

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 5, 2020

## HUMBLING OURSELVES BEFORE THE LORD

*by Jim Stauffer*

*"Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE." Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you." (James 4:5-10)*

There is considerable difference in the translations on **verse 5**. The KJV reads, *"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"* (James 4:5 cf. Gen. 6:5) Either way you choose to go with this verse it presents a similar picture. If indeed it is saying He, that is God, desires the Spirit He has made to dwell in us or you conclude it means the spirit that dwells in us lusts to envy, the bottom line is we are strongly desired by our Creator to become united with Him through the message of the Holy Spirit while at the same time we battle against the temptations of Satan which He deals with in the following verses.

He then tells us how to accomplish that which will please Him and enable us to benefit from the grace of God brought down from heaven to mankind (**Phil. 2:5-8; Titus 2:11-14**).

And the way He tells us to do that is by humbling ourselves as the Lord did. We need to set aside our pride as He did in leaving heaven to lead an earthly life fraught with suffering for a cause originated in the heart of God Who loved us in spite of our sin. Peter tells us the same thing James does as both seem to reference

**Pro. 3:34**, where it is said, God scoffs at the scoffers but gives grace to the afflicted.

There is this thing of divesting ourselves of pride and we do that, James says, by submitting to God. Jesus tells us the depth of commitment there is to submitting to Him. In **Luke 9:59-62** He recounts the story of two different men who offered to follow Him. Notice following Him is the definition of submitting to Him. In **1 Pet. 2:21-24**, the apostle recounts for us the great sacrifice and suffering the Lord went through on our behalf and how we are to then follow in His steps. These two men proved unworthy to become followers of the Lord when they each for different reasons wanted to return to their family before going with the Lord. Submitting to the Lord is not a verbal communication. It is reflected in our conduct. We must from the heart make a change in our thinking. We can no longer satisfy our pride. We cannot fulfill our lusts of the flesh. We cannot think like we did before.

When we submit to the Lord, we naturally resist the devil. He is the adversary of the Lord and His disciples. When we resist the devil because we are committed to the Lord, he will flee from us. The cleansing of the hands and purification of the hearts accomplishes His desire for us to be single minded. We cannot have alliances with the world if we are to submit to Him. The one who does this will indeed be turned to mourning for the condition of the world and the suffering the disciple must endure in his effort to carry the good news of salvation to that lost and dying world. In mourning and weeping there is conveyed the concept that following the Lord is not some kind of party as you may see as you watch some televangelist promise the world to his viewers. It is rather a solemn and serious task we as His people must undertake to be able to say as Paul did, *"I have fought*

*the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.” (2 Timothy 4:7–8)*

This, brethren is what we have “signed” up for. He has made us great promises and His promises are true. *“For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.” (2 Peter 1:4)* *“This is the promise which He Himself made to us: eternal life.” (1 John 2:25)* We then must make a great commitment in order to receive those promises. And that commitment is humbling ourselves before the Lord and that promise is that He will then exalt us.

## 1 Peter 4:3 and ‘Social Drinking’

Three words are used in **1 Peter 4:3** which have a bearing on modern drinking practices. All three words describe the life style of the old man, dead in sin — living *“in the flesh to the lusts of men.”* Peter pleads with those who are alive *“to the will of God”* to leave buried in the shameful past such practices as the OINOPHLUGIA, KOMOS, and POTOS.

**1. OINOPHLUGIA.** The KJV translates this “excess of wine.” The word METHE (drunkenness, **Gal. 5:21**) refers to habitual intoxication, deep drinking, drunken bouts. No one respects the down-and-out drunk, the sickening wino. Such extreme indulgence and debauchery is universally a shame. The gutter drunk “may induce permanent mischief on the body” by his habitual, senseless excesses. The body, mind, and soul are deadened and finally destroyed.

But, “excess of wine” (OINOPHLUGIA) while indicating intoxication, “marks a step in advance of METHE.” In other words, it is a level of drinking that is less than that indicated by habitual “drunkenness” (METHE). The fatal debauch of Alexander the Great, for instance, is signified by OINOPHLUGIA in ancient records.

**2. KOMOS.** This word appears as *“revelings”* in KJV. There is a descent or digression in the strength of our three words. There is a level of drinking in KOMOS which is distinguishable from “excess of wine.”

The one who practices OINOPHLUGIA staggers, stumbles, or even sleeps in his stupor. If he swings his fist, he is the one likely to get hurt. If he drives, he is more danger to himself than to others; he will likely to drive right up a tree, but other drivers can see him a mile

away and get out of the way.

But the one who practices KOMOS is a “live wire.” He is intoxicated, but not so debauched as to miss all the fun. “He’s flying high.” KOMOS combines intoxication with merrymaking. It suggests shouting, singing, dancing, and generally stirring wanton desires with merry companions — all with the help of intoxicants. “Take one down, pass it around, 49 bottles of beer on the wall,” and the songs go on. “Wine, women, and song” is the modern way of saying KOMOS. Where do we go from here? What’s the next level down?

**3. POTOS.** This word is translated “banquetings,” which is obscure to the modern reader. Or, worse, he may confuse this word with our practice of a social meal with speakers, awards, or entertainment.

Today’s English Version and the New American Standard translates POTOS as “drinking parties”; be careful not to read that “drunken parties,” which would be KOMOS. Rotherham has “drinking bouts” — not necessarily drunken bouts. The New English Bible says “tippling” — drinking, especially continuously in small amounts.

Literally, POTOS is “a drinking,” without reference to amount. The verb form is POTTZO, “to give to drink,” without regard to amount (as **Matt. 10:42** — *“give to drink... a cup of cold water”*). R. C. Trench says concerning POTOS, “not of necessity excessive” (Synonyms of the N. T., p. 211). He further explains that POTOS is related to words of excess in that it gives “opportunity for excess.” This, then, is the cocktail party drinking, sipping the wine, “having a few drinks with the boys,” social drinking.

Rather than excusing our sins, let us cease from them (**1 Pet. 4**). Let us put off the old man and put on the new man (**Col. 3**). *“Ye are the salt of the earth. ... Ye are the light of the world”* (**Matt. 6**). Let us live so as to bring men to Christ and glory to God.

**by Ron Halbrook (edited for length) Searching The Scriptures, June, 1973; Taken from Beacon Electronic Edition of Collegevue church of Christ**

## JESUS IN THE TEMPLE

*“His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it”* (**Luke 2:41-43**). The stupendous nature of Jesus’ life and works defy even the best of our abilities as we struggle to

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imagine and comprehend at least something about Jesus of Nazareth. Evidently, others felt the same way (**John 21:25**).

Still, the trip Jesus and his family took to Jerusalem opens a few doors of understanding about our Savior. Joseph and Mary had little concern about where Jesus was as they began their trip home. In the 1st c. loved ones, relatives, and neighbors acted as surrogate parents to young children. Joseph and Mary assumed that Jesus was safe and sound, located somewhere in the group that had traveled to Jerusalem together and now traveled home together. Imagine the concern of Joseph and Mary as they returned (alone?) to the city and then searched (frantically?) for three days until finally they found their son. Their concern turned to joy.

Joseph and Mary found Jesus in the temple. We have already been with Luke in the temple; remember Simeon and Anna? The one who is greater than the Temple now sits in the temple, listening and asking questions of the Jewish teachers—those skilled in the Law. The temple was often criticized by Jesus. In fact, if the Jews could not get beyond their attachment to the physical temple, that structure would be destroyed.

The experts were astonished as they listened to Jesus. Mary asked: Why have you done this to us? We've been looking for you all over the place! Jesus replied: *"Did you now know that I must be about My Father's business?"* The first recorded words of Jesus are words about Himself. His words take us deep into the relationship between Jesus and His Father, deeper than any earthly relationship. Jesus wants all to have a relationship with Him and His Father. Is that possible? Yes, if we will be about our Father's business. What is that business? It is salvation! That is why Jesus came; that is why His Father was willing for Him to leave heaven and come to earth; that is why the Father gave His Son to die for the world. Salvation is heaven's business; saved ones invest their lives in the kingdom.

Jesus' parents didn't quite get the point of what their son said. Still, Mary quietly filed these events away in her heart. How often, throughout her lifetime, did she remember those frantic days spent in looking for Jesus. In one sense, Joseph and Mary lost Jesus. And we can lose Him, too. They found him; we can, too. But we have to look in the right place. We will not find Jesus among loved ones, or among the wise religious people of the world, or among the temples of our lives. We find Jesus when we go back, all the way back, to Him, His word, His life, His death. Are you ready to take that journey?

***Randy Harshbarger***

## **What Is My Christian Responsibility in this Crisis?**

1. Be Faithful to God! These are merely trials, not a wholesale abandonment of us or the nation by God, **James 1:1-5**.
2. Practice Personal Health Habits, "God will take care of me!" is no excuse for being a fool. Even Jesus had to obey this principle according to HIS OWN WORDS in **Matthew 4:5-7**.
3. Love Thy Neighbor, in a practical manner, **Philippians 2:3** and **James 2:14-17**. Some folks are just pig-headed about doing what THEY WANT to do when THEY WANT – STOP! Don't be like the rich man of Luke **12:16-19**. He spoke 69 words and 13 of them referred to HIMSELF! If you or a member of your family is sick – stay home – PERIOD!
4. Obey the rightful law of the land, **Romans 13**. Governor Kelly's "Stay At Home Order" is not a mask to persecute churches as some extremists make it out to be. It applies to everyone evenhandedly and goes the extra-mile to accommodate churches. Besides, the church is not about the building, it's about people and if we must meet from house to house then so be it. They did so in the first century, **Acts 20:20** (Now, isn't that reference a coincidence!) Being a member of the Family of God does not remove you from the Family of Man and right now the Family of Man needs your help.
5. Serve where and if you can. In the movie BRAVEHEART, Mel Gibson's William Wallace was exhorted to surrender to save his life and he said something profound, "Every man dies, but not every man really lives." Service at times like this is what living is all about!

***Cleveland Reddinger***

## **INFERENCE AND IMPLICATION**

Not that it makes any particular difference, but one of the minor irritations of life is the butchering these words often get. We suffer to hear some men say, "The Bible infers such-and-such". The Bible doesn't "infer" anything. It is always the reader or the hearer who infers. The speaker or writer always implies; never say to a man, "In your speech you inferred that I was a liar;" say rather, "you implied that I was liar." And if you drew the correct inference from his implication, and if the implied charge is true, mend your ways.

***Fanning Yater Tant***



**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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**JOB**

SUNDAY MORNING SERMON:

ON YOUTUBE AND ZOOM - **A**

**LESSON FROM GIDEON AND**

**JAMES**



## ***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