

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”

June 7, 2020

## COMPASSION OR CYNICISM

by Jim Stauffer

As we try to understand compassion, we learn it has many different meanings, but all have one thing in common. It calls for one to forget his own issues and truly care for the needs of another.

Strong's Dictionary of Bible words says the various ways it is used in Scripture are to deal gently, exercise pity, feel sympathy, to commiserate. These are ways we deal out compassion to others.

Many times Jesus felt compassion for people for one reason or another and did what He could to alleviate their suffering. When he saw the widow in Nain, whose son had died and was being carried out of the city with a large procession, *...He felt compassion for her, and said to her, Do not weep.* (Luke 7:13) He then raised the young man from the dead. Many other times did he react similarly to touching situations.

There is the well known story of the Samaritan attending to the man on the road to Jericho who had been robbed and beaten. Prior to the Samaritan a priest and Levite had passed by and proved themselves to be cynical rather than compassionate (Luke 10:30-37).

When Jesus tells the story of the Prodigal Son, as we have come to know it, he relates the feeling of the father when the straying son returns home. While the son had decided he had forfeited his right to be called his son, the father *...felt compassion for him, and ran and embraced him and kissed him.* (Luke 15:20) Of course this story by the Lord was to illustrate to mankind the Father in heaven is awaiting our return to Him. We, too, you see have been wasteful and sinful as we have served ourselves in ways that have caused us to be negligent of the needs of others and our service to God. But our Father in heaven, as the story illustrates, is compassionate and not cynical.

So, it is, the Lord expects us to show compassion to

others. Paul tells us this is what the chosen of God are to do, *“So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”* (Colossians 3:12-13) He repeats this charge to the faithful in Phil. 2:1-8, by using the Lord as the example. Christ, he says, made the supreme sacrifice to grant compassion to man, by leaving heaven, coming to the earth and dying for our sins. You see Jesus is the epitome of selflessness and serves as our example by being compassionate rather than cynical.

Jesus teaches compassion in the judgment scene in Matthew 25. He describes those on His right hand as the sheep separated from the goats. The method of separation was by revealing who had ministered unto Him in His need. He describes being hungry, thirsty, a stranger, naked, sick and in prison and was cared for by these He calls the sheep. They do not remember caring for the Lord and ask Him when it happened. His answer was, *“The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’”* (Matthew 25:40)

Far too often today men assume the worst of a situation and become cynical rather than compassionate. Would it not be better to have suffered loss while trying to do good than to be cynical and lose our heavenly reward because we rejected the example of Jesus? James 3:17 says we achieve the goal of compassion through wisdom from above. How about you? Will it be compassion or cynicism? The Lord or yourself.

## Can't you get political, just once?

By Chuck Bartlett

There is no place for politics when it comes to the gospel of Jesus Christ. Many people have all kinds of political views, but there is just one gospel of Christ (**Gal. 1:6-9**). In order to achieve true unity in the religious realm, we must all abide in the doctrine of Christ (**II Jn. 9; I Cor. 1:10**).

As a preacher of the gospel, can I not say something about the unrest that is going on in our country and around the world when there are injustices taking place? The truth is, for almost 40 years of preaching, I have been teaching about injustices on a weekly basis. Yes, you read that right. I have been proclaiming injustices that have been taking place since the beginning of time.

### The lack of love and respect for one another

Injustice, by definition means; unfairness or undeserved outcome. Consider Cain and Abel (**Gen. 4:1-6**). Abel offers a sacrifice to God, doing exactly what he was told, since he acted by faith (**Heb. 11:4**). Cain, on the other hand, didn't act by faith and did not please God. So why did Cain kill his brother? Abel didn't deserve that, and it just wasn't right. We can bring God into the picture here, but I want to point out that it came down to Cain not having love and respect for his brother and thought nothing of killing him. He even went as far as telling the Father that he had no idea where Abel was (**Gen. 4:9**). This kind of behavior is unacceptable and the Lord punished him (**Gen. 4:10-12**).

We can also read about Stephen, in **Acts 7**, who pointed out to the crowd of Jews he was speaking to, that their fathers persecuted the prophets and even killed those who spoke concerning the coming of Christ (**vr. 52**). Even if they disagreed with those that were sent by God, they didn't have to harm them. But they did! It's such an injustice to hurt people physically when they are just saying words. Sadly, Stephen faced the same fate as those prophets he just spoke about, when they took him out of the city and stoned him to death (**vs. 57-60**). Did Stephen really deserve that?

Then the biggest injustice of all, was that of Jesus, who had never sinned (**Heb. 4:15**), yet was taken by lawless hands and crucified (**Acts 2:23**). Can anyone really say that Jesus had what was coming to Him? Whether it be prejudice, jealousy, envy or simply hate, as long as there is lack of love and respect for one another, there will always be injustices.

All of this begs the question: What do you do about injustices that are taking place in this world? Let us consider two passages of scripture.

*“Repay no one evil for evil. Have regard for good things in the sight of all men.”* (**Rom. 12:17**)

*“Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.”*

(**I Pet. 3:8-9**)

Our Lord did not revile, when reviled (**I Pet. 2:23**). The fact is, there are times when Christians may suffer for doing nothing wrong, which we know is not fair (**I Pet. 3:14**). Keep in mind that this doesn't mean we condone it, nor do we pass it off as if it doesn't bother us. If it didn't affect us, why would we be suffering? The fact that we suffer means it is causing affliction.

When it comes to things going on in our country, we hope and pray justice will prevail. I will say this much, it isn't justice to commit crimes, because of injustices. May we all learn to love and respect one another.

## WOMEN IN THE KINGDOM

*“Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means”* (**Luke 8:1-3 NASV**).

At this point in Luke's narrative, Jesus was continuing to preach the kingdom of God. The gospel, the good news, includes the kingdom; but what does that mean? The Roman centurion found out something about the kingdom when Jesus healed the soldier's sick servant; the faith of the centurion would be necessary in order to be part of the kingdom. The woman sinner who came in tears, contrition, and repentance left with forgiveness. Isn't that a part of the kingdom? The kingdom of God, the rule of God, the giving over of one's complete self to the Master—is expressed in numerous ways by Jesus, by His works, His power, His compassion—all in an effort to draw men and women to the true meaning of what it means to be kingdom citizens.

What Jesus said about the kingdom and about His role as the Messiah was out of kilter with 1st C. religious, conventional wisdom. His kingdom was spiritual; He did not depend on soldiers and swords in order to grow the kingdom. Instead, He appealed to hearts of faith—to those who would yield to His reign in their lives. Now, Luke tells us that several women were also following Jesus; they were interested in the kingdom; they helped

promote the kingdom by providing daily necessities. This was revolutionary. Luke mentions women throughout his narrative (**1:5; 2:36; 7:36; 10:38; 13:10; 15:8; 18:1**). Many men in the 1 C. said that women were not to be seen or heard. Some men rejoiced that they had not been born as women. In our egalitarian world, these attitudes are offensive and wrong. That doesn't change history, though.

Can we see that Jesus, by inviting and including faithful women in His work, was recognizing their equal status before God? Whatever the service and work was, women and men are equal spiritually before God.

*“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise” (Galatians 3:28-29).*

What about these women mentioned by Luke? Mary Magdalene had seven demons cast out of her. Her disreputable reputation came into being long after the 1 C; there is no NT evidence about any kind of immorality on her part. Joanna was the wife of Chuza, a 1 C. political figure. We know nothing more about Susanna. But there were others who also helped in the material sustaining of Jesus and His disciples as they went about preaching the good news of the kingdom. These women were willing to share and follow and learn. They were a part of Christ's kingdom, weren't they? There is room in the kingdom for all, men and women, isn't there? Do you want to be in the greatest kingdom this world shall ever know? Then follow Jesus.

**Randy Harshbarger**

## God is Our Refuge

On Face Book this morning someone noticed there were earthquake tremors around Yellowstone and posted a meme of an odds-maker asking “Okay, who had a Yellowstone super volcano for June?” This year has been one wild ride, hasn't it? Just one thing after another. As one writer put it long ago, “These are the times that try men's souls.” There are so many things happening that we tend to focus on them instead of God!

**Psalm 46** was written for times like these! The writer points to things which are sure to grab men's attention: earthquakes in **vs. 2, 3**; wars in **vs. 6**, etc. However the message of **verse 1**, *“God is our refuge and strength, a very present help in trouble.”* is carried through to the end. Men may fight wars to change kingdoms and think they are oh so powerful, but all God must do to melt mountains is raise his voice, and not much at that, (**6**).

It seems that God's provisions for the City of God

are inadequate, **vs. 4f**. There is no river in Jerusalem, just a few streams, but God has always been there to provide for her. Just ask the Assyrians!

In **verse ten** God says, *“Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.”* As we would hear folks say it today, “Don't panic! I got this! Just watch what I am going to do!” **Verses one and ten** are the linchpins of the entire psalm. We begin and we end with the absolute assurance that God is there for the righteous! We should be calm in that knowledge whatever it may seem to be on the outside.

**Cleveland Reddinger**

## Complaining

**David Maxson**

*And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” Numbers 21:5*

What was the number one sin of Israel in the wilderness? Complaining!

The people complained as soon as they crossed the Red Sea all the way till this story which is near the end of their pilgrimage. There are at least ten unique stories during Israel's wilderness days where we find the people complaining against God and/or Moses (**Exodus 16:2; 17:2; 32:1; Numbers 11:1; 14:2; 16:3; 17:6,28; 20:2; 21:5**).

Grumbling is a problem. None of us is above the temptation to murmur or complain. We need to learn from the book of Numbers that this is a serious issue with God. He never took grumbling lightly. He sent fire to consume some, swallowed up others with the earth, and sent fiery serpents among the people, all because of complaining!

**What lies at the heart of a complaining spirit?**

1. **A lack of faith.** Israel usually complained because they failed to see God's ability to provide for them.
2. **A selfish heart.** This is seen in the rebellion of Korah. He and his family were jealous of the position God had given Moses.

**How do you remedy a complaining spirit?**

1. **Remind yourself that God is in control.** Your life may look like a wilderness with no food or water in sight, but God has not abandoned you. He will guide you home.
2. **Give thanks.** Instead of grumbling about what you don't have, turn your attention to what God has given you. Father, forgive us of our ingratitude and lack of faith. Cultivate in us a heart of thankfulness and trust in your ability to provide.

**Taken from the Market Street Messenger**

~via **A Light In The Valley**; Bozeman, Montana.

**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

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7845 Cottonwood Dr.  
Lenexa, Kansas 66216  
913-764-9170

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### SICK IN NEED OF PRAYERS:

JAN PATRICK, ALMA BAUMGARTNER,  
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CHARLOTTE STAUFFER, RODNEY  
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DAISY DARNALL.

OUR BIBLE CLASS ON SUNDAY IS

**SEARCHING FOR A KING - RON  
PECK. (ZOOM)**

WEDNESDAY BIBLE CLASS - THE  
**BOOK OF MARK - JIM STAUFFER  
(ZOOM)**

SUNDAY MORNING SERMON  
YOUTUBE AND ZOOM - **BUT FROM  
THE BEGINNING IT WAS NOT SO**



## **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