

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”

May 3, 2020

## BEING OF THE SAME MIND AND JUDGMENT

by Jim Stauffer

*“Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. For I have been informed concerning you, my brethren, by Chloe’s people, that there are quarrels among you. Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ.” Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?”*

**(1 Corinthians 1:10–13)**

This passage has been often used to teach concepts of unity with the emphasis on doctrinal differences. While it may well have been (and seems to be the case) there were doctrinal failures on the part of the Corinthians, the passage refers to quarrels that have occurred over a difference in judgment.

Furthermore, it seems obvious the brethren were attributing their judgment on a matter to men who had taught them such as Apollos, Paul and Cephas.

I read this verse in full confidence there was no doctrinal differences in Paul, Apollos and Peter that were not immediately resolved when they learned what God had to say on the matter. For instance Peter in going to the Gentiles with the Gospel (**Acts 10,11**), and Apollos when he learned the difference between the baptism of John and that into Christ (**Acts 18,19**).

It is therefore, unwise and inaccurate to claim doctrinal differences and attribute them to some passage that refers to one of the inspired writers when in reality, we simply have a different judgment or mindset than our brother.

While it is very healthy to discuss matters relating to the conduct of the church and the decisions of the elders guiding that conduct, it is improper to attempt to make

our disagreement with judgment take on the level of importance that doctrinal teaching does.

I say this to attempt to put to rest fears brethren are having over the assembly issues of the day created by the current distress with Covid-19.

There are an abundance of judgments/decisions made by local churches on how they should deal with this situation.

Some have completely suspended song worship for the congregation as well as the Lord’s Supper since they are unable to congregate. This is based on the understanding the Supper and song worship are congregational activities and must take place when the church is congregated. **Verses 17,18** and **33** of **1 Cor. 11** uses the term, *when you come together*. It is therefore concluded the Supper is only to be observed when the church has come together for that purpose.

Others have concluded the Lord’s Supper can and should be observed under the current situation as if we are meeting in small groups of the local church because of the legal ramifications and therefore partake in their homes. In those cases, elders have decided with very specific communication to leave that to those brethren.

Still other congregations have left the decision completely up to brethren individually. I have spoken with brethren from each of these three positions and understand their point of view. It is not my purpose to espouse one over the other and to attempt to prove by Scripture this is a doctrinal issue.

Quite the contrary. I believe it is the decision of the eldership in each of those instances to decide what course of action their congregations should take.

What I do believe is both the teaching of our text, **1 Cor. 1:10-13** and **Eph. 4:1-6** teach the concern for agreement on matters such as this and that such

agreement is powered by consideration for the souls of others. That is considered by Paul to be walking in a manner worthy of our calling. Listen to his advice in **Eph. 4:1-3**, *“Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.”* (**Ephesians 4:1-3**)

I am not in anyway avoiding a discussion of the full implications of any of the passages in Scripture on the Lord’s Supper. I would be happy to study those with anyone at anytime. I am, however, saying to you and to me we must have as our goal strengthening our relationship with both God and our brother when we do.

## God’s Word Provides Hope

**Antoine N. Holloway**

Hope is an amazing thing. As Christians, hope is a necessary part of our lives. If we cling to hope in the midst of trials, a difficult situation will become bearable because hope will enable us get through it. Hope helps us to come out on the other side of difficulties unscathed by the world around us. In **Romans 8:24**, the Bible reads, *“For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?”* The realization of our hope cannot be seen yet, but the Holy Spirit through the apostle Paul in **Romans 15:4** explains to us where this hope is rooted and where to find this hope necessary for life.

In **Roman 15:4**, the Bible reads, *“For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.”* The Word of God was written to give us hope in this life. The Scriptures were written to encourage us and build us up in faith, love, and hope. The word *“hope”* means “to anticipate, usually with pleasure; expectation or confidence.” *“Hope”* is essential in the life of the Christian. We can rest securely in our future because of the hope the Scripture offers us with Jesus as our guarantor.

### As Christians, we have:

- Hope of the resurrection of the dead (**Acts 23:6** - *Now when Paul perceived that one part were Sadducees & the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope & the resurrection of the dead that I am on trial.”*)
- Hope of the promise (**Acts 26:6-7** – *And now I stand here on trial because of my hope in the promise made*

*by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night & day. And for this hope I am accused by Jews, O king!)*

- The hope of the glory of God (**Romans 5:2** - *Through him we have also obtained access by faith into this grace in which we stand, & we rejoice in hope of the glory of God.*)
- The hope of His calling (**Ephesians 1:18** – *Having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints.*)
- The hope of righteousness (**Galatians 5:5** - *through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*)
- The hope of the Gospel (**Colossians 1:23** - *If indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.*)
- The hope of salvation (**1 Thessalonians 5:8** – *But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.*)
- The hope of eternal life (**Titus 1:2** - *In hope of eternal life, which God, who never lies, promised before the ages began.*)

The blessed hope and appearing of the glory of our great God and Savior Jesus Christ (**Titus 2:13** - *Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.*)

The apostle Paul told the young preacher Timothy in **2 Timothy 3:14-17**, *“But as for you, continue in what you have learned & have firmly believed, knowing from whom you learned it & how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”* This is why we cling to the word of God, which is useful for teaching, rebuking, correcting, and training in righteousness. It gives us the foundation for the hope we have in Christ Jesus. This foundation is a sure foundation based on Christ Jesus and the precious promises He has spoken to us. Therefore, let us hold steadfast to the Word and draw our encouragement from it. We will be blessed with a wonderful expectation of the things which are coming. Knowing these things is what gives us the hope of our future with Christ.

**Via Northside Exhorter, Tuscon, Arizona; Taken from Market Street Messenger**

## LEVI, THE TAX COLLECTOR

*"After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, 'Follow Me.' And he left everything behind, and got up and began to follow Him. And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. The Pharisees and their scribes began grumbling at His disciples, saying, 'Why do you eat and drink with the tax collectors and sinners?' And Jesus answered and said to them, 'It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance'"* (Luke 5:27-32 NASV).

Tax collectors in 1st C. Palestine worked for the Roman government. Their wages were good; if they left their post, the job was lost forever; so, there were obvious benefits from sitting in the tax booth. The fact that Levi threw a party for Jesus and for others, after the Lord called him, indicates some material substance. There was also a downside to being a tax collector. The Jews lived in mutual animosity with the Romans. When a Jew sided with Rome, he risked the ire and alienation of his fellow countrymen. But this was not so with Jesus. Levi, an agent of Rome, would normally be excluded from "polite society." This would include all the tax collectors and the dreaded "others" who were ostracized by the Pharisees and their teachers of the Law. These outsiders ate together, banding together out of necessity; the Pharisees were scrupulous about how they ate; they were scrupulous about who they ate with.

Jesus came to call sinners to repentance, even sinners that others viewed as being beyond the reach of salvation. Levi and his friends were of concern to Jesus, as were all others. His call for all to come was expected; that is what a Savior does. Doctors treat sick people; they don't avoid them and tell them to go away. And neither did Jesus tell ALL who were (are) spiritually sick to go away. The Great Physician was interested in all His patients. He alone was the cure they needed. When Jesus reached out to lepers, tax collectors, women, and Gentiles, He was appealing to those on the margins of society. They were not "good enough" for salvation. They needed to change before they came to the kingdom; they needed to get all cleaned up, make themselves presentable, and then, maybe only then, would the religious establishment allow them in.

Here is perhaps the rub for folks today: We might have a hard time ever admitting that we are sick. Recognizing our sickness means that we cannot, by ourselves, get better. This is not what we want to hear; this violates our self-sufficiency and pride; we don't need

anyone. This attitude is certainly part of our 21st C. Individualistic way of thinking. But is it also NOT the way Jesus presents Himself and His saving gospel? Jesus invites all to come to Him; many, then, did come to the kingdom. But why do we need a king and kingdom today? Why don't we seek a spiritual cure? Because we are not sick. We are dying and don't know it. So, we don't come to Jesus.

**Randy Harshbarger**

## The Church Was Promised!

In Jesus' preaching he not only said *"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."* (Mark 1:15) but he also said *"I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it"* (Matthew 16:18). Jesus promised both the kingdom and the church! In fact, when he promised to build the church upon the confession that Peter had just made, that Jesus was the Son of the Living God, he adds the promise that the *"gates of Hades"* would not prevail against it. 'Hades' is the Greek word for the realm of the dead and so Jesus was saying that, even if he were to die this would not stop him from building his church. He also speaks of the yet future church in **Matthew 18:17** where he says, *"And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican."* One a clear promise of a thing to be delivered and the other a statement of behavior as though that which was promised was already brought to pass.

In fact, Jesus told the people of his own day that they were going to see the Kingdom come with power. This is recorded in **Mark 9:1** *"And Jesus was saying to them, 'Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.'"* Now, unless Jesus is a liar then that came to pass! We know the church was established on the Day of Pentecost so what about the Kingdom?

**Cleveland Reddinger**

Note to brethren at Lenexa church of Christ: **Daisy Darnall**, the mother of our own Ann Hurd has fallen and suffered multiple fractures. She will be in St. Lukes's Hospital on the Plaza for a few days.

*"But now faith, hope, love, abide these three; but the greatest of these is love."* (1 Corinthians 13:13)

**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**

**We offer Correspondence Courses**

## OUR ADDRESS IS:

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**Check out the following websites:**

[facebook.com/LenexaChurchofChrist](https://facebook.com/LenexaChurchofChrist)

[lenexachurchofchrist.org](http://lenexachurchofchrist.org)

**Evangelist and Editor Jim Stauffer**

**Elders - Ron Peck and Jim Stauffer**

**Deacons: Bill Miller**

**Brandon Jimison**

**Casey Dent**

**Joe Hurd**

## NEWS AND NOTES:

### SICK IN NEED OF PRAYERS:

JAN PATRICK, ALMA  
BAUMGARTNER, LINDIA  
JACKSON, TRUDY MULLEN, RENE  
RATLIFFE, DENESE GORING,  
CHARLOTTE STAUFFER, RODNEY  
BLOUNT, TRACY RICHARDSON  
AND DAISY DARNALL.

OUR BIBLE CLASS ON SUNDAY  
IS **SEARCHING FOR A KING -**  
**WITH RON PECK.** (ZOOM)  
WEDNESDAY BIBLE CLASS - **THE**  
**BOOK OF MARK** (ZOOM)  
SUNDAY MORNING SERMON ON  
YOUTUBE AND ZOOM - **THREE LEGS**  
**OF PREMILLENNIALISM - (TODAY**  
**MISAPPLICATION OF PROPHECY)**



## **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