

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"

APRIL 29, 2018

GOSPEL MEETING - MAY 6-9, 2018

LENEXA CHURCH OF CHRIST

7845 COTTONWOOD DR. LENEXA, KANSAS

WHO WILL FOLLOW JESUS?

Sunday 9:30 AM

Why Follow Jesus - Joh. 1

Sunday 10:20 AM

How to Follow Jesus - Acts

Sunday 5:00PM

To His Church - Matt. 16:13-18

Monday 7:00 PM

With Your Family - Mal. 4:6; Lk. 1:17

Tuesday 7:00 PM

Taking Others With You - Joh. 1:35-45

Wednesday 7:00 PM

Following Jesus to Heaven - Joh. 5:28,29

RESPONDING TO OPPORTUNITIES TO GROW

Heb. 5:11-14

A vital link in the argument stated in the book of Hebrews is: Jesus is our access to God. He is our great High Priest. But He is not part of the Levitical order of priests. He is our Priest, not as in Levi, but as in Melchizedek. The author needed to develop this point, but his readers were "dull of hearing."

The passage is **Heb. 5:11-14**.

"...of whom we have much to say, and hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil."

"Dull Of Hearing"

The Hebrew writer needed to teach them about Jesus as High Priest *"according to the order of Melchizedek,"* but there was a problem: his readers were *"dull of hearing."* This word "dull" is the Greek word NOTHROS, and it means slow-moving in mind. This is not about being old and forgetful. This doesn't mean they were mentally deficient or incompetent; and this is an involuntary learning disability. They had the mental ability, but they were lacking growth and diligence in using the ability and opportunity given to them. So the writer had *"much to say"* about Jesus as High Priest *"according to the order of Melchizedek,"* but ran into this barrier: they were dull of hearing.

"By This Time"

Someone might be tempted to ask, "How long should it take, after baptism, until you have enough knowledge to teach others about the gospel?" Of course, this passage doesn't give a specified time (a year, two years or three). The specific span of time will vary from individual to individual, depending upon their capacity. Yet there comes a time when it is obvious, people have had sufficient time and opportunity to grow, learn and have the maturity necessary to teach others. Some need to be admonished: "You have had time, but you haven't used it. You have had opportunities, but you didn't respond. You should, by now, be able to teach others - at least the basics; but you have been sluggish; you are *'dull of hearing'*." It does take time to grow and acquire knowledge, but it should not take forever. In the case of the Hebrew Christians, they had the time and opportunity to grow and qualify themselves to teach others. Yet, they hadn't responded with diligence, so the writer said: *"For though by this time you ought to be teachers . . . you need someone to teach you."*

"The First Principles Of The Oracles of God"

Though they had the time, they needed to be taught *"the first principles of the oracles of God."* We've all heard about children, going through twelve years of

public school, yet they cannot write a paragraph, fill out an application correctly, or add and subtract. This is often NOT ABOUT MENTAL ABILITY OR DISABILITY. This is about being diligent and serious to use the time, opportunity and privileges of education. Many enjoy good teachers, useful textbooks and every encouragement to learn - but they don't learn. So, after twelve years of school they need someone to teach them again the "three R's." Likewise, consider a person, baptized twenty years ago or more; a member of a good local church with good teaching and preaching; all kinds of time and opportunity to learn. But this person cannot tell their neighbor what the Bible says about baptism. Do you see the problem? *"... of whom we have much to say, and hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God..."*

"You Have Come To Need Milk And Not Solid Food"

Generally speaking, milk is good for babies. But if a fifteen year old boy is still eating the same diet he started with as an infant, that's a problem. Gaining a useful knowledge of God's revealed will is a graduated process, similar to the steps we go through in physical growth. And the problem is, some people just remain spiritual babies, in spite of all the time and opportunity they have to mature. They are afforded every good opportunity and encouragement to gain experience, to learn to discern between good and evil and be able to teach the gospel to others. But they don't respond to the opportunities, use the time or accept the challenge! (See the same milk/meat contrast, **1 Cor. 3**). Though they have been blessed with the resources, they have not applied themselves. They *"have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil."*

Practical Conclusion

We can grow, but it will not happen if we are sluggish and dull in responding to the opportunities we have. We can learn more and more; we can become "skilled" in the application of God's Word; we can tell the good news to others and strengthen ourselves for adversity. But it will not happen if we fail to use the time we have.

- 1. Do you read the Bible every day?
- 2. Do you take advantage of all the opportunities provided by the local church for learning?
- 3. Do you sacrifice time and effort and give serious priority to the task of edification?
- 4. Is it possible that some of the Bible teaching you have difficulty with is due to your stunted spiritual growth? *"...Let us go on to perfection!" (Heb. 6:1)*

By Warren E. Berkley

THE LORD'S SUPPER

"And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, Take, eat; this is My body. Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, "This is My blood of the new covenant, which is shed for many. Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God. And when they had sung a hymn, they went out to the Mount of Olives" (Mark 14:22-26).

When we read Mark's account of Jesus taking bread and giving thanks and Jesus taking the cup and giving thanks, we are reading about the Lord and His disciples as they participate in the Passover Feast. The Passover has deep roots in the OT; beginning with **Exodus 12**, we know that the Israelites were delivered from bondage and spared from death. They manifested faith in the Lord by applying the blood of the Passover animal to the doorposts of their houses. The Passover sacrifice (and all others, too **Hebrews 10:1**) would eventually yield to the Lord's Supper. As Jesus partook of the supper, He looked backward and forward. In His supper, the true Israel of God communes together. Jesus, the fulfillment of God's promises to Israel, brings all people into His kingdom. Jesus said He would commune with His followers in that soon to be established kingdom.

For some the act of eating the elements of the Supper is incomprehensible. We must get past the notion of the elements being just a piece of bread and just a sip of grape juice. We must discern the Lord's body. The notion of sacrifice, while common to folks in the 1st c., is foreign to modern minds. We don't think too much about animals being sacrificed. We must though, make the leap to the heavenly realities in Christ. Catholicism's false teaching about the Supper (transubstantiation) confuses some. Jesus said *"this is my body"* and *"this is my blood."* These two elements present in the Passover Feast represented His body on the cross. Then, the very notion of having faith in a slain and then resurrected Savior is foreign to many. Our secular world often discounts the very notion of faith; to find any efficacy in a blood sacrifice is repulsive to many. People of faith, though, sing: There is power in the blood!

We need self-examination while partaking of the Lord's Supper. We must "come to the table" with lives that correspond to Christ's will. The impurity and immorality of the outside world, if allowed to envelop us, will mitigate against a life of dedication, faith, and purity. The carnality of the Corinthians affected their participation in the Lord's Supper. Christ our Passover has been sacrificed. We need to get rid of the old lumps of sin that we might become a new lump in Christ.

When the NT says that the Lord *"blessed"* the bread and the cup, it is telling us that He gave thanks for those elements. We need to do the same. We need to say

thanks or give thanks for the bread and fruit of the vine. We are thankful for what those elements represent. We don't ask for some kind of special blessing on the elements. We are blessed by the Lord, yes. But the idea that the Lord in some way "blesses" the bread and grape juice is not there.

What does all of this mean? It means simply that we need to think seriously about what we are doing when we partake of the Lord's Supper. He has the right to tell us how to partake. And we need to assemble each Lord's Day with thanksgiving in our hearts for His great sacrifice. Surely the Lord and His supper are more important than whatever else we may happen to be doing on the first day of the week. But is it?

Randy Harshbarger

The First Sentence

As Daniel was praying to the Lord concerning the end of the Seventy Years of Babylonian Exile prophesied in **Jeremiah 25:11 & 29:10**, he knew that he himself had been living in the land of Babylon for about seventy years and therefore the years of exile would be ending soon. In answer to his prayer the angel Gabriel brought a message of comfort to him; the first sentence of which is: *"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy."* This is the meat of the prophecy! Understand this sentence and the rest of the message practically interprets itself. (Okay, figuratively speaking.) Let's look at things in turn.

"Seventy Weeks are decreed". It would be the height of foolishness to put any interpretation on this figure which is not supported by the context. Remember! A text taken out of context becomes a pretext. So, what does the immediate context of **Daniel chapter nine** seem to indicate concerning the meaning of the seventy weeks? It was ending the seventy years which started this chapter (**Daniel 9:1,2**) and therefore the most logical meaning of the seventy weeks is that it is speaking of seventy "weeks" or "sevens" of years. Common sense would indicate that Daniel would have taken it this way, since he had just been thinking of years. This understanding is so common sense and contextual it is almost universal. Whenever the prophecy's timeline begins to be counted, it will be fulfilled within the next Seventy Weeks, or 490 years.

Next week we will examine the rest of the sentence.

Cleveland Reddinger

ALL THINGS ARE READY

Jesus teaches by way of parables and in **Matthew 22**, He illustrates God's call by telling about a marriage

feast a king prepared for the guests who would attend the marriage of his son.

When all is ready he says, *.....Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. (Matt. 22:4)*

Yet, to his disappointment his invited guests, one after the other began to offer excuses for not attending. Even beyond that some of the guests reacted violently against his servants and abused and killed them.

This parable was spoken to and for the benefit of the Pharisees who continually opposed Jesus because His teaching would require submission to His will and that would cost them power and position (**see John 12:42ff**).

As a result of their opposition and rejection of the invitation, he sent his servants into the, *partings of the highways, and as many as ye shall find, bid to the marriage feast. (vs. 9)* Among those brought in, there was one who did not adorn himself with appropriate wedding garments. The king's response to this man was, *.....Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (vs. 13).*

There is an expectation of respect, yea, even reverence for the king and his son. Of course this parable indicates the pathway and purpose of the gospel of Jesus Christ the Son of God. God is the King and Christ is the Son in this parable.

Christ, as the Son of God was rejected by His own people because His mission, message and plan to save man from his sins was contrary to their preconceived notions and dismissed their assumed privilege over others as recipients of God's love.

In the parable the response of the king to those initially invited (the Jews) was *.....he sent his armies, and destroyed those murderers, and burned their city. (vs. 7)* This represents judgment on two fronts. First in history was the destruction of Jerusalem in 70 AD, and more importantly it portends of the final judgment. You see, Christ spent His efforts on the earth trying to prepare the minds of mankind to accept the gospel message and obey it in order to receive the blessings of God.

The entirety of the Old Testament shadow of the Kingdom of God by way of the Kingdom of Israel was to prepare men for the coming Savior, Jesus Christ, who would save all men from their sins (**Heb. 9:15**).

There is a feast prepared by God, the King, for the wedding of His Son, Jesus Christ, whose bride is the church.

There will be ample serving of this feast on the dates and location listed on the first page of this bulletin.

Will you be one who will come to the feast? All things are ready, as we sing in the song. If you disappoint the king you will suffer the greater disappointment.

Jim Stauffer

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

Deacons:

Bill Miller

Brandon Jimison

Casey Dent

Joe Hurd

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Check out the following websites:

facebook.com/LenexaChurchofChrist

lenexachurchofchrist.org

NEWS AND NOTES:

SICK IN NEED OF PRAYERS:

JAN PATRICK, STEPHEN KIMKER,
STEVE WIMP AND THE MOTHER
OF ALMA BAUMGARTNER

SUNDAY MORNING BIBLE CLASS:
CHRISTIAN PARENTING PART 2 -
RON PECK TEACHER

WEDNESDAY BIBLE CLASS:
ANGELS AND DEMONS
JIM STAUFFER TEACHER

SUNDAY MORNING SERMON:
PREPARING FOR 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