

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 14, 2019

THE ONE TRUE CHURCH

by L.A. Stauffer

An expression that is anathema among Protestants today is “the one true church.” In the universal or general sense they agree that there is only one true church, and that its members are known only to God who adds them to his family. In this sense they accept the Biblical teaching that *“there is one body”* (Eph 4:4). And to this we agree. But few, if any, believe there is “one true church” that is identifiable on earth.

Even many of our brethren have abandoned the idea of “restoring” the first-century church on earth. They scoff at the idea of studying the scriptures, identifying the church’s nature and character, and establishing it in every city throughout the world. They have given up on “restoring” the ancient order of things and are speaking of “updating” the church to meet twentieth century needs.

To them, talk about getting back to the first-century church and its practices is arrogant and they often arrogantly respond: “which one”—Corinth and its factional, immoral character; Ephesus and its departure from love and its first works; or Thessalonica and its controversial views of the second coming? Their rationale is that churches at the beginning had problems and practiced error and God accepted them. By this they rationalize error today and plead for the acceptance of all churches. And, of course, that’s where the premise of their plea leads.

The ultimate conclusion and foundation of their view is that no man can study the Bible and determine truth—therefore all men are doomed to accept error. What they ignore is that the teaching of what was later written in scripture was considered the standard of righteousness and these churches were all condemned and urged to correct these errors. And what they further ignore is that God not only condemned churches who practiced error, but He also threatened to remove the lampstand of any church that refused to repent (see Rev 2:5).

Jesus and the apostles again and again stressed the importance of truth: that the truth shall make man free;

that one is sanctified by truth; that those who pervert truth will be accursed; that anyone who goes beyond truth is cut off from God; and that people who love not the truth and believe a lie will be condemned (see John 8:31-32; John 17:17; Gal 1:6-9; 1 John 9; 2 Thess 2:11-12). If Bible students cannot determine truth from error, then all are condemned to eternal damnation.

There is, for example, a way of worship that is in *“spirit and truth”* and there is a way of worship that is based on the doctrines of men and is vain (see John 4:24 and Matt 15:1-9). Since the word of God is truth and the scriptures are the basis of righteousness, one must as the Bereans, search the scriptures daily to see what is true. Those that do will learn that brethren in the first century spoke to one another in hymns and spiritual songs, assembled on the first day of the week to observe the Lord’s Supper, gave into a treasury as they were prospered, continued steadfastly in prayer, and taught and edified one another by the teaching of God’s word (see Eph 5:19; Acts 20:7; 1 Cor 11:23-26; 1 Cor 16:1-2; Acts 2:42; 1 Cor 14). Is there anyone who would affirm that any of these practices are not based on truth?

We learned these practices from the scripture and we can learn also from scripture what the “work” of the church is, how churches were “organized,” “how believers became members,” what “name” they exalted and honored, and what “purity” and “holiness” demanded of them.

What God taught and approved of in these matters is what we are devoted to and if we practice them we will be identified with the practices of the “one true church” that Jesus built through the work and preaching of the apostles. This we are committed to and invite all men to join us in these practices.

Taken from preachertrainingclasses.com

IN THE FULNESS OF TIME

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law" (Galatians 4:4). The expression *in the fullness of time* marks the culmination of God's intent to send His Son to this world in order to die for the sins of the world. There are many pointers in the OT—prophecies, for example, that anticipated the time spoken of by Paul in **Galatians 4:4**. One such prophecy is **2 Samuel 7:12-13**: *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever."* Here, the Lord spoke to David, promising to establish his (David's throne forever). While the earthly house of David eventually came to an end, the spiritual house of David was established by the advent and subsequent work of Christ, the Son of David, on the cross. Peter argues this point in his Pentecost sermon (**Acts 2**).

Not only was the promise God made to David a significant promise to David personally, it was, too, a significant promise for all mankind. The Messianic prophecies help fill in the blanks of how God was going about fulfilling His promises—those made to David and to others. Certainly the connection to David is integral to the OT story, but other prophecies add to the richness of what God would eventually do through His Son.

And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria (Luke 2:1-2). This passage points to the fulfillment of **Daniel 2:44**—a prophecy that anticipated the building of God's spiritual kingdom; the establishment of God's spiritual house would take place in the days of the Roman kings or Roman empire. *It came to pass* i.e., the time was right for God to further His plans and purposes along.

The Bible view of history is that God is sovereign and continues to act among His creation in ways that complement His grand purpose to bring all people to Him through His Son. Something happened in history. Something happened when the people Luke mentioned were living and reigning. The Greek's view of history was cyclical; it had no specific beginning or end. The Bible view of history is linear—it has a beginning and is heading toward a certain end.

Not every event in the life of every person in the Bible is recorded. That includes even the life of Christ. Only those events that are important to God's plans and purposes are revealed. It should be enough to know that God is working and fulfilling and is moving things along, all to His glory and for our benefit. That He is doing so should provoke thankfulness on our part. Just think: God is working in your life everyday!

Randy Harshbarger

"A Great Door Has Opened"

1st Corinthians 16:8-9

At the end of his 1st epistle to the Corinthians, Paul writes *"I will stay in Ephesus until Pentecost (V9) because a wide door for effective work has opened to me, and there are many adversaries."* We can read of the tarrying Paul spoke of in Ephesus in **Acts 19**. In reading the 1st 20 verses of this chapter we notice some of the things accomplished as a result of this open door. In **Acts 19:5** there were those who were baptized in the name of the Lord Jesus, **V6** there were those who received the Holy Ghost, prophesied and spoke in tongues, **V8** things concerning the Kingdom of God were taught, **V10** all that dwelt in Asia both Jew and Greek heard God's Word, **V12** Diseases were healed and evil spirits were driven out, **V17** the name of the Lord was magnified, **V 18** many believed and confessed, showing their deeds, **V19** magic books worth 50,000 pieces of silver were burnt, and **V20** the Word of God grew mightily and prevailed.

As Paul makes mention of this door, he also speaks of many adversaries that he would face in this same area. The greatest obstacle that he would face in this city would be the worship of the false goddess Diana. Had Paul chose to not walk through the door which the Lord had opened in Ephesus, how many of those who obeyed the Gospel, would have been swayed by the vain worship of this goddess?

The Lord has opened a great and effectual door in our lives and there are many adversaries. If we chose not to walk through that door, how many would be Christians will be swayed by the adversary and ultimately lost? Every day that you and I have is a day that we can have an impact on someone's eternal destiny. Let us all resolve to walk through those doors that the LORD opens for us; in doing so we will not only save others but we will save ourselves.

Jay Dixon; Taken from University church of Christ, Richmond, Ky.

Morals in the Pulpit and in the Pew

Once, when I preached a sermon on morals, a mature man in the congregation asked to speak. For perhaps two or three minutes he exhorted the people, giving complete endorsement to what I had preached. I believe his endorsement may have impressed the people more than my sermon had. It would be a good thing, everywhere, if elders and/or other mature, devout men would publicly concur in teaching of truth on moral matters. The more worldly ones would then come to realize that morality is a matter for all, not just for preachers. We need more morals in the pew as well as in the pulpit.

In the same city where I preached the above mentioned sermon, an elderly lady attended the services. I visited her, and in the course of such I inquired how she happened to attend. She said that "her church" was far across the city and that her son had urged her to attend with us. Her son was foreman in a plant over the very man mentioned above who exhorted the people when I preached. Her son so admired the morals of his worker that he told his mother, "that church must be all right" because that man went there.

Of course, I do not mean that the morality of the people necessarily makes a church right. People may indeed be moral and still be very wrong doctrinally. On the other hand, regardless of the purity of doctrine that is preached, a church can't be right before God and fruitful among men unless the morals of the members are above reproach. In fact, correctness (scripturalness) in worship, work and organization is made attractive to the world by genuine morality and good works (**Matthew 5:15-16**).

When Christians teach the whole truth, many people will reject it and rebel against it. Yet some may be won to receptiveness and later to obedience through the godliness of Christians. Conversely, any scriptural position a church may take is made quite inconsequential to the world if the people do not live in holiness. A preacher's sermon on morals falls very flat if the congregation does not exemplify the highest ideals. Especially the leaders (elders, deacons, preachers, etc.) and their wives need to maintain untainted reputations that will portray the very same ideals as are proclaimed in the sermons.

Instead of always whining and complaining about the morals of the world about us, God's people would do better to just demonstrate, in the pulpit and the pew, the qualities that are desirable. Let us say and do, preach and live moral purity of the very highest possible degree. Let the thoughts of our minds, the words of our lips and the deeds of our bodies be holy, godly and righteous altogether. This would abound to the glory of God, to satisfaction in life and usefulness to the world.

by Leslie Diestelkamp; Taken from the Beacon Electronic Edition

Conveying The Message

Robert F. Turner

It's Saturday morning, the children are watching TV, their rooms are a mess, and mother needs their help in getting things cleaned up. The problem? How to convey that message (and hopefully not incite a riot.)

Mom has an idea. She begins by setting an **example**: doing what she wants them to do in hopes that her example will be followed. No luck.

Another approach is taken. This time mother makes

a **necessary inference**. She says, "Children that don't help with cleaning their rooms don't get to go outside and play. You all are not helping clean up your rooms, so..." The kids just change positions on the couch.

But mom doesn't give up. She makes a simple **statement**: "Your rooms need to be cleaned up and I need you to help me." You would think the kids were deaf.

Finally, in a tone of voice that can no longer be ignored, mother issues a **command**: "Get up from that couch, turn off the TV, and help me clean up your rooms." Success at last.

Example, necessary implication, statement, and command. What other forms of communication could this mother have used in order to cause these children to understand what she wanted them to do? What other forms of communication are available to all of us as we seek to cause others to understand what we want them to know and do? "Getting the point across" means we must set examples, we must necessarily infer, we must make statements, or give "orders." A man is reading his Bible, wanting to know what God's will is. His desire is to know what kind of conduct meets with God's approval. But how is this man to know God's will?

As he reads the life of Christ and notices His teaching methods, he soon realizes that Jesus communicated His will to others in various ways. When He wanted to teach about humility He set an example of one way in which it could be demonstrated (**Jo. 13:15**). He used necessary inference when teaching important truths about Himself (**Matt. 22:41-46**). When talking about entering the kingdom our Lord made a simple statement (**Jo. 3:3-5**). And, when giving the Great Commission to the apostles, He gave commands (**Matt. 28:18**).

This man also sees that the teaching methods in the epistles are no different. Inspired men urged following of examples (**Acts 20:35; Phil. 3:17**); taught by necessary inference about the priesthood of Christ (**Heb. 7: 11-17**); made statements about what baptism does for us (**Gal. 3:27**); and gave commands regarding disciplinary action (**2 Thess. 3:6**).

Examples, necessary inferences, statements, and commands: God communicates His will to us in the same way we communicate ours to others. Thus, understanding God's revelation and establishing authority for religious practices should pose no problem to the man truly desiring to know and do the Father's will.

"Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father." (**Colossians 3:17**)

Let us be reminded to pray for those we support who are preaching in other areas of this country and also of the world. Remember to pray for Kyle Bennett in Boston Ma., Matt Hodge in Marshfield, Mo. and Cleveland Reddinger in El Dorado, Ks. Overseas we need to remember, Wilfredo Pelino and Jonathan Sapitula in the Philippines as well as Moses Tivane in Mozambique.

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

OUR ADDRESS IS:

7845 Cottonwood Dr.

Lenexa, Kansas 66216

913-764-9170

Check out the following websites:

facebook.com/LenexaChurchofChrist

lenexachurchofchrist.org

Evangelist and Editor Jim Stauffer

Elders: Ron Peck and Jim Stauffer

Deacons: Bill Miller

Brandon Jimison

Casey Dent

Joe Hurd

NEWS AND NOTES: SICK IN
NEED OF PRAYERS: JAN PATRICK,
ALMA BAUMGARTNER, STEVE
AND SUZANNE WIMP, TRACY
RICHARDSON, LINDIA JACKSON
AND TRUDY MULLEN.

**BIBLE CLASSES - SUNDAY - THE
PSALMS - RON PECK - TEACHER
WEDNESDAY - 1&2 TIMOTHY -
JIM STAUFFER - TEACHER**

**SUNDAY MORNING SERMON:
TO BE PRESENTED BY BRO. RON
PECK**



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