers and a stranger to friends. Like Luther's goose, Christians are apt to light among strangers and circumstances that could hinder their heavenward journey. Not that **necessary** associations with the ungodly are wrong (1 Cor. 5:10), but even these can easily become unnecessary but desirable alliances to tempt and weaken God's people. Through persistent and indiscriminate mixing with the ungodly (including the moral ungodly), the once-reluctant saint comes to feel more at home where he shouldn't. Gradually, but surely, the words and examples of worldly associates exert their weakening influence. Getting along in this crowd is no problem— so long as you leave spiritual values and subjects at home; so long as you **don't** let your light shine (Matt. 5:16; Phil. 2:15).

Meanwhile, having made friends with such strangers, the Christian Lessie now becomes as a stranger to his godly friends. He may tolerate, but does not appreciate their warnings of concern and is likely to be critical of God's people while defending Satan's. Such has been the end of many good brethren who ignored God's warning: Be not deceived: Bad company corrupts good morals (1 Cor. 15:33, NASV). Lets learn a lesson from Lessie!

by Dan S. Shipley

2 Cor. 6:17 *Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty.*

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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OUR ADDRESS IS:

7845 Cottonwood Dr.

Lenexa, Kansas 66216

913-764-9170

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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