

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



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

July
19
2015

BEING DECEIVED BY SATAN

Jim Stauffer

About everyone you will ever encounter considers Satan to be his enemy. He is certainly the enemy of God. Strong's Dictionary of Bible Words says Satan (*diabolos*) is a false accuser, devil or slanderer. It is obvious he, from the beginning, has used deceit to cause creation to rebel against God. Consider Adam and Eve. (Gen. 3:6) The apostle Paul warns against the influence of Satan using Eve as the illustration of his work. 2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.

When Paul warns of the coming of the lawless one in 2 Thess. 2:8-12 he points out; 1) The lawless one does the work of Satan, 2) He does this work with the power of deceit and lying, 3) Those who do not love the truth will succumb to his efforts, 4) God is willing to allow them to choose to believe the lie and will condemn them for it. I hope we understand the implications are they will spend eternity in hell. (Mat. 25:46)

As we try to heed the warning of the apostle we ask ourselves what great lies this deceiver is using today. One method Satan uses to perpetuate his error is the family tradition. If he can deceive me there is an excellent chance I will teach my wife and children that same lie. It is then passed on throughout subsequent generations as the truth. People rationalize, "Our family has always believed that."

Satan is attempting to deceive us into thinking such things as homosexuality, abortion, transgendering and all manner of abnormal behavior (behavior God has not taught or accepted) is to be accepted in the name of brotherly love. If he successfully convinces mankind these things and others like them are to be accepted as normal, he has moved the meter of man's acceptance even farther from God's law.

But God said through His apostle Paul, 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. A couple of obvious observations. It is clear from this passage that homosexuality and all fornication is condemned by God. Another point is some of these people were once guilty of such behavior and had repented and been washed and sanctified by the blood of Christ in baptism. This tells us homosexuality is not a trait of birth that cannot be changed or avoided. It is a sin of choice and these people chose to repent and accept the salvation in Christ Jesus.

Not very long ago all so called Christians would openly reject such things as we have mentioned. No longer is this so. Some denominational churches now accept homosexuality as an acceptable practice and ordain ministers in their churches who are openly practicing homosexuality. Bruce Jenner, former decathlon champion in the Olympics has now by way of surgery presented himself to the world as a woman. There have been many before him but few of them have received the overall praise and acclaim he has. Can we see how far we have moved in our resistance to such immorality since the day of Christine (George William) Jorgenson?

Those who willingly accept such immoral conduct are obviously not reading and meditating on God's word regularly. But for those who do, please consider some of the false ideas our ancestors have handed down to us. Remember, a false idea will bring condemnation regardless of whether it is repugnant to us or not. We have received from our ancestors such things as:

All doctrine originates with man and is just his perspective on the truth. John says, 2 John 9 Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. 10 If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: 11 for he that giveth him greeting partaketh in his evil works.

Man is saved by faith only, James 2:24 Ye see that by works a man is justified, and not only by faith. 25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent

them out another way? 26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

Women have every right to be preachers and teachers in the assembly of the church. 1Cor. 14:34 let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.

These are just a few examples of traditional beliefs handed down by our ancestors and promulgated from generation to generation even though God's word openly contradicts them.

We will not be successful in stemming the tide of the digressions of our day if we continue to practice those of our forefathers. All digression from God's word are equally sinful and will bring the same condemnation as those that are repugnant such as immorality.

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Don't Judge Me

Has this ever happened to you? You share a few words with a friend, neighbor, family member, co-worker or fellow Christian out of concern for their soul, and in return, you are accused of being judgmental, and from those who are mildly familiar with the Bible, you're told that Jesus condemns judging another.

Check it out. Open up to **Matthew 7:1** and read the words of Jesus. See, Jesus told us not to judge! Now, close your Bible. ... I'm serious - close your Bible. OK, is it closed now? Good. Do you know why I asked you to close your Bible? It's simple; this is what I've seen people do after quoting this verse to me. You read the verse, and then you close your Bible - that's how this verse works.

As we mentioned in last month's article, context is important. It is not necessary to cite the context of a verse every time we use it, but we need to make sure our understanding of a verse is consistent with its context. Generally I suggest that folks read 7 verses before and after the verse being considered. In most cases, a 15 verse span should be sufficient to be sure our use of a verse is in harmony with the context. That said, there are times we may need to read more - perhaps even a chapter or more. Plus, we need to be sure that our use of a verse is consistent not just with it's local context, but with the rest of the Scripture as well.

Those using **Matthew 7:1** to condemn others for pointing out sin that must be repented of or areas needing improvement in our service to God have demonstrated either ignorance or dishonesty, for they have pulled the verse away from its context.

Looking back 7 verses from **Matthew 7:1**, we find ourselves reading the last bit of chapter 6 about the need for us to seek the things of God and not worry. In

this case, there is a change of topic from chapter 6 to chapter 7, but that is not always so. Keep in mind, the chapter divisions are put there by men, not God. Therefore, when considering the context of a verse, ignore chapter divisions.

Going ahead 7 verses from **Matthew 7:1**, we find the context of this statement. It becomes evident that verse 1 is not intended to be a stand alone verse. In fact, those who cite verse 1 alone have grossly misrepresented what Jesus said. Notice with me:

For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. (v 2-5)

Jesus didn't exclude all judging; He gave parameters so we can judge righteously (cf. **John 5:30; 7:24**).

The proverbial adage in **verse 2** is basically, "you will get what you give." This concept is in the same context of our works (6:1-6), forgiveness (6:14-15), and actions toward others (7:12). What measure should we measure by? God's word is the standard - to judge by anything else is not the kind of judgment the Lord condones.

Verses 3-5 then illustrate the difference between righteous and unrighteous judgment.

Some are glad to point out the sins of others while ignoring or hiding their own. It is not that one must be perfect in order to judge another (Paul hadn't attained, but did not hesitate to judge the fornicator in Corinth, **Philippians 3:12; 1 Corinthians 5:3**). However, it is hypocritical to judge someone regarding a sin while being guilty of the same thing ourselves (cf. **Romans 2:1; John 8:1-11**).

In **Matthew 7:15-16**, the Lord warns about false prophets. How do you know a false prophet? It requires a judgment to be made. We compare the word of the teacher to the word of God. If it's the same, great; if not, then he's revealed as a false teacher.

Judge not, that you be not judged. Void of it's context, this verse is a shelter for sin. In context, it is a guard against sin. May we use it rightly.

-William J. Stewart via Is That Really What it Means?, April 12, 2015

HAS THE SECOND COMING OF JESUS ALREADY OCCURRED?

2008 is already half over and *"all continues just as it was from the beginning of creation"* (**2 Pet. 3:4**). From the mere standpoint of human observation, "A

generation goes and a generation comes, but the earth remains forever" (Eccl. 1:4). Day after day, it's the same thing over and over again. The sun rises. The sun sets. The people walking this globe come and go. But do not be fooled! This seemingly endless cycle will not continue indefinitely.

Your Inevitable Appointment: -- God has appointed a final day of judgment. The resurrection of Jesus confirms that such a day will occur (**Acts 17:31**). Because many years have passed since that announcement, Peter said some questioned God's promise (**2 Pet. 3:3ff**). Perhaps for the same reason, others wrongly believe now that God has already fulfilled that promise. Both extremes scoff at Scripture.

While more time has passed since the initial calls unto readiness for first century disciples, you must *"...not let one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day" (2 Pet. 3:8).* Why would such a statement be recorded unless the *"promise of His coming"* could potentially be down the road in time? God has no more forgotten this promise than any other that He has ever made. The working out of the promise to Abraham did not happen in a short period of time, but what an amazing fulfillment unfolded! Because of His marvelous doings throughout hundreds of years, we can now exclaim, *"This is the day which the Lord has made; let us rejoice and be glad in it" (Psa. 118:23,24).* A final great day comes as well!

Every man faces an inevitable appointment with God (**Heb. 9:27**). Just as man dies once, Jesus' sacrifice for sin was a one- time offering coinciding with His first appearance (**Heb. 9:28**). Yet He *"...shall appear a second time for salvation without reference to sin, to those who eagerly await Him."*

Temporal Judgment Comings Versus The Final Coming: -- The Hebrew writer addresses a first and unique coming of our Lord, a most obvious reference to the incarnation of Jesus. While in one sense, the Lord came or visited many times in the Old Testament for the blessing of His people and judgment upon His enemies (**Zeph. 1:4,7,14,15**), only once did God become flesh and walk among men (**Jno. 1:14,18**). (In **Gen. 18** three men visited Abraham and Sarah. They told that Sarah would bear a son in the appointed time the following year. Two of the men left and one stayed and talked to Abraham about the destruction of Sodom and Gomorrah. Abraham referred to the man that he was talking to as Lord. In **vs. 33** it is said that *"the Lord went on His way."* This seems to refer to the Lord, in the body of a fleshly man, visiting with Abraham. So, this seems to indicate that the Lord took on the form of a fleshly man as He discussed these matters with Abraham, JWS).

We should not confuse the *"great day of the Lord"* in Zephaniah with the second coming of (**Heb. 9:28**). Neither should we confuse the *"the Son of Man coming in clouds with great power and glory"* (**Mk. 13:26**) or its *"great trumpet"* (**Matt. 24:31**) with the unique and final coming signaled by *"the last trumpet"* (**1 Cor. 15:52**).

While the Lord has come many times in temporal judgments upon the ungodly (**1 Pet. 4:17**), we must not confuse those events with the final and irrevocable end

of everything material (**2 Pet. 3:10,11**).

Biblical evidence confirms that we should not equate His coming in **Matt. 24:30** with His second appearance in **Heb. 9:28**. And we should not equate either of those with His proposed comings in **Rev. 2:5,16; 3:5,11**. How would the destruction of Jerusalem or the end described in **2 Pet. 3** relate to those comings of the Lord? A majority of the comings of the Lord described in Scripture involved a limited geographical area such as a single nation and a limited number of people. But what the Hebrew writer describes is universal in scope!

The Climax Of History: -- Perhaps part of the misunderstanding about the portrait of the Jerusalem destruction in A.D. 70 stems from the nature of the catastrophic figures used to describe it. But such figures are not new. Similar imagery, world-shaking judgment (**Isa. 24**), is found amidst the writings of the Old Testament prophets. And all of these intermediate judgments point forward to a much larger and ultimate fulfillment. When the climax of all history comes, when the final judgment comes -- all men will be included, the Lord will be literally visible in the sky and the dead in Christ will literally be raised.

While various visible signs preceded the day of the Lord in **Matt. 24**, the Lord's final coming will approach in stealth *"as a thief"* (**1 Thes. 5:2,3**).

The Bible clearly describes future events that did not occur in A.D. 70 and have yet to occur...

"We shall not all sleep, but we shall all be changed...for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Cor. 15:51,52).

"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord" (1 Thes. 4:16,17).

"When He appears, we shall be like Him, because we shall see Him just as He is" (1 Jno. 3:2). --- Stay ready for that day!

By Tony Mauck in Biblical Insights, Vol. 8, No. 7, July,

May the following sentiments of the Psalmist be taken into our hearts:

Psa. 119:4 *Thou hast commanded us thy precepts, That we should observe them diligently.*

Psa. 119:15 *I will meditate on thy precepts, And have respect unto thy ways.*

Psa. 119:93 *I will never forget thy precepts; For with them thou hast quickened me. 94 I am thine, save me; For I have sought thy precepts.*

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

OUR ADDRESS IS:

7845 Cottonwood Dr.

Lenexa, Kansas 66216

913-764-9170

Check out the following websites

thelenexaedifier.com

facebook.com/LenexaChurchofChrist/

lenexachurchofchrist.org

NEWS AND NOTES:

J.R. DANIEL, GRANT CLOTHIER, JAN PATRICK AND IRENE HURD CONTINUE TO BATTLE HEALTH ISSUES. PAT CLOTHIER IS IN THERAPY AT OVERLAND PARK REHAB, 75TH AND METCALF.

THE MEMORIAL SERVICE FOR JANIS LILLESTON WILL BE AUGUST 1, 3:00 PM AT THE BUILDING.

BIBLE CLASSES: SUNDAY AND WEDNESDAY, THIS WEEK, PREMILLENNIALISM - JIM STAUFFER TEACHER
SUNDAY AM SERMON: PERADVENTURE FOR A GOOD MAN



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