

THE LEXIA EDIFIER

ROMANS 14:19 ...Let us pursue the things which make for peace and the things by which one may edify another.

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WE CAN AND MUST “GET ALONG”

Jim Stauffer

1Cor. 9:19 *For though I was free from all men, I brought myself under bondage to all, that I might gain the more. 20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. 22 To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. 23 And I do all things for the gospel's sake, that I may be a joint partaker thereof.*

When Paul indicates he became “all things to all men”, he is in no way indicating he forsook his convictions. He is expressing similar sentiment as our old adage that says before you criticize another, “walk a mile in his moccasins.” Our fathers taught us to avoid unnecessary confrontation by understanding the other person’s point of view in any discussion.

With this in mind Paul approached men of all stations in life; Jews, those under law, those without law, and the weak, in order to teach them the gospel of Christ. It was necessary to understand their viewpoint to enhance his accuracy in applying the teaching of Christ to their lives.

What Paul clearly acknowledges here is the need to get along well with people if we are to have productive discussions of the gospel.

While this passage speaks of evangelistic efforts, the principle applies in every relationship we have in life. Husbands and wives, parents and children, neighbors and friends must all be considerate of each other to positively influence one another.

This same principle applies to relationships Christians have with one another. We should not approach a disagreement over a passage of scripture as a battle to be won. We should understand our brother, his thoughts and then proceed to study together in an attempt to arrive together at the meaning of the passage. It is disturbing

to see brethren who claim to be preachers of the gospel refuse to speak to one another because they disagree over a passage of scripture. Even when it has been determined that a brother is in error and must be withdrawn from Paul says to treat him as a brother.

2 Th. 3:14 *And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. 15 And yet count him not as an enemy, but admonish him as a brother.* Brethren who fail to do this have forgotten the stated goal of Paul in verse 23 of our opening text. He did all things for the gospel's sake. Can we treat our brother spitefully for the gospel's sake?

Paul gave further instruction for us to deal properly with those who reject our kindness and even become our enemies.

Rom. 12:17 *Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men.*

There will always be a minority of people who will continue to be our enemies, but it should not be due to our actions. It must be their choice to sever the relationship. There simply is no room for strife or enmity between brethren. It doesn't matter which "camp" you are in on a given issue, you should continue to teach and admonish those who oppose you as brethren.

Remember, we are not the standard but rather bearers of it. May we be worthy to bear the standard of the Lord.

1 John 4:20 *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.*

Is the "scientific method" unbiased regarding origins?

Quote: Naturalism Conflicts with Principles of Logic. There are essentially only two hypotheses regarding origins. The naturalistic hypothesis is that life and its diversity results only from chance and necessity while the design hypothesis suggests that it results from a combination of design, chance

and necessity. If you philosophically limit inquiry and explanation to only the naturalistic hypothesis, then you violate the laws of logic which seek to produce reliable and trustworthy explanations. Applying naturalism to origins science is like an investigator assuming that every house fire is the result of accidental or natural causes and that arson (a fire started on purpose, by design) is not a permitted explanation. If the investigator rules out design before examining the evidence he will always conclude that fires result only from accidental or natural causes. Like an arson investigation, origins sciences, including evolutionary biology, are historical sciences. They seek to use present evidence to explain a past (unobservable) event. Rigorous logic and objectivity are particularly necessary in the writing of any historical account. An historical account that is driven by bias or a single philosophical, cultural, religious or other viewpoint, can never be credible, reliable or trustworthy. (edited)

This is a valid point. You cannot start a fair investigation of origins by first ruling in what you have not first proven is true: "material elements and chance and necessity" are all that exists to effect anything. You cannot hold that "God created" while allowing the naturalistic hypothesis to be the standard of how to interpret the empirical evidence. You either start and end with God and his testimony, evaluating empirical evidence in light of what God said, or you dismiss God at all points. There is no middle ground of mixing a little of God at cherry picked places in one's explanations of things with the naturalistic hypothesis and explanation of things, nor is it right to let naturalism over-rule God's testimony sometimes and then allow God's testimony to over-rule naturalistic science sometimes. It is a matter of choosing this day who you will serve, whether the imaginary god of this world who has provided the theory of naturalism, or the Creator GOD who has testified about numerous things he did, how and when he did it, and that trumps any naturalistic explanation or theory. You cannot serve both naturalism and the Holy and Revealed Creator at the same time when it comes to interpreting the history God revealed. On present observable and repeatable things, the scientific

method is very good. On explaining origins it is pathetically trying to overrule God's testimony on the assumption that God did nothing and said nothing worthy of consideration about what He did.

The modern "scientific method" is good in dealing with present, observable and repeatable things. It is not very good at all in dealing with the history of origins. It cannot test, observe, and repeat anything regarding the origins of the universe, origin of life, or the variety of life-forms. When dealing with the question of origins, the scientific method is biased. It starts with an unproven and unprovable theory of naturalism. This is a Philosophy, a religious belief, not a factual truth that has been observed, tested, and proven true. With the bias of naturalism, the scientific method springboards over the proof of the premise and goes immediately from assumption of naturalism to the examination of empirical evidence with the bias of accepting only such explanations that agree with the unproven and unprovable premise of naturalism. Thus, all conclusions are not testable and repeatable and observable, but empirical evidence has been forced to line up with the Philosophy.

THAT is not science. It is "science-falsely-so-called". It is actually religious Philosophy of naturalism and atheism pretending to be science and fooling people because they don't make reference to a god, and that becomes the false distinction between "science and religion". What we actually have is not "science versus religion", but "human Philosophy versus Theology". Philosophy of Naturalism has NO PROOF of validity. Theology has great proof, what Luke calls "many infallible proofs" (**Acts 1:1-2**). The TRUTH of origins cannot be learned through the Philosophy of Naturalism. It can only be learned truthfully through God's revealed testimony. God's word is truth. Every word of God is true including Genesis. Jesus verified the truthfulness of Genesis. If you believe Jesus, you believe what He believed about Genesis. If you do not, you simply lose credibility in saying you believe Jesus. Jesus agreed with Genesis that man and woman were made "from the beginning of the creation" (**Mark 10:6**).

Terry W. Benton

How Do We Know We Are Saved ?

Many religious people say they know they are saved because they feel saved, or they have had some "better felt than told" experience. But **I John 2:3** reads "*And hereby we do know that we know him, if we keep his commandments.*" So we don't know we are saved based upon our feelings, but instead it is based upon whether or not we are obeying God's new covenant law.

Remember the story in Genesis where Joseph's brothers smeared blood on his garment so their father (Jacob) would think Joseph had been killed by a wild animal (**Genesis 37:31-34**)? It worked - Jacob mourned, just as if Joseph was dead. But the reader knows Joseph was still alive. Jacob's feelings were based upon false information, and were therefore unreliable. So might our feelings be unreliable about our own salvation - if they are not based upon the truth of God's word - only the truth will make us free from sin (**John 8:32**).

Revelation 22:14 makes it clear that our salvation is dependent upon our obedience to God's word, as it reads "*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*" (referring to heaven) Our feelings are unreliable as they can be deceived. The only way to be sure of your salvation is to keep God's commandments.

Back to **I John 2, verses 4-5** read "*He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.*"

So keeping God's commandments is how our love for God is completed, and is how we know that we are in (fellowship with, a saved relationship with) him.

Patrick Donahue

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;

1 Pet. 2:9 But ye are an elect race, 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:

Psalms 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 the 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 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.

News and Notes: Let us remember the instruction of our Lord by visiting in whatever way we can, **Jan Patrick, Mary Czirr, Terry Czirr, Candiss Cason, Irene Hurd and Jan Poleman.**

Matt. 25:40 *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.*

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thelenexaedifier.com
lenexachurchofchrist.org***

Our Meeting times are:

Sunday Bible Classes: 9:30 AM
Worship Services 10:20 AM&5:00 PM
Wednesday Bible Classes 7:00 PM

The Church at Lenexa is a congregation of brethren who have been "justified freely by his grace through the redemption that is in Christ Jesus." **(Romans 3:24)**

As a result of this justification we have been "delivered out of darkness and translated into the kingdom of the Son of his love, in whom we have our redemption, the forgiveness of sins." **(Colossians 1:13,14)**

We therefore respect the inspired word of God that will completely furnish us unto every good work by speaking only as the oracles of God. **(2 Timothy 3:16,17; 1 Peter 4:11)**

What must one do to be saved?

Hear the gospel - Romans 10:17

Believe in Christ - Heb. 11:6

Repent of sin - Acts 17:30

Confess Christ as Lord - Romans 10:9,10

Be baptized for the remission of sins - Acts 2:38