

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.

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2
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ARE YOU A CHILD OF GOD?

Jim Stauffer

The apostle John expresses the joy one feels when he is truly a child of God. **1 John 3:1** *Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not.* We know from Paul's writing to the Galatians how we become sons of God. **Gal. 3:26** *For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were baptized into Christ did put on Christ.* He then makes it abundantly clear the true sons of God are led by the Spirit of God. **(Romans 8:14-17)** We then learn from **1 Cor. 2:10-13** the Spirit of God has revealed the mind of God to the apostles who have recorded His words for us to follow. This represents the clear over view of our need to be led by God to the pathway to become His child.

It is a given for any who have even a casual acquaintance with the word of God that salvation is both the goal and reward of being a child of God. That being the case, let us view the guidelines God has given to His children.

God, in recognition of man's sin, planned *before the foundation of the world* to redeem us from our sin by sacrificing His Son. The price for our redemption was high. It required this perfect sacrifice, an unblemished One, to satisfy the requirement of justification. **(1 Pet. 1:18,19; Rom. 3:24-26)**

The salvific process God set forth is non-negotiable. He gives the salvation, therefore, He sets the rules by which it is obtained and maintained. We as free moral agents have the right to accept or reject it at each step of the way. Jesus died for our sins, but also died to build His church. **(Mat. 16:18; Acts 20:28)** We learn salvation and membership in His church go hand in hand. Upon asking what they must do to be saved from their sin, the Jews of **Acts chapter 2** were told to *repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.* **(Acts 2:38)** When they did this they were added to the church, the saved, by the Lord. **(Acts 2:41,47)** Please understand they appealed for salvation and were given instructions to which they complied. They were then saved from their sins by the Lord and added to the church, the one Jesus died to build. **(Mat. 16:18)** The one constituted of the souls He

died to save. **(Acts 20:28)** From this point forward, the one who is now a child of God has responsibilities to his Father. The inheritance (salvation) is granted to the faithful son **(1 Pet. 1:3,4)**. Those responsibilities involve our individual activities as well as group or church activities.

Individually in all things we are to maintain a godly and holy life **(1 Tim. 2:2; 1 Pet. 1:15,16)**. This includes moral purity and benevolence toward all **(1 Thess. 5:17; Mat. 25:31ff)**. We are to communicate the message of salvation to others **(2 Tim. 2:2)**. We must in everything we do honor the deity and authority of God in heaven. **Col. 3:17** *And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.*

The structure of the New Testament with letters of instruction to churches at Corinth, Philippi, Ephesus, etc., let us know God's children had the responsibility to assemble, work and worship together on a local level. In fact the only organization of the church and its work and worship are local. There is no universal action authorized for the church of the Lord. We are all members of the church in a universal sense when added at the point of salvation, but we must then join with the local saints to conduct the work and worship commanded. Instructions for group worship are to sing praises to God **(Eph. 5:19)**, offer prayers for His cause **(1 Tim. 2:2)**, observe the memorial supper of the Lord **(Acts 20:7)**, give of our means to support the work of the church **(1 Cor. 16:1,2)**, and preach the gospel of truth **(1 Tim. 3:15)**. The word of God makes it clear salvation does not go to the man who assumes loving his neighbor is sufficient to please God, but rather to the one who practices complete obedience to Christ, the author of salvation **(Heb. 5:8,9)**.

The questions one must answer as to whether he is a child of God then, are plural.

Have you accepted the salvation that only comes through Jesus Christ **(John 14:6)** every step of the way? Did you obey the very specific commands to be forgiven of sin and be added to His church? Have you been transformed in your mind so your life both individually and congregationally conforms with the demands of being a child of God? Or, have you at some point along

the way found yourself in disagreement with the clear teaching of scripture and rejected that command? Have you attempted to accept salvation but simultaneously reject the servitude that goes with it? (**see John 15:18-20**) This has happened throughout the history of mankind. It happened to God's people in Israel and Judah (**Jer. 19:4-6**). It happened to Demas, a one time child of God (**2 Tim. 4:10**). It was in the process of happening to the churches of Galatia when Paul wrote to them (**Gal. 1:6-9**). It happens for many reasons. Greed, lust, ignorance and simply the weakness to forsake the influence of the world around us. Has this happened to you? Do you find your individual or congregational activity to be in contradiction to the clear teaching of scripture?

If we wish to receive the salvation offered by God through His Son Jesus, we must accept the responsibilities of children of God to live, worship and serve Him according to His instruction, not that of some men who by reputation have gained influence over the religious world around us.

Please read your Bible. Read it with what you see in religion in the world today in mind. Know the truth of God first hand. That is why He preserved it for you. Then act on the instruction of God even if it calls for you to change what you are doing individually or congregationally. This is what the child of God would do.

Tongues: New Testament Use

by L.A. Stauffer

Religious leaders of the twenty-first century adamantly contend they are filled with the Holy Spirit, possess the powers of first century apostles, and that God daily confirms the power with miraculous signs. They, of course, do not walk on water, multiply food to feed multitudes of people, and raise men from the dead. But, according to their claim, they heal the sick and speak in tongues. Their practice, however, does not match biblical accounts, especially the claim to speak in tongues.

Tongues Were Languages. The "Pentecostal" experience of the Lord's apostles, for example, contrasts markedly with the "pentecostal" phenomena of today. When the Holy Spirit filled the house where the apostles were sitting and then filled the apostles themselves, the twelve began to speak in the languages of the people who were present. Each visitor at Jerusalem, whether from Rome, Cappadocia, or Egypt, "*heard them speaking in his own language*" (**Acts 2:6**). In contrast modern tongue-speakers are known for speaking "gibberish" which they shrewdly call heavenly languages or tongues of angels.

Tongues Were Interpreted. Along with the practice of tongue-speaking in the first century was the God-given ability to interpret the tongues. When a disciple spoke before a Greek audience in the language of the Mesopotamians, Spirit-gifted brethren were present to translate the message for the assembled audience.

And, they were told, "*if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God*" (**1 Cor 14:18**). The present practice of speaking publicly in tongues without an interpretation is a direct violation of the Spirit's order to the Corinthian brethren.

Tongues Were a Sign. Tongues are in today's context viewed as a sign of one's belief and conversion to the Lord. It is claimed that if one has faith and is baptized properly, God will bear witness to his salvation by the gift of tongues. Tongues are unquestionably a "sign"—so says God's Spirit. But they are not a sign for believers: "*Wherefore tongues are for a sign, not to them that believe, but to unbelievers*" (**1 Cor 14:22**). Speaking in tongues was to accompany the apostles who went into the world to preach the gospel to unbelievers; they were designed to confirm the message to unbelieving hearers (**Mark 16:17-20**). This is what happened at Pentecost when the apostles spoke in "tongues"—the languages of unbelieving Jews from all parts of the world (**Acts 2:1-13**). About 3000 were brought to belief that day (**Acts 2:40**).

Tongues Were Regulated. The apostle Paul wrote an entire chapter in 1 Corinthians to regulate the use of spiritual gifts. Included was the orderliness of speaking in turns. When one was exercising a gift of the Spirit and another wanted to speak, the first person was to be silent and let the other person speak (**1 Cor 14:30**). This regulation, which is totally ignored by tongue-speakers today, applied to both prophets and tongue-speakers. To the prophets Paul wrote: "*And let the prophets speak by two or three...for you can all prophesy one by one*" (**1 Cor 14:29,31**). So it was to those speaking in tongues: "*if any man speaks in a tongue, let it be by two, or at the most three, and that in turn*" (**1 Cor 14:27**).

Tongues Were to Cease. When emphasizing the prime importance of love, the apostle Paul contrasted it to speaking in tongues and the use of other spiritual gifts. Love, the apostle noted in contrast to spiritual gifts, shall never fail. He contends that when knowledge is completed by full revelation of truth, tongues will cease (**1 Cor 13:8-10**). Revelation was completed when the Spirit revealed all truth to apostles and prophets in the first century (**John 16:13; Eph 3:3-5; Jude 3**). Tongues, designed to confirm truth to unbelievers, ceased at that time. This explains why we only have "gibberish" today and no genuine tongue-speakers. Let's all be content with the power of the gospel to save us and build us up in Christ Jesus (**Rom 1:16; Eph 4:11-16**).

Just & The Justifier

By Wayne Goff

The book of Romans is a beautiful epistle on the subject of man's eternal redemption. It is full of wonderful truths, but we need the time and interest to dig out these truths.

Romans 3:24--26 is the passage for this article, and it contains many truths in these three verses. The saved are justified freely by God's grace (**v. 24**).

However, grace is not a “get out of jail free” card like so many in the religious world think today! Paul plainly says in the rest of the verse that God’s grace is accessed *“through the redemption that is in Christ Jesus.”* And there are conditions to that redemption which all of us must meet.

Furthermore, Jesus is our *“propitiation.”* This is another word which confounds the average reader, but it can simply be summed up as *“that which appeases God’s judicious wrath.”* While God so loved the world that He gave His only begotten Son (**Jn. 3:16**), there is more to the matter than just emotional feel-goodness here. In order for a just God to forgive sinful man, a **fair price** had to be paid for that redemption. Jesus Christ is that fair price! Jesus Christ is that *“propitiation.”* **Romans 3:25** goes on to say that this fair price is available *“by His blood, through faith.”* But once again we must explain that in the book of Romans *“faith”* very often has reference to **the system of Faith**, or the Gospel. The context helps us to understand when that is the proper meaning, and the context we are studying confirms it here.

The fact that Jesus is the “fair price” paid for man’s redemption does something else. It *“demonstrates His righteousness, because in His forbearance God had passed over the sins that were previously committed”* (**v. 25**). Now that is a mouthful, and it may not be read and properly appreciated. God’s righteousness is demonstrated in the price paid for man’s redemption. If God had forgiven man without paying a fair price for that forgiveness, then He would have been **unjust!** A judge cannot just forgive a debt and still be just. He must make sure that justice has been served. Secondly, God’s forbearance or longsuffering was seen in the Old Testament when He *“passed over the sins that were previously committed.”* He did this when He accepted a **price paid** which was less than the actual price. For centuries God accepted the blood of bulls and goats as a sacrifice for sin, knowing all the while that the actual redemption price was much higher and was forthcoming in the future. That is why all sins forgiven by the blood of bulls and goats were remembered the next year (**Heb. 10:3**). *“For it is not possible that the blood of bulls and goats could take away sins”* (**Heb. 10:4**). Had God not supplied the blood of His only begotten Son on the cross, then God would not have been a just God! This is the very point Paul is making here in **Romans 3**.

Romans 3:26 sums up the point by saying, *“to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”* In the revelation of the Gospel God demonstrates His own righteousness in the giving of His blessed Son for the sins of the world! That is a price far higher than the blood of bulls and goats. And in God’s eternal court of justice the blood of Jesus Christ is more than sufficient for the sins of the whole world! So neither man nor Satan can condemn God as an unjust God! He is not. Therefore, God is both deeply loving and objectively just. What an amazing God we serve. In the words of Paul, God is both *“just and the justifier of the one who has faith in Jesus.”*

Dear reader, it took a lot more to forgive mankind of

his sins than most people realize. I hope this brief article has helped you to appreciate the value of your salvation. If you are not yet saved by the blood of Jesus Christ, God’s Son, I hope and pray that you will demonstrate your *“faith in Jesus”* through repentance (**Acts 2:38**), confession (**Matt. 10:32,33**), and baptism (**Mark 16:16**). At the point of baptism, you are forgiven of all your past sins because you have contacted the blood of Jesus in His death (**Rom. 6:3,4**).

HARDENED HEARTS

by Randy Harshbarger

“He said to them, ‘Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so’” (**Matthew 19:8**). Most of the public ministry of Jesus was in Galilee (**Matthew 4, 9, 10, 17**). Only on limited occasions did He travel into Judea, the bastion of Judaism. In **Matthew 19** Jesus arrives in Judea and immediately is met by Pharisees; it was not unusual for these inveterate foes of the Savior to look for some inconsistency in His teaching.

On this occasion, the issue is marriage and divorce—a controversy prominent in the 1st century. First century Jews argued about the meaning of **Deuteronomy 24:1-4**, a passage that allowed for divorce for some indecency, uncleanness, or unseemly thing. Does this include the mere burning of the husband’s food—a view espoused by Rabbi Hillel, or does the indecency involve lewd sexual behavior? This was the view espoused by Rabbi Shammai. Even though Rabbi Shammai taught this view, it is still true that he allowed divorce for other reasons, too. The main point is: Which view would Jesus take? To take either view, or some other view, would give the Pharisees reason enough to question the teaching of Jesus, all in the attempt to discredit Him.

Rather than seeking to explain the grounds for divorce, Jesus called attention to God’s original intent for marriage. By referring to the Genesis account, Jesus validates God’s desire that husband and wife remain joined as one for life. *“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”* (**Genesis 2:24**). Instead of trying to get out of the marriage contract, God intends that two people—a man and woman— remain true to their original joining together.

Were there exceptions to this? Yes, as indicated in **Deuteronomy 24**. Did Jesus give an exception? Yes, as indicated in **Matthew 19:9**. *“And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”* Hardened hearts will seek an exception to God’s will where there is not one. Our own desires will harden us to the true value of what He has provided. *“Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD”* (**Proverbs 18:22**). *“House and riches are the inheritance of fathers: and a prudent wife is from the LORD”* (**Proverbs 19:14**). Hard hearts will cause us to deal *“treacherously”* against the wife of our youth, the wife of God’s covenant (**Malachi 2:10-14**).

The application to the marriage relationship is obvious and needed in our world today. But hard hearts can easily set aside any commandment of the Lord that doesn’t suit. We need to remember that the *“statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes:”* (**Psalms 19:8**).

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

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NEWS AND NOTES:

J.R. DANIEL, GRANT CLOTHIER, AND IRENE HURD CONTINUE ON THE PRAYER LIST. PAT CLOTHIER IS AT OVERLAND PARK REHAB, 75TH AND METCALF. JAN PATRICK HAS RETURNED HOME FROM THE HOSPITAL.

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

BIBLE CLASSES: SUNDAY: GOSPEL OF JOHN - RON PECK
WEDNESDAY: PREMILLENNIALISM - JIM STAUFFER
SUNDAY AM SERMON: THE SERIOUSNESS OF REPENTANCE



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