

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 6, 2018

GOSPEL MEETING - MAY 6-9, 2018

LENEXA CHURCH OF CHRIST

7845 COTTONWOOD DR. LENEXA, KANSAS

Warren Berkley will present the following lessons on the topic of: 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

What The Resurrection Of Christ Means

by Warren Berkley

"Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, 'Why do you seek the living among the dead?' 'He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words,' (Lk. 24:1-8).

This means Jesus is who He claims to be.

Rom. 1:1-4 I Paul, a bondservant of Jesus Christ,

called to be an apostle, separated to the gospel of God 2 which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

This means our salvation is real.

Rom. 4:23-25 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.

This means God's enemies labored in vain.

Col. 2:13-15 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

This means, our faith is not futile.

1 Cor. 15:12-19 12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then Christ is not risen. 14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins! 18 Then also those who have fallen asleep in Christ have perished. 19 If in this

life only we have hope in Christ, we are of all men the most pitiable.

This means eventual judgment is certain.

Acts 17:30-31 *30 Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, 31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.*

This means we will be raised.

1 Thess. 4:14 *For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. This means we serve a living master.*

Acts 2:36 *Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.*

This means when a genuine conversion takes place, God is active, applying the same power to raise the sinner from sin to life.

Eph. 2:1-7 *1 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

SIMON OF CYRENE

“Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross” (Mark 15:21). Mark tells us that Simon was from Cyrene, a Jewish settlement in Northern Africa, west of Alexandria. There was a synagogue of Cyrenians in Jerusalem; and there were prophets from Cyrene (**Acts 6:9; 13:1**).

Simon was the father of Alexander and Rufus. We don’t know if Simon had traveled all the way from his home place to Jerusalem for this specific Passover; it may have been simply Mark’s way of identifying this man. Too, why mention his sons, Alexander and Rufus? Did Mark’s audience know who these people were?

Romans 16:13 says: *“Greet Rufus, chosen in the Lord, and his mother and mine.”* Is this the same Rufus?

Saying yes or no with confidence is probably not possible (think, though, about Mark’s gospel and its connection to Rome). If we want to say that this is the

same Rufus, we don’t want to say that this Alexander is the one who did Paul harm, do we? But the people we read about in the NT were real people—people with names, families, identifications, and souls.

As Simon was coming into the city, he encountered the soldiers and Jesus as they marched to Golgotha. Remember that Jesus was *“led away to be crucified”* and *“went out to a place called the Place of a Skull” (John 19:16-17)*. Roman soldiers could press almost anyone into service; here, they compel Simon to carry the cross of Jesus. Condemned men were forced to carry the patibulum or crossbeam to the crucifixion site; there, the upright section would already be in place. We can easily see, after the scourging Jesus endured, that now, He could no longer manage to carry His cross. Jesus said in Matthew 5:41: *“And whoever shall compel you to go one mile, go with Him two.”* Simon was commanded by the soldiers to carry Jesus’ cross.

Golgotha, or the Place of the Skull, is, according to tradition, a skull shaped hill outside the city walls; it was the place for executions. Golgotha is the Hebrew word for skull. Jerome in his Latin, Vulgate translation of the NT, used the word Calvary. Calvary is found in the King James Bible in **Luke 23:33** (NKJV and KJV). Jesus, wishing not to lessen his pain, refused the offer of wine mixed with myrrh; it seemed he tasted it but then refused the drink (**Matthew 27:34**). The soldiers merely went about their everyday, mundane business of crucifying Jesus. Was their only perk the garments Jesus wore? It was the third hour of the day (our 9:00AM). Who was being crucified? THE KING OF THE JEWS (**Mark 15:26**). In a few more hours, the human drama, the agony ends, as Jesus *“breathed his last” (Mark 15:37)*.

Mark’s gospel makes it clear that we should be, we can be, disciples of Jesus. The Lord said: Deny yourself; take up your cross; follow Me. Do you want to save your life? Then lose it for My sake. Do you seek the whole world? If so, be careful; don’t make a foolish trade. Will you stand with Me without shame? Looming over Mark’s gospel is the shadow of the cross. The cross calls us to die. We carry our cross; we carry Jesus’ cross. We do so in times of disappointment, in times of persecution and opposition. We continue that march toward death—death to sin and to self. Have you ever wondered if Simon understood something, anything, about the cross he carried that eventful day? What did he say when he got home? Who did he talk to? Did sleep elude him as he stayed up at night thinking about that bruised and battered, gentle man? Did he hear Jesus say: *“Father, forgive them for they know not what they do?”* Would you like to have been there the day Jesus died? You were.

Randy Harshbarger

Decreed Upon Whom?

As Gabriel is delivering to Daniel the Prophecy of the Seventy Weeks he first delivers the what, Seventy

Weeks (of years according to the context) or 490 years. Now he tells the prophet the next important piece of information: Who does the prophecy concern? (Remember to think like a journalist: Who? What? Where? When? Why? And How?)

Gabriel says, *“Seventy weeks have been decreed for your people and your holy city,”* (**Daniel 9:24**). This is absolutely the most clear-cut part of the prophecy. This is a prophecy that concerns the Jews and Jerusalem. It is not a prophecy for the nations or the Gentiles. There are prophecies like that in the Old Testament. Just read the first two chapters of the book of **Amos**, **Isaiah 13** or the entire ministry of **Jonah**. God had great concern in the Old Testament for the Gentiles and their nations but THIS message was distinctly for God’s own people, the Jews, and their capital city, Jerusalem.

This does not mean that, as a result of the fulfillment of this prophecy, other peoples and nations and their cities would not be affected. Since the Jews were God’s chosen nation it could never be otherwise. From their very beginning as a distinct people they were going to fulfill God’s promise to Abraham of being a blessing to all nations, **Genesis 12:1-3**, but the particulars of this message concern only the Jews and Jerusalem. There is prophecy of the command to restore and rebuild the city, troublous times and the subsequent destruction of the city again, **vs25f**.

So much for Jerusalem, but there is another concern, *“The Messiah, the Prince”*, (NAS95). This long awaited individual would be of the Tribe of Judah and the house of David, **Isaiah 11:1-7**. Moses spoke of him in **Deuteronomy 18:15-19**.

Cleveland Reddinger

Sense of Shame

In a recent interview an actress who recently did her first nude scene in a movie explained her discomfort the first time she disrobed on the set before the director, cameramen, and other members of the cast. She explained how reluctant she was, how awkward she felt — as though she at first felt a sense of shame. She then noted how much more comfortable she became and how much easier it was with each take and repeat of the scene as the director worked to get it just right.

This illustrates how in time, with continued practice, any person can become shameless and insensitive to shameful actions. It has happened in this country with fornicators, abortionists, homosexuals, lewd dancers, divorces for frivolous reasons, and nudity and filthy speech on TV and in the movies. Our sense of shame as a nation is all but lost and we, as Israel of old, no longer know how to blush (**Jeremiah 6:15; 8:12**).

But let’s get back to the subject of nudity. Shame has been associated with nakedness since the sin of Adam and Eve, who hid themselves in embarrassment and tried to cover their bodies with fig-leaf aprons. Jesus, in

the book of Revelation, joins shame to nakedness a couple of times (**Revelation 3:18; 16:15**). And in the case of Adam and Eve, God replaced their inadequate aprons with coats of skin which, according to Wilson’s Old Testament Word Studies, were garments that generally had sleeves and came to the knees (p. 81). It is also interesting that God made undergarments for the priests that covered the thighs to hide the nakedness that could be seen under their outer garments when they climbed the high steps up to the altar (**Exodus 28:40-42**).

All of this should be put in the context of marriage — the honorable and pure relationship in which men and women may view one another’s bodies and join themselves in a one-flesh relationship (**Hebrews 13:4**). Jesus made it clear that viewing the body of one to whom you are not married and lusting after it is impure and adulterous in heart and thought (**Matthew 5:27,28**). Men and women are, as a result, responsible to clothe themselves in a way that such illicit thinking is not provoked.

This begins with a sense of shame and sensitivity about exposing breasts, private parts, and thighs to someone other than your mate. This, we believe, is the meaning of nakedness in the Bible. Women need a sense of shame about wearing low-cut and short clothing which expose areas of their bodies that only their spouse has a right to look upon. And so it should be with the men.

By L. A. Stauffer

A Father’s Open Letter

Dear Son:

As long as you like in this house, you will follow the rules. When you have your own house, you can make your own rules. In this house, we do not have a democracy. I did not campaign to be your father. You did not vote for me. We are father and son by the grace of God, and I accept that privilege and awesome responsibility. In accepting it, I have an obligation to perform the role of a father.

I am not your pal. Our ages are too different. We can share many things, but we are not pals. I am your father. This is 100 times more than what a pal is. I am also your friend, but we are on entirely different levels.

You will do in this house as I say, and you cannot question me because whatever I ask you to do is motivated by love. This will be hard for you to understand until you have a son of your own.

Until then, *trust me*.

Your Father

This was written by Ricardo Montalban to his son, and originally appeared in Family Concern, Wheaton, Illinois

Taken from the Lincoln Bible Reader 5/1/2018

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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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: SEE
GOSPEL MEETING SCHEDULE



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