

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"

MAY 8, 2016

SO, AS MUCH AS IN ME IS.....

Jim Stauffer

GOSPEL MEETING
LENEXA CHURCH OF CHRIST
7845 COTTONWOOD DR
LENEXA, KANSAS 66216
MAY 8-11 2016

Mike O'Neal Speaker

Sunday 9:30 AM - GOD CENTERED BIBLE

Sunday 10:20 AM - GOD CENTERED LIFE

Sunday 5:00 PM - GOD CENTERED SERVICE

Monday 7:00 PM - GOD CENTERED FAMILY

Tuesday 7:00 PM - GOD CENTERED TESTING

Wednesday 7:00 PM - GOD CENTERED RESULTS

Rom. 1:15 *So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

Paul boldly calls on those he taught to, *be ye imitators of me even as I also am of Christ (1 Cor. 11:1)*. If we are to be such we must take on the personality of one who is ready to give his all to preach the gospel to those who have yet to hear and accept it.

After all, *for, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? (Rom. 10:13,14).*

We have in our midst this week a preacher ready to give as much as he has in him to preach this gospel to our friends and neighbors. Will we be able to encourage them to come hear what they have not yet believed?

The word gospel we see in Scripture means "the good news". Why is it so difficult to bring good news to someone? There are a variety of reasons.

1) We may already know or at least suspect they do not believe it. There have been doubters of the truth since the beginning of time. There were those who did not believe Jesus was the Son of God. Examine those who

cried out, *Crucify him, Crucify him*. They then later responded to Peter with these words, *Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" (Acts 2:37)*. We can see these people do change and accept the truth when circumstances around them bring new light to facts presented.

2) We may know they already believe the facts of the gospel but simply have rejected it because it demands a change in their lives. It will change the life of any who believe and trust in the message of salvation in Christ Jesus. **Rom. 6:17** *But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness*. The person who comes to Christ will be happy he changed and will gladly serve the cause of Christ. We must be the bearer of this good news or how will they hear?

3) They already have a "religion" they follow. It may be a perversion of the gospel of Christ (**Gal. 1:6-9**), or it may be a religion based on someone or some message other than that of Jesus. This requires presenting evidence that Jesus is the Christ, the Son of God. It demands engagement over something that is very important. Paul did this with the Athenians, *For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you (Acts 17:23)*.

4) This last reason may just be the most painful of all. Maybe we don't truly believe in the good news. Maybe we doubt the value of trusting in Jesus as the greater value than the things or messages of this world. Jesus described those who did not trust in the promises of God as being of *little faith*. On more than one occasion He used this expression to identify weakness in one who doubted Him and His Father. Shall we allow this to be true of us? May it never be!

The Gospel of Matthew: In The Beginning

“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham” (Matthew 1:1). One difficulty in studying the gospel of Matthew (and other NT books, too) is to determine exactly who wrote the book. “Church tradition” says that Matthew, the Apostle of Christ, was the author of the book that comes first in the NT canon. Internal evidence may point in that direction. Jesus called Matthew, a tax-collector (**Matthew 9:9**), to follow Him. Then Jesus *“sat at table in the house.”* Mark and Luke say *“his house.”* That is, they make reference to Matthew’s house by use of the pronoun *his* (**Mark 2:13ff; Luke 5:27ff**). Matthew simply says *“the house.”* He knew whose house Jesus visited. Then, Matthew is the only gospel that contains the story of Jesus paying the temple tax (**Matthew 17:24-27**). Isn’t that something we would expect a tax collector to mention?

When did Matthew write his gospel? **Matthew 24** speaks about the destruction of Jerusalem. The city was destroyed by the Romans in AD 70 after a siege of four years, led by the Roman general, Titus. Using this date, we can say that Matthew was written before that momentous event in Jewish history. Interestingly, the Sadducees, the folks who controlled the temple, are mentioned more times in Matthew than in Mark and Luke. After the temple was destroyed, the Sadducees lost much of their power base.

The structure of Matthew’s gospel is formed by five main blocks of teaching. These are: **5:1-7:27; 10:5-42; 13:1-52; 18:1-35; 23:1-25:46**. We might call these sections “sermons.” Look for identifying phrases such as, *“And it came to pass when Jesus had finished”* and *“From then on Jesus began to...”* It is generally agreed that Matthew’s target audience was Jewish. The quotations from the OT lend to this idea. And there are similarities between Jesus and Moses. There are five big sections of teaching in Matthew; Moses gave us the Pentateuch (five books). Jesus taught from a mountain; Moses received the Law on a mountain. Moses was in Egypt from where he led the Israelites out of bondage; Jesus, Joseph, and Mary sought refuge for a time in Egypt; later they came home. The Sermon on the Mount recalls the ancients of yesterday; Jesus in fulfilling the Law held forth high standards for kingdom citizens.

Why did Matthew write His gospel? One reason seems to be to encourage his Jewish audience to persevere in times of persecution. Clearly, from Matthew one, Jesus identified with His fellow countrymen. Being from the family of Abraham and David would cement Jesus firmly in the hearts of Jews who had long waited for the Messiah. Jesus says that God is *“My Father in heaven.”* Yet, from **Matthew 28:18-20**, there is an expansive nature to Matthew’s words. With all authority Jesus said: *“Go into all the world.”* While Jews could well appreciate the nature of OT prophecy, the entire world could benefit from the message of salvation given by Jesus through His Apostles. When reading Matthew,

remember that this gospel begins and ends with Jesus.

By Randy Harshbarger

When Did Jesus Become King? A Review of “When Did Jesus Become King?” from “The Watchtower”

A few weeks ago, two “Jehovah’s Witnesses” (JW) stopped by my house, offering free study material, asking that I examine the content and discuss it with them upon their return. I accepted it and the offer to study. (I’m still waiting for them to come back.) While many of the articles in the edition of “The Watchtower” that they gave me were “helpful,” there are seeds of false doctrine scattered throughout.

As I read, I was looking for something that would be easily refuted by Scripture, so that, when I study with them on their return, we can have a simple Bible study (i.e. one that initially avoids complex spiritual truths). I found just such an article: a short Q & A entitled “When Did Jesus Become King?” (WDJBK).

The first question—**What kingdom was Jesus promised?**—is answered correctly, for the most part: Jesus is the promised *“seed”* of King David (**cf. Lk. 1:32-33**). God did indeed promise David that his kingdom would be *“established forever”* (**cf. 2 Sam. 7:12-16; Ps. 89:3-4**), because it is really God’s throne (**cf. 1 Chron. 28:4-5; 29:23**). The article WDJBK also correctly indicates that “no king of David’s family line has ruled from the literal city of Jerusalem” since the Fall of Jerusalem in 607 or 606 BC.

The next section of WDJBK, however, begins misusing (and abusing) the Scriptures. (Their examination of Bible prophecy in this part is infuriating, because it is not “exegesis,” the “bringing out of the text,” but “eisegesis,” “putting into the text.”) The question discussed is **“For how long did the rulership that David and Jerusalem represented lie dormant?”** While it is true that Daniel (prophet around and following the Destruction of Jerusalem in 586 BC) predicted that God would establish His eternal kingdom (**cf. Dan. 7:13-14**), the JW interpretation of when this rule began is totally erroneous. Consider this excerpt:

Daniel interpreted a vision in which God ordered that an immense tree be cut down, just as God had ordered that the kingdom in Jerusalem be cut down and destroyed. But the tree’s root was to be left in the ground so that after “seven times” it would grow again. The Bible indicates that three and a half “times” equals 1,260 days, so “seven times” equals 2,520 days (**Rev. 12:6, 14**). In Bible prophecy, days often represent years (Num. 14:34). So, God’s Kingdom would lie dormant for 2,520 years (Dan. 4:10-17).

Now to the trained-by-Scripture eye, the following quotation is exasperating. The JW theory is obviously convoluted and confusing. (Please allow me to

reply with “bullet-points.”)

- If we examine Daniel 2, it is obvious that the kingdom would be established *“in the days of those kings”* (Babylon, Medo-Persia, Greece, Rome), not 1,900 years later!

- The vision of the great tree has nothing to do, contextually or otherwise, with the Jerusalem kingdom but describes King Nebuchadnezzar’s greatness, his abasement, and subsequent reinstatement (cf. **Dan. 4:1-37**).

- There are no contextual links between the “times” in Daniel 4 and Revelation 12 that would necessitate an interpretative connection. It is wrong to tie different texts together simply to prove a predetermined, unscriptural point. (It is like the proverbial Bible student who got himself in trouble, because he believed God would guide his reading if he just opened his Bible and pointed at verses. He read that Judas *“went away and hanged himself”* and that Jesus said *“Go and do the same.”*)

- Though in poetic and prophetic Biblical literature “days” can represent periods of times (or “years”), figurative language cannot be forced into a literal application. (Notice in the above quote that “seven times” is semi-literal but becomes 2,520 days—figurative—then to 2,520 years—literal. It is too inconsistent, and God is not the author of confusion!)

Obviously, with such flawed interpretations of Biblical prophecy, the third question—**When did Jesus become king?**—is answered incorrectly. WDJBK suggests that 2,520 years after 607 BC would be AD 1914. Thus, the kingdom was established in the 20th century AD. It goes on to misinterpret Revelation 12, tying world crises since 1914 to the expulsion of Satan and demonic powers from heaven and connecting such with prophecies in Matthew 24 and Luke 21—texts that contextually and historically find their fulfillment in the AD 70 Destruction of Jerusalem.

The truth is, Jesus became king when He ascended to heaven in AD 30 and established the church. Before that time, Jesus (along with others) promised that the kingdom was at hand (cf. **Matt. 4:17**). The first century was the *“fullness of the time”* (cf. **Gal. 4:4; Eph. 1:10**), the predicted age of the Roman Empire when God would establish His eternal kingdom (cf. **Dan. 2:44; 7:13-14**). When the Lord returned to heaven, He possessed (and possesses) all authority (cf. **Matt. 28:18**), sat down on His Father’s throne (cf. **Heb. 1:1-3; Eph. 1:18-23**), and admitted the saved into His kingdom (cf. **Col. 1:12-14**).

The final section in WDJBK reads, **“What does Jesus’ kingship mean for you?** The fulfillment of prophecies about Jesus’ kingship proves that you can rely on God’s Word. Soon, Jesus will use his kingly power to relieve mankind of all suffering (**Ps. 72:8, 12, 13; Dan. 2:44**).” They are partially right! We can trust the Scriptures but not the JW distortions of it. Moreover, Jesus will return, but we *“do not know the day*

nor the hour” (**Matt. 25:13**). Furthermore, the Lord is not coming to set up an earthly kingdom that relieves all physical suffering but to hand the kingdom back to God and bring all His citizens home to heaven (cf. **1 Cor. 15:23-28, 50-56**). Let’s be ready!

**By Marshall McDaniel, Taken from
preachertraining.com website**

Show Hospitality

Sometimes we relegate Christian living to making certain we are present at church services on the Lord’s day, worshiping properly, and refraining from the “really bad sins” (all sin is evil in the sight of God, but we sometimes view certain sins in a disproportionate way as being worse than other sins). One subject of godly living that we don’t put much emphasis on is being hospitable.

The Greek word for “hospitality” is linked to the Greek word *philos*, which carries with it the idea of brotherly love. The motivation for showing hospitality toward others is because we have a loving care and concern for their well-being. *“Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it...And do not neglect doing good and sharing, for with such sacrifices God is pleased.”* (**Hebrews 13:2, 16**)

1. Showing hospitality is a sacrifice. Entertaining someone with a meal, or bringing someone into your home for a lengthy stay might not be convenient. Work schedules might have to be rearranged, or family obligations may have to be changed—however, that is the nature of sacrifice. Fulfilling our duties to be hospitable is a sacrifice that is pleasing to God.

2. Some neglect hospitality and doing good. It’s hard to neglect the important and necessary things that you or I may need, such as food, clothing, and shelter. It requires a conscientious effort to acknowledge the needs of other people, though. We must be aware and sensitive to the things that others might be lacking. Our eyes must be opened and we must be aware of what people need. The Hebrew writer says *“do not neglect...”* (**Hebrews 13:2, 16**). Negligence reveals a lack of concern; hospitality is rooted in concern for others, and not just looking out for our own needs.

3. Hospitality is not just a “woman’s job.” Mistakenly we attribute all of the workings of the home to our wives. We assume since their primary task is to be keepers at home, that means they are responsible for the entertaining and hospitality efforts of our families. Notice that hospitality is a qualification for a man who might be an elder in the Lord’s church (1 Timothy 3:2)! A hospitable attitude needs to come from the head of the family, the husband.

We need to be hospitable and learn how to share with others the good things God has blessed us with.

by Sean Cavender

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

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Editor: Evangelist Jim Stauffer
Elders: Ron Peck and Jim Stauffer

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GRANT CLOTHIER. MARY CZIRR
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THE STUDY OF THE BOOK OF ACTS
- BYRON TAYLOR. WEDNESDAY
OUR STUDY IS THE BOOK OF
JAMES - JOE HURD.

SUNDAY THROUGH WEDNESDAY
WILL BE MIKE O'NEAL
PREACHING OUR GOSPEL
MEETING.



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