

Rom. 14:19 So then let us follow after things which make for peace, and things whereby we may edify one another.

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

# THE LENEXA EDIFIER

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## WHAT IT MEANS TO KNOW GOD

Jim Stauffer

History tells us Israel was taken into captivity by the Assyrians in 722 B.C. The same fate befell Judah beginning in 605-586 B.C. Hosea tells us the reason for such judgments by God against His people. **Hos. 4:6**

*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children.* When the prophet speaks of a knowledge of God here, he uses a term in the Hebrew that means to be aware, to possess a *working knowledge* of something. Therefore, he warns the people of their impending destruction at the hands of Assyria because they no longer have a *working knowledge* of God. They no longer recognize first, their need of Him and second, how to appeal to the mercy and kindness that he had always promised. They had lost their *knowledge of the Holy One*. (**Pro. 9:10**)

Jeremiah says it this way later on when the same affliction comes on Judah. **Jer. 8:7** *Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah.* Hosea explains the real reason the people of God would forget Him, thus no longer have knowledge of Him. **Hos. 13:6** *According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me.*

This problem did not go away as God continued the implementation of the plan of salvation He had made before the foundations of the world. (**Eph. 1:4-7**) Jesus came into the world to *save his people from their sins*. (**Mat. 1:21**) Yet, He was *despised and rejected of men* Isaiah prophesied. (**Is. 53:3**) But the rejection by His own (**Joh. 1:11**) came as a result of a lack of knowledge. When the leaders of the Jews rejected Christ because He was from Galilee they ignored Isaiah's prophecy. (**Joh. 7:52; Is. 9:1-7**) When they rejected Him because he was not of noble birth, they ignored the prophecy of Micah in chapter 5.

The scriptures teach us the history of God's people under the Law of Moses was *written for our learning that through patience and through comfort of the scriptures we might have hope*. (**Rom. 15:4**) Yet we are warned

against replicating their lack of knowledge. Paul says, **1 Cor. 10:6** *Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

Every generation of mankind has and will continue to have those who leave the knowledge of God for any of a number of reasons.

There are those who reject Christ simply because they love *the darkness rather than the light*. (**John 3:19,20**) Many believe we live in a time when evil has become more prevalent than ever in history. This simply is not true. There have always been those who choose evil over good. The reason Israel and Judah practiced idolatry and left their knowledge of God behind was to please the lusts of the flesh. The pleasure of sin drew them away from God as opposed to the response Moses had toward the same. (**Heb. 11:24-26**)

Our nation is relatively young and we are experiencing this change in the masses today. It alarms us and rightly so. The choice, however, is an individual choice. We will not be saved or lost by the choices of others. We can and must be like Daniel was among the Judean captives in Babylon. We must know our God and trust Him implicitly as he promises to be faithful to us. (**Heb. 13:5,6**)

There are also those who reject Christ out of ignorance. They have been led astray by men who promote their own concepts of religious service to God. Jesus dealt with such when He said. **Matt. 15:9** *But in vain do they worship me, Teaching as their doctrines the precepts of men.* This is often at the heart of any digression from God's word. Hosea warned Israel they could not offset their rejection of God's commands by excessive religious activity. **Hos. 6:6** *For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.* The knowledge he speaks of is that submission to God's specific commands which John says is the true test of our commitment to and knowledge of God. **1 John 2:3** *And hereby we know that we know him, if we keep his commandments.*

Then we must deal with the scoffers who often deny even the existence of God and Christ and specifically the second coming of Christ. Those people were around in New Testament days. Peter warned against such

continued on page 2

thinking by reminding them of those who years before had rejected the preaching of Noah and perished in the flood. He provided the people of his day a sobering promise of the love of God for His creation and His commitment to His promise to send Jesus to judge the world. **(Acts 17:31)** Listen to this warning from the apostle as he offers wisdom to those whose knowledge of God may have been put aside. **2 Pet. 3:8** *But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.*

## IS SPRINKLING BAPTISM?

**Roy Cogdill, Gospel Guardian, May 12, 1955**

As long as a man preaches that baptism is administered by immersing the entire body under water the whole world admits the action is right. So far as I know, there is not any religious body on earth which believes in baptism who will deny or challenge the Scripturalness of immersion. Until a few years ago the Southern Presbyterian Church forbade immersion, not because they thought it contrary to Bible teaching. They acknowledged the Bible taught it, but declared the practice of immersion seemed to give "too much emphasis" to a "form", hence forbade immersion. About twenty years ago, however, they revised their creed on that point and now permit immersion.

Historians of the world are agreed that immersion was the invariable practice of the apostolic church. They do not deny, but rather confirm, that the very first case of an individual's being sprinkled which can be historically verified is to be dated from about the year 250 A.D. In this instance a famous heretic, Novation, thinking he was on his death-bed, and never having been baptized, had water sprinkled (or rather copiously poured) upon him, his bed, and over the whole floor of the sick room. Upon recovering from his serious illness, he refused to be immersed, and continued to the end of his life with the "clinic" or sick-room baptism. Only in extremely rare and scattered cases, and then only in cases that were considered desperate emergencies was this form of "baptism" administered. It was generally frowned upon even by the developing Romish church for over a thousand years. And it was not until the Council of Ravenna, in 1311 A.D., that this "clinic baptism" was finally adjudged by the Roman church to be an acceptable substitute for immersion. Even then it was not very widely practiced. The prevailing form of baptism continued to be an immersion until long after the beginning of the Protestant Reformation.

There is not a single passage in the Bible, of course, which teaches that plain, clean water, unmixed with any other substance, is ever commanded to be sprinkled upon anybody for any purpose. Such teaching simply is not there. Those who advocate sprinkling often refer to

**Ezk. 36:15**, *I will sprinkle clean water upon you and you shall be clean.* But the man who advocated sprinkling can not use this passage without at the same time condemning his doctrine concerning the NECESSITY or PURPOSE of baptism. He can NOT make the statement of Ezekiel refer to baptism for the simple reason that he does not believe baptism has anything to do with "making clean" the person who receives it! Ezekiel plainly connected the "sprinkling" and the "making clean", and made the latter conditional on the former. But not so with the modern advocates of sprinkling. They hold to the very opposite view, and contend that baptism (sprinkling) does not make clean at all. Actually this passage from Ezekiel has nothing to do with baptism at all. The water that is here referred to is "clean water" or "water of cleansing." It was to be sprinkled upon those who had become ceremonially unclean or defiled. Israel had been in Babylonian captivity, and had become defiled by their contact with idolators and other unclean things. God had ordained that in such cases the "water of cleansing" should be sprinkled on those who were to be made ceremonially clean. This "water of cleansing" is described in **Numbers chapter 19**, verses 17 through 19. It was to be prepared by taking the ashes of a red heifer, mixing them with running water, and having the mixture in a vessel from which it was sprinkled with hyssop. This is the "sprinkling" about which Ezekiel prophesied. He was foretelling the return from the Babylonian captivity; God had promised to gather Israel up, bring her back from her bondage, and when this happened, He would "sprinkle" them with the "water of cleansing." This does not refer to unmixed water, but rather to the ceremonial water.

Paul contrasts the use of unmixed water in the New Testament with the sprinkling of the water of cleansing. He declares, *having our bodies washed with pure water, and having our heart sprinkled from an evil conscience.* **(Heb. 10:22)**. It is the heart that is to be sprinkled, not the body; furthermore, the heart is to be sprinkled with the blood of Christ. *For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?* **(Heb. 9:13,14)**. Just as the sprinkled blood upon the doorpost of the Israelite home in ancient Egypt protected that family when the angel of death passed over the land, so the blood of Christ, sprinkled upon the heart, will protect the sinner from the consequences of his sin. The blood of Christ is sprinkled upon the heart, but the body is washed (not sprinkled) with pure water -- that is, water which is NOT "mixed with the ashes of a heifer." Leave out the ashes of the red heifer, leave out the scarlet wool and hyssop; take nothing but water, and let the body be WASHED in that water, and you have the New Testament act of baptism. Sprinkling is not baptism in either the Old Testament or the New. It comes by human authority, not divine; it is a substitute for what God commanded.



## WHEN IS THE PENITENT BELIEVER SAVED?

**Randy Harshbarger**

All responsible people are guilty of sin (**Rom. 3:23**). Sin has a payday; and when people persist in sin, they ultimately face the wrath of God (**Rom. 6:23**). It is equally clear, that the only way men can be saved from sin is by the blood of Jesus Christ (**Rom. 5:8-9**). The fact that this is clearly taught in the Bible doesn't mean that men readily accept this truth. The fact that men have concocted many ways (according to them) by which they can be saved is proof that they resist what God says. We ask the question: At what point in man's response to God is he saved by the blood of Christ? What does the Bible say about this matter?

Some insist that God will save everyone. That is, everyone will go to heaven, and no one will go to hell. That is a rather convenient and comforting teaching, but is it true? Jesus spoke of two ways, one broad and the other narrow. The broad way leads to destruction, while the narrow way leads to life (**Matt. 7:13-14**). Jesus certainly didn't have the idea that everyone was going to be saved, even though that is His desire. Then, some say that a person is saved at the precise moment he or she believes in Jesus Christ as the Son of God. This is another way of saying that men are "justified by faith alone." Some add that justification is by faith alone "without works of any kind." Others speak of being "ordained to. eternal life." The end result is that a person is not baptized to be saved, but because he had already been saved. This says that faith is the only condition of salvation, and that baptism has nothing to do with being saved.

There are a number of passages that show other important considerations in the matter of salvation. For example, **Acts 2:38** speaks about baptism; but it also speaks about repentance. So, is salvation by faith alone, or is it by faith plus repentance? **James 2:24ff** talks about the faith of Abraham and says that faith without works is dead and that man is not justified by faith alone. Whom shall we believe, God or man? Jesus spoke about believing, which all admit is necessary to salvation; but He also said you must be baptized in order to be saved (**Mark 16:15-16**). Does the Lord know as much about this as man knows? Baptism stands between the sinner and being saved. Who is saved? He that believes and is not baptized, or he that believes and is baptized? Who is right, Jesus or man? Baptism stands between the sinner and the remission of sins. That is what Peter said on the day of Pentecost (**Acts 2:38**). Remember, Peter and the other apostles were simply preaching what Jesus told them to preach (**Luke 24:44**). The people on Pentecost asked the question: What must we do to be saved? Peter said: *Repent and be baptized*. It is clear that those folks believed; otherwise, why would they ask what they needed to do?

Baptism stands between the sinner and becoming a son of God. This is what Paul taught in **Galatians 3:26-27**. The believer has the right or opportunity to become a child of God (**John 1:12**). Yet, if he became a son of God when he believed, he wouldn't have to

become one, would he? If he believed, as some say, he would already be a child of God. Paul says that men are baptized into Christ. Baptism also stands between the sinner and having his sins washed away. Saul of Tarsus (later the Apostle Paul) was told to be baptized in order to have his sins washed away (**Acts 22:16**). It is clear that he believed in who Jesus was. Yet, this didn't mean that he was saved. If he was already saved at the point of faith, then there wasn't anything to wash away. The New Testament also teaches that baptism stands between the sinner and getting into Christ. The only way to get into Christ is to be baptized into Christ (**Rom. 6:3-4**). If you can be saved without being baptized, then you can be saved without Christ. Who would be so foolish as to say that a person can be saved without Christ? When is the penitent believer saved from past or alien sins? He is saved when he is baptized into Jesus Christ. Have you obeyed the gospel of Jesus Christ? Why not?

### THE WALLS OF JERICHO (God's Reason - Not Man's)

Josh. 6:1-21. When the Israelites had crossed the river Jordan into the land of Canaan, they first camped near the river. God had given them the land, yet they must, by God's help, drive out the inhabitants. The city of Jericho stood first in their way. It is a mistaken idea to suppose, as some do, that, because God gives us a thing, we have nothing to do to gain possession of the gift. *And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor.* He had given him the city, yet he told him how to get it. They were to march around the city once each day for six days, and on the seventh day seven times. The priests were then to blow the trumpets, and the people were to give a shout unto God; the walls would then fall down and every man was to go straight before him and take possession of the city. Then, and not till then, might they have what God had given them.

Jesus taught his disciples to pray for their daily bread (**Mat. 6:11**) but no one expects the bread to come already baked and the hams already cured. He has provided the means by which we are to receive it, yet it comes from him, He gives it. What the Israelites did in taking possession of the city was in no sense paying God. The whole procedure of taking the walls was a strange affair, and, no doubt, after it had gone on for some days, it excited a good deal of curiosity and discussion in the city. Human wisdom would never have suggested such a method of warfare. Every Israelite knew that their marching, blowing the trumpets, and shouting could have no effect on the walls; but God did not throw them down till the last act had been performed. A test of their faith? Yes; but their faith was sufficient for the occasion. Paul says, *By faith the walls of Jericho fell down, after they had been compassed about for seven days.* (**Heb. 11:36**)

**Sound Doctrine Vol. 1, C.R. Nichol, R.L. Whiteside, Pages 122,12**

**Heb. 5:8** *though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation;*

**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;*

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

**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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Sunday A.M. 10:20 Assembled Worship

Sunday P.M. 5:00 Assembled Worship

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### **NEWS AND NOTES:**

PLEASE REMEMBER THE FOLLOWING IN YOUR PRAYERS:  
J.R. DANIEL, GRANT CLOTHIER,  
MARY CZIRR, AND JAN PATRICK.  
LORETTA TAPP HAS RETURNED HOME.

OUR CURRENT STUDIES ARE:  
SUNDAY MORNING AND  
WEDNESDAY EVENING:  
EVIDENCES

SERMON SUNDAY AM: CALVINISM  
- UNCONDITIONAL ELECTION



### **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