

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 26, 2015

CONFRONTING FALSE DOCTRINE (3)

Jim Stauffer

Last week we discussed false doctrine from the aspect of its permanent part of the fabric of this world. **(Mat. 7:15-23)** We also pointed to the immediate danger to ourselves as it is so cunningly presented by those who wrest or twist the scripture. **(2 Pet. 3:15-18)** We then introduced the concept of our personal responsibility to be on the lookout for it and to be equipped to recognize and deal with it. **(Acts 17:11)**

This is the facet we shall deal with this week. Our personal responsibility to cope with false doctrine by presenting the truth of God's word in contrast to it.

In **2 Tim. 2:15**, Paul tells Timothy to *give diligence to present thyself approved unto God, a workman that needeth not to be ashamed handling aright the word of truth*. This, he says, will enable him to *shun profane babblings*. As was noted about the Bereans who *searched the scriptures daily*, Timothy was instructed to increase his knowledge with diligent effort in order to be competent to both recognize and deal with those *profane babblings*. Our experience teaches us nothing will divide the Lord's body more quickly than the profane babblings of false teachers.

Jude 3, then instructs us to *contend earnestly for the faith which was once for all delivered unto the saints*. The word contend is self-explanatory and the word earnestly is added in the English to catch the full impact of the intensity communicated by the inspired writer. He simplifies the task by reassuring us the message has been *once for all delivered*. It is unchangeable. We need not understand every false idea man can invent, but rather learn what God has said and contend for and defend it against all other ideas or notions.

1 John 4:1ff teaches some very clear principles about both the false teacher and the child of God. John repeats the principle of Paul that we must *prove the spirits*. This he commands because *many are gone out into the world*. He says we will know the spirits by their loyalty to God or the world. That loyalty will be evident when their teaching adheres to God's word, the Bible. When it does not they are exposed. Those who teach contrary to scripture are, John says, of the world. Now we know from earlier teaching **(1 John 2:15-17)** the

world is the enemy of God. It is also interesting how John discriminates the faithful from the unfaithful. After he identifies the world as the source of false doctrine, he says those who hear and follow that doctrine are of the world. Those who reject it and hold to God's word are of God. Where do we stand when we follow the precepts of men whose ideas originate in the world? We stand opposed to God.

1 Pet. 3:15 *but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear*: Here Peter offers encouragement to those faithful servants of the Lord who are threatened by men of the world. While the persecution faced by those of Peter's generation was more intense and physical than it is in our country he warns against fearing such intimidation. We, indeed see evidence of such persecution in other parts of the world even today and must, as a result, prepare ourselves to deal with it appropriately. Peter says those who have set the Lord apart in their hearts will *fear not their fear*, but rather with meekness defend the truth in order to put them to shame by demonstrating a good conscience. Christ has promised us they can only touch our bodies.

Matt. 10:28 *And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell*. He has the power over the eternal life of the soul, therefore, all fear and reverence should be toward Him. One of the faithful patriarchs we have for an example of such courage is Job who suffered physically in the flesh about as much as anyone has. He was faithful to God and continued to seek Him out and to search for understanding all while his body was ravaged by Satan. **(Job. 1:6)** While we are not promised protection from the evil of persecutors, we know God will be with us also in the face of any such suffering. **Heb. 13:5** *Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. 6 So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?* Persecution can be avoided. Simply refuse to stand

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for God. **2 Tim. 3:12** *Yea, and all that would live godly in Christ Jesus shall suffer persecution.* But remember who has the power over your soul when you choose this path.

It is our responsibility to be faithful and in the process, lead others to imitate that faithfulness by our teaching and example. **1 Tim. 4:16** *Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.* We can by gently persisting in the truth, lead others who have succumbed to error propagated by Satan to return to the Lord. **2 Tim. 2:24** *And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, 25 in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, 26 and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.*

Baptism and the Forgiveness of Sins: An Analysis of Acts 2:38

by Marshall McDaniel

Though countless theologians have tried to dismiss it, the importance of Peter's proclamation in **Acts 2:38** cannot be overstated. Just previous to this verse, the apostle had pronounced the house of Israel guilty of crucifying Jesus, the Lord and Christ (**v. 36**). Struck with remorse, they asked Peter and the other apostles what they should do (**v. 37**). In keeping with Joel's prophecy that everyone who would call on the name of the Lord would be saved (**v. 21**) and with the Great Commission (**cf. Matt. 28:19; Mk. 16:16**), Peter replied, *"Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit"* (**Acts 2:38**). It is unfortunate that so many Bible students attempt to destroy the significance and simplicity of this passage—relegating baptism to a mere ritualistic observance or a grace-denying work. These could not, however, be further from the truth. A careful, open-minded analysis of the passage shows baptism and the forgiveness of sins to be coupled by divine will and edict.

The chief disagreement over this verse's interpretation lies in the translation of the Greek word *eis*—"for" in most English translations (*"for the forgiveness of your sins"*). Many assign the meaning "because of" to *eis* making the passage read, "Repent, and each of you be baptized... **because of** the forgiveness of your sins"—implying that forgiveness of sins comes before baptism. This, however, is unwarranted on several grounds:

1. Greek Grammars/Lexicons: George Winer, in *A Grammar of the Idiom of the New Testament*, shows that *eis* is "the opposite of *ek*" which means "out of." Thus *eis* means "into." He, therefore, adds that *eis* "denotes any aim or end" and "the purpose and end in view." He goes on to

list **Acts 2:38** as an example of this usage—making repentance and baptism **for the purpose of** the forgiveness of sins. With this, lexicographers—like Grimm, Thayer, Arndt, and Gingrich—all agree (*cf. Baptism in the Scheme of Redemption*, L.A. Mott).

2. Versions: Not one English word-for-word translation of the New Testament inserts "because of" for *eis* in the passage:

"**unto** the remission of your sins" (ASV) "**for** the remission of sins" (KJV, NKJV) "**for** the forgiveness of your sins" (NASB, ESV, NIV)

It is interesting to note that the translators of the 1973 edition of the New International Version rendered *eis* as "**so that** your sins may be forgiven." Similarly, two Baptist scholars, Charles B. Williams and Edgar J. Goodspeed, translated *eis* as "**that** you may have your sins forgiven" and "**in order to** have your sins forgiven" respectively.

3. New Testament Parallels: While Greek scholarship and English translations should be consulted, one of the most effective means of correctly interpreting the Bible is by comparing parallel passages. The following verses are either identical or similar to **Acts 2:38** in the Greek text:

*"Therefore repent and return, **so that** (eis) your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord"* (**Acts 3:19**).

Repent and be baptized **for** the forgiveness of your sins

Repent and return **so that** your sins may be wiped away

The same word *eis* is translated "so that" in this parallel passage, indicating that the end of repentance and conversion is the wiping away of sins. It follows then, in **Acts 2:38**, that the forgiveness of sins is the aim of repentance and baptism.

*"For this is My blood of the covenant, which is poured out **for** (eis) forgiveness of sins"* (**Matt. 26:28**).

Repent and be baptized **for** the forgiveness of your sins

Blood....poured out **for** forgiveness of sins

The construction of these phrases is nearly identical, yet none would assume that Jesus' blood was poured out "because" man's sins had been forgiven but that they might obtain the remission of sins.

Based on the testimony of the Scriptures, one would naturally come to the conclusion that baptism is "for" or "to obtain" the remission of sins, which accords perfectly

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with the rest of Bible-teaching on salvation (cf. Mk. 16:16; Acts 22:16; Gal. 3:26-27; 1 Pet. 3:21).

The obvious message of **Acts 2:38** is that forgiveness of sins is obtained by those who, having believed on Jesus as Lord and Christ and experienced godly sorrow (cf. **Acts 2:36-37**), repent and are baptized. To neglect obedience to these conditions is to deny Bible teaching and forfeit the salvation of one's soul. Taken from preachertrainingclasses.com

Be Not Deceived

By Kent E. Heaton Sr

There are five places in scripture the phrase, "*Be not deceived*," is used. In all of the texts where it is found, the admonition of God is to beware of the false sense of security given by the devil to trust in other gods, believe that sin will not be found out, and that it matters little what we do in this life. When Jehovah gave law to the children of Israel, he warned them of having their hearts deceived to turn and serve any other god but himself. **Deuteronomy 11** exhorts the Jews to "*love the Lord thy God, and keep his charge and his statutes, and his judgments, and his commandments, always.*" (**Deuteronomy 11:1**)

They are reminded of the great power shown by God in the deliverance from Egyptian bondage. This same power can be either a blessing or a cursing to the people. If they obey him, he will bless them. If they disobey him, he will punish them. In verse sixteen he warns, "*Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them.*"

The devil wants to take the hearts of God's people away from the truth. To be deceived is to believe that one can serve more than Jehovah God who made the world. In the giving of the Ten Commandments God said, "*Thou shalt have no other gods before me.*" (**Exodus 20:3**) God demands first place and no other place. Many people have been lead astray in being deceived to turn aside from the true God and serve the desires of the god of this world.

In **Luke 21:8**, Jesus warned the people of his day not to be deceived in believing there was more than one Christ. "*Take heed that ye be not deceived: for many shall come in my name, saying, 'I am Christ; and the time draweth near: go ye not therefore after them.'*" There were many who professed to be the coming Messiah, the Christ. Jesus was the true Christ as he showed in his teaching, his authority and his power.

There were other movements that drew men away. (**Acts 5:35-37**) Jesus warns the people not to be deceived in believing that anyone else could be the Christ but him. The only way to the Father is by Jesus Christ. (**John 14:6**) No man can take that place whether he be the Pope, Joseph Smith, Buddha, Mohammed, me or you or anyone! Jesus Christ is the only way to salvation and our hearts must not be deceived in believing in other way but the one way.

Paul warns in **1 Corinthians 6:9** that God will not

allow sin to be part of the kingdom of God. "*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.*" Sin is not tolerated in the mind of God and regardless of what men say may be a social right, God calls it immoral. There will be no adulterers, fornicators, homosexuals, liars and such in the kingdom of God. Don't let the world deceive you with the appeal of sin being a pleasure. It is poison.

Further, the influence of evil companions will corrupt our morals. "*Be not deceived: evil companions corrupt good morals.*" (**1 Corinthians 15:33**) If you sleep with dogs, you will get fleas. "*Can a man take fire in his bosom, and his clothes not be burned?*" (**Proverbs 6:27**) Our friends will determine the type of conduct we follow. Do not deceive yourself in believing that your friends do not influence your life! You are as much by those who are your associations as any part of your life. The wise man warned against following after the wrong crowd in **Proverbs 1**. Children of God are to have no fellowship with the unfruitful works of darkness. (**2 Corinthians 6:14-7:1; Romans 13:12; Ephesians 5:11**)

"Eating and Drinking Unworthily"

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. (**1 Cor. 11:27**) The church at Corinth had corrupted the Lord's Supper till it was no longer the Lord's Supper. It was a common meal; each took his own supper. Some were full, others were hungry. For this reason Paul said, "*When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper.*" (**1 Cor. 11:20**)

They were eating and drinking in an unworthy manner. It is not likely now that any will imitate their excesses, but it is yet possible to commit the same sin, possible yet to eat in an unworthy manner.

In their eating they failed to discern the Lord's body -- they made no difference between this eating and a common meal. May we not eat the bread and drink the cup with no thought of its significance, not discerning in them the representations of His body and His blood? *For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.* (**1 Cor. 11:29**) Do you eat in a light, flippant way? If so, you eat and drink in an unworthy manner.

Perhaps you feel unworthy to engage in such sacred and holy worship. Even that feeling is a worthy preparation of the heart. Remember Paul is talking about the manner of eating and drinking, and not your feelings of unworthiness. On account of our imperfections every devout worshiper must approach the sacred feast with a feeling of unworthiness. Such an one is not likely to eat and drink in an unworthy manner. His humility and reverence is a safeguard against unworthy conduct.

**Sound Doctrine, Volume No. 1, Pages 168, 169;
C.R. Nichol and R.L. Whiteside**

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.

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

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NEWS AND NOTES:

SICK IN NEED OF PRAYERS:

IRENE HURD, MARY CZIRR, JAN PATRICK. GRANT CLOTHIER HAS MOVED TO O.P REHAB, 75TH AND METCALF. JESSIE GIBSON HAS RETURNED HOME FROM REHAB. J.R. DANIEL IS AT SWEET LIFE ASSISTED LIVING, 12000 LAMAR

OUR BIBLE CLASS ON SUNDAY IS THE STUDY OF THE GOSPEL OF JOHN - WITH RON PECK. WEDNESDAY OUR STUDY IS THE SUBJECT OF PREMILLENNIALISM.

SUNDAY MORNING SERMON: THE CURSE OF THE CROSS



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