

LENEXA EDIFIER

“and ye shall know the truth, and the truth shall make you free.” (John 8:32)

November 10, 2024

My Post Election Attitude

by Jim Stauffer

The current attitudes of the citizens of our nation have likely never been more diverse. Pre-election attitudes appeared to be very strong whomever folks supported for the Presidency. There certainly is nothing wrong with desiring civil leadership that enables us to serve the Lord in tranquility. *First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. (1 Timothy 2:1–2)* After all it is God who ordains the rulers of the nations, *Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. (Romans 13:1)*

With that in mind we must realize we serve a risen Savior Who is Lord of Lords and King of Kings **(1 Timothy 6:15; Revelation 17:14)**. And our King rules in a Kingdom that is not of this realm **(John 18:36,37)**, and is a Kingdom that supersedes all other kingdoms including the presiding government of the United States. Jesus has been given authority over all other authority **(Matthew 28:18; Ephesians 1:20-23)**. This Kingdom is eternal in nature **(Daniel 2:44,45)** and therefore brings to its citizens a responsibility that transcends that which we have toward all earthly kingdoms **(Acts 5:29)**. And just such citizens are those who have put on Christ as sons of God through faith **(Philippians 3:20; Galatians 3:26,27)**.

I believe it necessary then to remind us that the work we do in the Kingdom of God is of far greater importance and urgency than that we will perform under the rule of any earthly government. The good deeds we are to be zealous of have an eternal value to them in reference to the eternal abode of our souls and those we may reach with the gospel as we strive to teach them to observe all things Christ taught the apostles who subsequently passed on to us.

We are all thankful to live in this nation that affords us

the freedom to preach and teach the gospel and its doctrinal instruction. But, we are reminded daily of the great success the gospel is having in many nations other than ours where many of the freedoms we have are denied. The success of faithful service to our King is not dependent upon certain rulers or leaders, but rather on our adherence to the revealed message of the word of God. While we live in a society under a rule that allows us to freely speak of our Savior, many before us and even some contemporaries have not and do not enjoy those things, yet succeed greatly in spite of it.

When Jesus told the brethren at Smyrna to be faithful unto death, even in the face of death for their faith, He taught us the length we should go to profess our faith in Him. And in that He showed us a contrast in values. This life can be enjoyed. But it can only be enjoyed with His blessing when we enjoy it by giving faithful service to the King of Kings and Lord of Lords. We can and should do this in spite of who is the leader of this nation or any other. Therefore, for us to allow ourselves to be so affected either by excitement or disappointment, by an election of ruling officials that it lessens our devotion or energy in spreading the gospel and serving our King is to tell our King He is not the Supreme Ruler in our lives.

My prayer is that events and times such as we now view, increase our awareness of our eternal mission.

WILLIAM TYNDALE CHRISTIAN, TRANSLATOR, MARTYR

By Jefferson David Tant

William Tyndale (1494-1536) was a Reformation leader in England. He was born near Gloucester, and has the distinction of being the first man to print the New Testament in English from the original Greek. (John Wycliffe had done a Latin to English translation in 1382). He was fluent in eight languages, and did his translation from Greek in 1526. He has been called the “Architect of

the English Language,” as, like Shakespeare, many of his phrases are used in our language today.

Having taken advantage of Gutenberg’s invention of the movable-type press to give the people the Bible in the common language, he earned the wrath of both the Catholic Church and later of Henry VIII, the King of England, who made himself head of the Church of England when he broke away from the Catholic Church in a dispute with Pope Clement VII. (The pope had refused to grant Henry a divorce from Catherine of Aragon so he could marry Anne Boleyn.) Translating and distributing the Bible in the common language was illegal, and punishable by death. Religious authorities did not want common people to be able to read the Bible and discover the distortions of the truth by the established churches.

Tyndale graduated from Oxford University in 1515 with a Master’s Degree at age 21. Some have tried to make him a disciple of Martin Luther, but he stated that he had never “been federated with Luther.” His translation contained notes on his views rejecting Luther’s justification by faith alone. Through his study of the Scriptures, he came to see the error of Luther’s position on this and other matters, as well as other erroneous doctrines that were associated with many in the Protestant Reformation.

He was ordained into the Catholic Priesthood in 1521. After Oxford, he attended Cambridge University, where some students began meeting together for Bible study. In a discussion with a Catholic priest, he was told, “*We are better to be without God’s laws than the Pope’s*”. Tyndale was incensed by this and replied, “*I defy the Pope and all his laws. If God spare my life ere many years, I will cause the boy that drives the plow to know more of the scriptures than you!*”

Early historians associate Tyndale with the Anabaptists. This was a name given in derision. Those who opposed infant baptism as taught by the established church, insisted that immersion by believers was what the Bible taught. As most had been “baptized” as infants, they needed to be baptized again when they came to understand Bible teaching. “Ana” is a preposition meaning “again,” thus they were called Ana-baptists, or “again-baptists.”

In time, as Tyndale’s faith matured, he became

associated with Christians. “It is easily established that he was involved with the churches of Christ in England, particularly those meeting at Bow Lane.” (*Traces of the Kingdom*, Keith Sisman, p.284). Such churches were illegal, and they often met in secret. Many members were arrested and mistreated. Some died in prison from starvation. His brother John was arrested and charged in 1530 for distributing William’s Bible translation. Others who assisted Tyndale, and even financed his efforts, were involved in smuggling the Bibles, and were arrested and prosecuted for this.

When his translation first appeared, the Bishop of London, Tunstall, hired Augustine Packington to buy up all the copies, so he could burn them. It is interesting that Tyndale realized there were some corrections that needed to be made, but he was out of funds to do the revision and subsequent printing. He was quite happy to sell all the copies he had, which provided him with funds for the revised addition. As the new edition was distributed, the bishop called Packington to ask what was going on. Packington then suggested that so long as printing presses were around, the Bibles would keep coming. He then advised the bishop to buy all the printing presses. That ended the attempt to buy all the Bibles.

Tyndale was arrested and tried for heresy and condemned to die. He was confined to prison for some 500 days under horrible conditions. On October 6, 1536 he was strangled, and then burned at the stake for the high crime of translating God’s word into English. This sentence was instigated by agents of King Henry VIII and allies in the Church of England. Tyndale’s last words before he was strangled were “Lord, open the King of England’s eyes.” His prayer was granted, as within a year, translations by Miles Coverdale and someone named Matthew were granted licenses. Both translations were based on Tyndale’s work.

What a great debt we owe to those who have gone before us. Many have suffered and died for their faith, even as they did in the first century. It was particularly interesting to me to learn that one of these martyrs, the one who opened the Word of God in the common language of the people, was evidently a brother in Christ. (Sources, *Traces of the Kingdom*, and Wikipedia.)

Who Knows?

Clay Gentry

This simple, rhetorical question when coupled with action is a powerful word of faith. At its core, "Who knows?" encapsulates the concept of divine providence. It's an acknowledgment that the future is not entirely predetermined. It leaves room for God's mercy and intervention. Though unaware of the specific details of God's plan, "Who knows?" expresses a firm belief that God is sovereign and the faithful trust in His unseen hand guiding the affairs of life.

Mordecai to Esther: Mordecai asked Queen Esther, *"For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" (Esther 4:14).* His question is not merely a theological musing; it is a direct challenge to Esther. By asking "Who knows?", Mordecai awakens Esther to her unique position and responsibility. He implicitly exhorts her to rise to the occasion, to recognize the potential divine significance of her role in this critical juncture, and to embrace the risk and uncertainty inherent in defying the king's decree. Faithfully coupling, "Who knows?" with actions brought about their happy ending – Esther rose to the occasion and saved her people.

The Ninevites: Upon hearing Jonah's message of judgment, the Ninevite king declared, *"Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands. Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish." (Jonah 3:7b-9).* From the king, the question "Who knows?" encapsulates the Ninevites' acknowledgment of their precarious situation and their unwavering hope in God's grace. They recognize the uncertainty of their fate, but instead of succumbing to despair, they choose to turn towards God. This phrase is not a mere expression of doubt but a declaration of faith. It reflects their willingness.

Editor's note:

Woe to those who deeply hide their plans from the LORD, And whose deeds are done in a dark place, And they say, "Who sees us?" or "Who knows us?" (Isaiah 29:15)

Eugenics, 5

One of the points made by G. K. Chesterton in his book on eugenics is the use evil men make of ambiguity.

Eugenicists who advocate killing the unborn or elderly never call it what it is. Instead of killing the unborn, they say abortion, or birth control, or a woman's right to choose. Doctors don't talk to a family about killing their elderly member with Alzheimer's. But when they talk about pain management, or end-of-life measures, or end-of-life management they probably aren't talking about hospice care. Thus, eugenicists, wrote Chesterton, "introduce their horrible heresies under new and carefully complimentary names; as the Furies were called the Eumenides." (The Furies, goddesses of vengeance, were sometimes called the Eumenides, "the kind ones.")

Evil uses ambiguity/euphemisms to further its aims and succeeds due to the uncritical, naïve, gullible acquiescence of normal people—Chesterton's "splendid dupes"—who are willing to believe the lies they're told. Goebbels described how Germany became "Nazi" Germany: (1) keep people in the dark as long as possible; and (2) support your claims with scientific officialism (The Second World War: Basics of Politics and Strategy in Documents, 56–57). A lie is always easier to swallow if an "expert," like a doctor, says it.

In 1999, two economists at the University of Chicago linked abortions in the 1970s to a reduction in crime in the 1990s. By aborting children in the '70s who probably would have grown up to be criminals in the '90s, the crime rate was kept low ("Legalized Abortion and Crime").

It makes sense, doesn't it? Better to kill—I mean, abort—a child than risk the child growing up to be a criminal . . . right?

Kenny Chumbley

"Sir, my concern is not whether God is on our side; my greatest concern is to be on God's side for God is always right"

Abraham Lincoln

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. 10:00 Assembled Worship
Sunday A.M. 10:50 Assembled Worship
Wednesday P.M. 7:00 Bible Study and Worship

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SERMON: GOD'S WILL IS SURE

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