

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 14, 2017

GOSPEL MEETING

MAY 14-17

WHERE:

Lenexa church of Christ
7845 Cottonwood Dr
Lenexa, Kansas 66216

Lessons Presented By:

L.A. Stauffer, evangelist
Kirkwood Church of Christ

St. Louis, Missouri

The lessons in this series will be devoted to instruction concerning the attitude and conduct disciples of Jesus should have toward one another. Jesus said, **John 13:34** "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 "By this all men will know that you are My disciples, if you have love for one another."

The lessons in this series will be based on what is authorized in Scripture. The apostle Peter said, *Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. (1 Pet. 4:11)*

We are bound by Scripture if we wish to be obedient to the voice of Jesus, **Matt. 17:5** *While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"*

The apostle John had the following to say about those who do not honor the voice of Jesus: **2 John 9** *Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; 11 for the one who gives him a greeting participates in his evil deeds.*

It was Jesus who said there would be many who claim to be His followers but would be rejected because they did not obey the things he said (**Mat. 7:21-27**).

We welcome any and all visitors to come worship with us during this special series of lessons.

Lesson Series:

- **Sunday AM Bible Class – 9:30**
Members of One Another
- **Sunday AM Worship – 10:20**
The Royal Law
- **Sunday PM Worship – 5:00**
Consider One Another
- **Monday Night Lesson – 7:00**
Care For One Another
- **Tuesday Night Lesson – 7:00**
They First Gave Themselves
- **Wednesday Night Lesson – 7:00**
The Fruits of Righteousness

JUDGE NOT

"Judge not, that you be not judged. 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. Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces" (Matthew 7:1-6).

Kingdom citizens seek to always be right with their heavenly Father. That effort also affects relationships with others. This begins with not judging others. Without explaining (and rightly so; final day judgment is featured in **Matthew 25**; there, all nations stand before God's discerning, impartial eyes). Jesus does not preclude all judging. What does He mean, though, in this passage? Jesus has already warned about hypocrisy. Trusting God in our praying is essential. Seeking the good of others is unavoidable. Jesus is talking about relationships. Now, He says do not engage in hypocritical judging. Again, all judging is not condemned. If we have to determine whether to give or not to give to the dogs, isn't some kind of discernment necessary? But the judging we do is not always that way, is it? We can see the toothpick in the eye of our fellow brother or sister; we can't for some reason see the telephone pole in our own eye. We judge our brother but refuse to also consider our own life. We use two different standards. Especially is our judgment of others obvious, when we are unaware of our own sins. The speck and the plank (obviously hyperbole) show how ridiculous and outlandish our judgments are. This kind of judging, Jesus says, is hypocritical. Doing so makes you a hypocrite; Jesus has already spoken about this regarding prayer, fasting, and money. How generous will we be with judging others?

Why would we hypocritically judge others? We might do so in order to make ourselves look better than we actually are. Isn't that part of the Lord's instructions about prayer and fasting? We appear to be righteous; but we are not. Or, we maybe believe that we have somehow "gotten our act together." Now we want to help others do the same? The Apostle Paul spoke about this in **2 Corinthians 10:12**: *"For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."* Compared to others, we most always look "pretty good." Did the Pharisee in **Luke 18** ever hear these words of Jesus?

Could the *"do not give what is holy to the dogs"* apply to those who hypocritically judge? That is,

valuable, sensible, even divine advice will help those who truly seek the kingdom. But the one who refuses to turn the searchlight of Jesus on the heart will also refuse needed counsel. This unwise person will refuse to listen. *"Do not speak in the hearing of a fool, For he will despise the wisdom of your words"* (**Proverbs 23:9**). Why try to correct when such help will be rejected? Fault finders are most often not convinced of their faults. Telephone poles always get in the way of the kingdom.

Randy Harshbarger

"WHO CAN THIS BE?"

While all of the miracles attributed to Jesus are fascinating, some are frankly more arresting to the imagination than are others. All three of the synoptic gospels (**Matthew, Mark, Luke**) record the incident where Jesus and His disciples are in a boat crossing the Sea of Galilee and are assailed by a violent windstorm. The disciples, fearing for their lives, turn to the Lord for their salvation and He, after questioning their faith, *"rebuked the winds and the sea"* (**Matt. 8:26**) resulting in *"a great calm."* It must have been overwhelming to the men in that boat when they felt the wind die and saw the turbulent, lashing water subside. In fact, so astonished were they that they pose the question, *"Who can this be, that even the winds and the sea obey Him?"* Who indeed?

Throughout the Bible we read of events that are miraculous in nature, that is, occurrences that simply cannot be explained in keeping with the normal laws that govern our physical world. I would note that most of the supernatural events in the scriptures seem to center around three significant periods of history – the record of the exodus of Israel from Egypt (**Exodus** thru **Joshua**); the prophetic work of Elijah and Elisha as they counteract the influence of Jezebel and baal worship in Israel (**1 Kings 17-2 Kings 13**); and the lives of Jesus and the apostles (**Matthew – Acts**). That is not to say that all of the Biblical miracles occur in those eras, but there is clearly in them an increase in the imposition of God's divine power upon the physical world. And such is the point of the miraculous – to affirm and confirm that this book is a record of God's activity in the history of mankind as He brings to completion His plan for the redemption of man. Accepting the supernatural is imperative to real faith in the God of the Bible and in His Son, Jesus Christ. But that is problematic for many in our educated and technologically advanced world. The Biblical record is often met with doubt and derision, and the miraculous is frequently at the center of that dismissal. "Do you really believe that Eve talked with a serpent?" "Do you really believe that God flooded the entire earth?" "Do you honestly think that fire came from heaven and destroyed Sodom and Gomorrah....that God rained manna from heaven...that the sun stood still for Joshua...that Jesus walked on the water, fed 5000 with a few loaves and fishes, was born of a virgin, arose

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from the dead?" Yes, I really believe all of that. In fact, I don't know how you can believe in God or in the person and work of Jesus Christ without accepting the miraculous.

Ridicule and dismissal are not new reactions to the miraculous elements of the Bible. Even in the record itself we see such doubt. Pharaoh disregarded the plagues as mere parlor tricks that could be duplicated by his magicians (at least for a while – **Ex. 7-12**). Gideon questioned *"where are all His miracles which our fathers told us about?"* (**Jud. 6.13**). And the Pharisees in Jesus' day attempted to discredit Him, attributing any apparent supernatural element to the power of Beelzebub (**Matt. 9.34; 12.24**). Paul battled with those who dismissed the possibility of a bodily resurrection (**Acts 17.32; 1 Cor. 15**), and Peter warned that scoffers would come who question the idea that God will return and bring destruction and judgment on this world (**2 Pet. 3**). It may well be that we as followers of Jesus will be subjected to the ridicule of people in our day who think themselves too intelligent, too educated, too advanced to believe in the miracles of the Bible. They may consider them fables, fairy tales, fantastic but fictional folly. But we must come to grips with this fundamental truth about the supernatural powers attributed to God's spokesmen, and especially to Jesus Christ: ***the very existence of the kingdom of heaven and Jesus as our King is completely dependent upon the reality of the miracles in the Bible.***

The Bible proposes, and we as Christians must accept, the concept that there is a spiritual realm in existence even now, and that Jesus of Nazareth arose from the dead and ascended into that spiritual realm where He now reigns over all of God's creation as the omnipotent King. Moreover, He offers citizenship in His present kingdom to any who would submit himself to His rule. Our faith demands that reality. To reject that God expressed His supernatural power in this world is to reject the Bible story. One demands the other. And whatever stigma attaches itself to us as believers in that truth will simply have to be borne.

Please appreciate the significance of the miracles which Jesus performed. Witnesses were consistently astounded by His works. *"Now when the multitudes saw it, they marveled and glorified God, who had given such power to men"* (**Matt. 9.8**). *"The multitudes marveled, saying, 'It was never seen like this in Israel!'"* (**Matt. 9.33**). *"Then those who were in the boat came and worshiped Him, saying, 'Truly You are the Son of God.'"* (**Matt. 14.33**). *"Those men, when they had seen the sign that Jesus did, said, 'This is truly the Prophet who is to come into the world.'"* (**Jn. 6.14**). *"If this man were not from God, he could do nothing."* (**Jn. 9.33**). Even His opponents could not deny His power. *"Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."* (**Jn. 3.2**). *"What shall we do? For this Man works many signs."* (**Jn. 11.47**). It is no wonder that the

multitudes of His day, who were looking for a king like David to come and cast off the bonds of Roman oppression, would flock to Jesus. With Him at the head of a physical army, they would be invincible. He could feed thousands with a few loaves and fishes; He could heal the wounded with a touch; He could command the very forces of nature; He could raise the dead who fell in battle. Who wouldn't want to follow that king? And such is the nature of the kingdom that many religious people believe in even today. Premillennial doctrine looks to just such a future, and while such is certainly appealing, it is also completely ungrounded in Biblical truth.

The apostles preached a kingdom that is now in existence – one that began with the ascension and enthronement of Jesus to the right hand of God in the heavens (**Acts 2.29-36**). That spiritual kingdom is opened to any who would submit (**Acts 2.36f; 8.12f; 19.18f; Col. 1.13; Rev. 1.6**). And one powerful evidence for the identity of Jesus of Nazareth as God in the flesh and King over all is to be found in His miracles. *"And truly Jesus did many other signs in the presence of His disciples which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."* (**Jn. 20.30-31**). Again, we have no reason to accept salvation in Jesus Christ if the miracles of the Bible are discounted.

But even on a practical level, the supernatural powers of our Lord are significant. We need an omnipotent King – One Whose power extends beyond this temporal realm – if we are to entertain the offers of the Bible. How can I have confidence in forgiveness unless my Savior has power in the moral and spiritual realm? Thus His miracle in **Matt. 9.1-7**, *"that you may know that the Son of Man has power on earth to forgive sins"* (v.5). How can I know that God will raise my dead body, transform it into a glorious spiritual body, and give me eternal life? Because He proved His willingness and ability to raise the dead (**Matt. 9.18-26; Luke 7.11-17; Jn. 11.34-45**). How can I trust that God will not allow me to be tempted beyond my ability to resist (**1 Cor. 10.13**)? How can I know He hears my prayers? How can I know He cares for me? How can I know He will return in judgment? How can I know that my faith in Him and the sacrifices of my life are well founded? Very simply because He proved His power – that it is not limited to this world, but extends to the very spiritual realm that awaits us all.

The Bible describes some pretty incredible events in the history of God's dealings with man. And we are often exposed to derision when we acknowledge a belief in the literal reality of such things. We have to face that, and stand our ground. Because there is absolutely no hope in the rule of Jesus Christ in the absence of His divine power. But what marvelous hope the reality of such affords us who believe.

–Russ Bowman; Rjbow@aol.com; Taken from Focus On Line; focusmagazine.org

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

Elders Ron Peck and Jim Stauffer

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Check out the following websites:

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lenexachurchofchrist.org

NEWS AND NOTES:

SICK IN NEED OF PRAYERS:

JAN PATRICK, STEPHEN KIMKER,
SARA DENT, STEVE WIMP AND J.T.
PECK.

SUNDAY MORNING BIBLE CLASS:
FOLLOWING THE MESSIAH - RON
PECK

WEDNESDAY BIBLE CLASS -
FORGIVENESS - JIM STAUFFER

SUNDAY MORNING SERMON:THE
BEGINNING LESSONS OF THE
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