

# LENEXA EDIFIER

"and ye shall know the truth, and the truth shall make you free." (John 8:32)

November 13, 2022

## Child Sacrifice

Russ Bowman

AS ISRAEL BEGAN THEIR TREK toward the Promised Land, God prepared them for the godless influences of the Canaanites whom they were to displace. In the above chapter, He informs Israel that part of the reason they were to inherit the land is due to the wickedness of the people of Canaan—“*For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants*” (Lev. 18:25). Thus, He warns His people about the immorality, sexual perversion, and disregard for life that had become so profound among the peoples who populated Canaan.

While many of these perversions are distasteful to the point of repulsion, the peculiar activity of child sacrifice is absolutely unimaginable. And yet the warning against “*passing your children through the fire to Molech*” is repeated again and again (Lev. 18:21; 20:1f; Deut. 12:29f; 18:10). God’s passion for life had already been vividly illustrated to the descendants of Israel when He commanded Abraham to sacrifice Isaac as a burnt offering and then refused to allow him to kill his son (Gen. 22). We should probably note that this event took place as Abraham was living in the midst of those who burned their children in the worship of Molech.

### Child Sacrifice

Molech was likely a god of Semitic origin, adopted as the national god of the Ammonites. It appears probable that there was a close connection between Baal worship and that directed toward Molech, as both were associated with the common religious rites of the peoples living in Canaan during the Old Testament period. And the immorality and cruelty of such rituals did impact the nation of Israel for years.

Solomon built a place of worship for Molech (1 Kings 11:5-7) and kings from the northern and southern kingdoms sacrificed some of their children to Molech (2 Kings 16:3; 17:17; 21:6). Prophets such as Isaiah, Jeremiah, and Ezekiel denounced such practices and

attributed the punishment and captivity of God’s people, in part, to their affinity for such abominations. Israel focused her Molech worship at a place called Topheth in the Hinnom valley, southwest of Jerusalem. Here the people would kill their children as sacrifices and offer their bodies as burnt offerings. The image of Molech was a human figure with a bulls head and outstretched arms, ready to receive the children destined for sacrifice. This practice persisted among the people of God, in spite of reforms such as that of Josiah (2 Kings 23:10) until they were carried away into Babylonian captivity.

It’s difficult to envision such. The thought of taking my child and cutting her throat so that I could burn her body in reverence for some lifeless image is utterly repugnant. And more so, the thought that someone could take an infant and place it upon red hot metal so that it convulses only to roll off into a pit of fire is sickening to contemplate. And yet such were the demands of idolatry. Can you imagine the outcry were someone in our day to suggest such a religious activity?

No one will replace “Bring Your Kids to Church Day” with “Burn Your Kids for God Day”

We’re too advanced for that. There’s no way we would engage in such superstitious and reprehensible nonsense. Of course, we’ll abort untold millions of babies, but we won’t burn them

### Even More Troubling ...

All those children, slaughtered in the worship of Molech, were at least innocent victims whose unstained souls were destined for eternal reward. But what about the souls of the children in our day who are being sacrificed upon the altars of education, entertainment, athletics, or wealth? We wouldn’t kill our children for a god of stone, but we will usher them into the temple of academic pursuit or musical accomplishment or gymnastics or soccer or baseball. We’ll make sure they get their homework but won’t emphasize or encourage Bible study. They don’t miss school or practice or ball

games, but they miss worship services and Bible classes. We make sure that they know the right people to secure their educational or occupational future, but we make knowing God's family unimportant.

We set their priorities for them so that they learn that gods are more important than the true God. We groom and direct them in the pursuit of lifeless, vain, and empty idols. And after years of sacrificing our children, we wonder why they don't grow up to respect the Lord and worship Him. At least the victims of Molech worship died before they became habitual idolaters of their own accord. We, on the other hand, are destining our children to their own demise as accountable, and thus doomed, individuals. I wonder, in the eyes of God, which is more abominable?

### Doy Moyer Philippians 2:9-11

*"For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).*

Paul's high Christology is on full display here. Think of the implications: *"at the name of Jesus every knee will bow."* But is this just the sound of the name "Jesus" we are talking about? No, this is *"the name which is above every name."* What name could this possibly be?

Our clue is the passage Paul is referencing in **Isaiah 45**. In a context in which God (Yahweh) is comparing Himself to idols, the Lord says (**vv. 22-23**),

*"Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other.*

*I have sworn by Myself,*

*The word has gone forth from My mouth in righteousness*

*And will not turn back,*

*That to Me every knee will bow, every tongue will swear allegiance."*

Earlier in the chapter, He said (**vv. 5-6**):

*"I am the LORD, and there is no other;*

*Besides Me there is no God.*

*I will gird you, though you have not known Me;*

*That men may know from the rising to the setting of the*

*sun, That there is no one besides Me. I am the LORD, and there is no other."*

Now go back to **Philippians 2:9-11**. Jesus is the One before whom every knee will bow and every tongue will confess because He holds the *"name which is above every name."* When Paul calls Jesus *"Lord"* here, it is not the generic "master," but rather the divine recognition (used in the LXX for Yahweh).

Jesus bears the name of God. There is no greater name; there is no name above His name. Paul is affirming that Jesus is God, and that at His name (the name of God), every knee will bow and every tongue will confess. Note also, how **Hebrews 6:13** echoes **Isaiah 45:22**, *"since He could swear by no one greater, He swore by Himself."* There is none greater.

The question for us is, are we bowing and confessing that He is Lord now? This is the only path to glorifying God.

### Are men inspired by God?

Nowhere in the Bible do we read that men are inspired by God. That may surprise some of us because we commonly hear and say that the writers of the Bible, apostles and prophets, were inspired of God.

The only place in the Bible where the word "inspired" occurs is in **2 Timothy 3:16**: *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..."* [NASV] The English Standard Version translates the verse this way: *"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness..."* Inspired is there rendered *"breathed out."*

*"Breathed out"* is a more literal and accurate translation than "inspired." Scripture is "God-breathed". Men are not inspired. The scriptures are inspired. The effect of inspiration is not seen in the men but in The Word. While the men are speaking God's words, it is to be understood that those words, literally, come from God Himself.

**Don Bunting**

## From Hatred to Honor

Kenny Chumbley

We had met for coffee early one Sunday morning, and somewhere in our conversation my friend told me about his growing up. His last childhood memory of his father was at age five, as he watched him beat his mother in the front yard. Shortly thereafter, his mother took him and his sister and left, never to return. She never remarried but dedicated herself to being her children's provider and protector – in the process, she became their hero. As you'd expect, my friend grew up full of anger, promising himself that one day he would have his revenge on the man who destroyed their family circle.

In his mid-twenties, my friend married, had four daughters, and became a Christian. Now, as a follower of Christ, he knew he must confront the hatred he had for his father; but his good intentions were easily put on the back burner. And the years passed.

Then came a day when, having been asked to preach, he prepared a lesson on honoring God and one another. Late on a Saturday night, he read again the command to honor mother and father, and like a ton of bricks it hit him: he was to honor his mother **and** his father. But how could he honor the man who beat his mother and was never there for them? And why should he be required to honor an abusive, womanizing alcoholic? "My father doesn't deserve honor," he cried to God, but as soon as he said it, an echo came back, "And you didn't deserve to have my Son die for you, but He did." Shaken to his soul, my friend knew that somehow, in some way, he must reach out to his dad.

The only thing he knew to do was to write a letter. "Father, as I was growing up I could not wait for the day when you and I would meet so that in some way I could either physically or verbally hurt you. But I am now a Christian, and I need to honor you. You are my father, and I want to tell you four things: (1) I forgive you; (2) I honor you; (3) If you need me, I will be there for you; and (4) I love you." Later that morning, on the way to church to preach on honor, he mailed the letter.

A week later the phone rang, and my friend answered. The person on the other end was sobbing, but these words came through, "Son, this is your dad. I read your letter and I'm sorry. I'd like to see your family and meet my granddaughters." Arrangements were made. When my friend and his family went to the airport to pick up his dad, he was especially touched when one of his

daughters grabbed her grandfather's hand and walked with him through the terminal and to the car. Over the next few years, the ties that bind deepened. My friend and his sister were there for their father during an illness; they were there to help him move into a new home; and they were with him at the end. They honored their father. Even more, they honored their God.

"The Christian ideal," said Chesterton, "has not been tried and found wanting. It has been found difficult and left untried." Don't tell me that some sins are so beyond the pale that we are exempted from acting redemptively toward the sinner. Don't tell me that any hurt we've experienced from another is so deep that we can dismiss them as worthless and deny their uniqueness as one created in the image of God. And please don't tell me that while you can forgive, you can't forget and be reconciled to the miscreant who ruined your life. To hold such attitudes is to burn the very bridges Christ crossed in order to be reconciled to us (**2 Cor. 5.19**). My friend puts the lie to all the pious tripe that postures as virtue; count him among the 7000 who have not bowed the knee to hatred or self-pity.

*"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"* (**Eph. 4.32**). Ask my friend about his experience with his dad and all he'll say is, "To God be the glory!"

*And so say we all.*

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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.*

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## **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**