

LENEXA EDIFIER

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

October 27, 2024

Once Saved Always Saved

Jim Mickells | Lewisburg, Tennessee, USA

A few years ago, I participated in a gospel meeting with a good friend of mine and a fellow preacher. The meeting was held at a park under a covered pavilion with a question-and-answer session after each lesson. One of the lessons presented by my friend was on the false doctrine of once saved always saved. This meeting was very well advertised throughout the community and there was a good number from the local area who attended. One gentleman who was present was there specifically to hear this lesson. During the question-and-answer session, he spoke up about his belief in this doctrine. I asked him to give me what he thought was his strongest Bible verse to support his conclusion. His response was **John 10:28**. "*And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand*" (**John 10:28**).

On the surface by pulling this verse from its context, I certainly could see how one might conclude the Lord is speaking of the eternal security for the believer. Yet not only would you need to neglect the context but also a host of other verses which warn of the possibility of apostasy. Christ assures the believer of eternal life, yet it also depends upon if one remains faithful to Him. Who does Jesus promise eternal life to in **verse 28**? Notice what He says in the previous verse. "*My sheep hear My voice, and I know them, and they follow Me*" (**John 10:27**). It is His sheep, who hear His voice, and those who follow Him. If one will do this till his life on earth draws to a close, then this individual is promised eternal life.

Far too many find false comfort in this doctrine, thinking they can just live any way they want and then heaven is awaiting. Paul warned, "*What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?*" (**Romans 6:1-2**). The end results of continuing in sin will be disastrous. This same apostle, in writing to the churches of Galatia, warned those who were living

according to the works of the flesh, "*...of which I tell you beforehand, just as I also told you time past, that those who practice such things will not inherit the kingdom of God*" (**Galatians 5:21**).

It is hard for me to understand how anyone could study the book of Hebrews and not grasp that the writer is warning over and over of the possibility of being guilty of apostasy. If I have drifted away from the Lord and His truth, the promise of eternal rest in heaven I'll come short of it (**Hebrews 2:1-3; 4:1**). It is not unbelievers the writer is warning about in this letter. "*Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called 'Today, lest any of you be hardened through the deceitfulness of sin'*" (**Hebrews 3:12-13**).

Thayer defines the word "departing" as, "to fall away, become faithless" (**Greek-English Lexicon of the New Testament**. 89). It is not that an individual stops believing that God is or that He exists; he simply stops doing what He tells them to do (**Hebrews 3:14-19**).

I have heard some contend through the years that the Lord has given them eternal life (**John 10:28**), and if He took it back, He would not be truthful to His word. Paul told Titus, "*in hope of eternal life which God, who cannot lie, promised before time began*" (**Titus 1:2**). He has given it in promise, one is not in possession of it yet, and it is conditioned upon whether one is faithful to Him (**Revelation 2:10; Matthew 10:22; 24:13**). The Father certainly wants to give each of us the eternal city, and He will, to all those who by faith diligently seek Him (**Hebrews 11:6,16**).

If we are honest with handling the word of God, this false doctrine is easy to expose. Yet I believe one of the great dangers which many Christians encounter, is not accepting this teaching, yet living as if they believe it. The Lord expects us once we have been saved by grace to walk in newness of life (**Romans 4**). We are to put off the old man of sin (**Romans 6:6**) and present

our bodies to be used as instruments of righteousness (**Rom. 6:13**). Peter gives us a word picture of how repulsive it is when one has been set free from sin, and then they return to their former lifestyle. *"But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire" (2 Pet. 2:22).* May the Lord help us to press forward, never allowing sin to reign in our bodies, and always put Him first in our day to day lives (**Matt. 6:33**). We must refuse to believe and practice such a doctrine.

Our Excessive Casualness

by Dee Bowman (1934-2021)

We live in a time where leisure is the goal of every person. We work so we can play. We work so we can relax, enjoy life, find the happiness that comes from the pursuit of our own personal wants and desires. Few people work for the joy of working; they work for the joy of leisure.

Now there's nothing wrong with wanting time off; and there's nothing wrong with having a hobby, and there's certainly nothing wrong with reaping the harvest of your labors. But when time-off affects our spiritual inclination, retards our spiritual enterprise, and invades our personal relationship with God, we best stop and take a look at ourselves. There are some labors that are not over yet—labors that will actually never end, and from which there is no legitimate rest. *"There remaineth therefore a rest to the people of God..." (Heb. 4:9-10)*

One of the results of our pre-occupation with leisure time is excessive casualness. Nowhere is this more graphically illustrated than in the way people dress today. I have been to several funerals recently where the pall bearers and half the audience are dressed in t-shirts and blue jeans. Whatever happened to dignity? Is there no such thing as ordinate self-esteem anymore? Does it make no difference how we look when we attend public worship services?

I'm aware that there are no laws that relate to how people dress when they have a part in the public worship, but it seems to me that when we serve the people—whether making the announcements, leading singing, leading the congregation in prayer, or serving at the Lord's table—we should not be casual about it, but rather recognize that the cause we are

representing is of the highest sort, and that we should dress as if we recognize that fact.

One of the definitions of casual is "suited for everyday wear or use" (American Collegiate Dictionary). Another is "showing little interest; nonchalance" (ibid). None of the definitions justifies casualness in the Lord's service. Casualness is always associated with a free-and-easy style, a lackadaisical attitude. It suggests a lack of enthusiasm, a deficiency of motivation, even at times a sort of permissiveness. One of the most obvious manifestations of casualness is what we wear.

Solomon speaks to the importance of a proper attitude for worship in **Ecclesiastes 5:1**: *"Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil."* The Oxford Study Bible renders this as *"Go circumspectly when you visit the house of God. Better to draw near in obedience than offer the sacrifice of fools, who sin without a thought."* To walk circumspectly is to be warned of potential circumstances. It means to be prudent. Circumspection carries with it the notion of being sensible in one's actions. Worship is a serious matter—particularly public worship—and it should not be done thoughtlessly or without due respect for where we are and what we are doing.

Now I'm not saying you have to dress like I think you ought, but I am saying that we ought to give serious thought to what we are doing when we approach the throne of God in worship, both in the way we act and the way we dress. Worship is serious business, and there is no place in public worship for excessive casualness.

THE PRAYER LIFE OF JESUS

When we study the life and work of Jesus, we are studying vital aspects of His time on earth. One important facet of Jesus' humanity was His prayer life. Jesus taught His disciples, *"Men ought to always pray, and not to faint."* His attention to prayer shows the importance of His relationship to His Father. And He provides an example for us. When did Jesus pray? He prayed at His baptism. At age twelve, after worshiping in Jerusalem and leaving for home, Jesus' parents could not find their son. He was in the temple

studying with the Jewish teachers. Jesus made it clear about His mission in the world. When time came for his ministry to begin, He was baptized by John the Baptist (**Matthew 3:13-17**). Luke mentions the matter of prayer (**Luke 3:21-22**). When someone is baptized it is a good time to pray.

Before the day dawned, Jesus prayed in preparation for life's demands. Each day was dedicated and sanctified by prayer. We can find strength to meet trials, temptations, and disappointments by praying. At the close of day is a good time to pray. We may only resort to prayer when we are in need, when we reach the end of our rope, the end of our resources, and when we need help. But we need to pray in times of success, too. Jesus, although He worked the miracle producing loaves and fishes, He still stopped to give thanks (**John 6:11**). When we are strong, proud, and self-sufficient, let us remember where our blessings come from.

Have you ever spent all night in prayer? Jesus did. Are there times in life when you need to make momentous decisions about your future life's work, your marriage, your job? **Luke 6:12-13** says: *"Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles."*

In **John 17** Jesus prayed to His Father, praying for Himself and for His disciples. He spoke of His accomplished work; yet, He knew His disciples would need strength for their work. He would not take them out of the world, but He would pray for them as they remained in the world, working in the kingdom. You remember Jesus on the cross? He prayed for those who were killing Him. *"Father, forgive them for they know not what they do."* **1 Peter 2: 21** says: *"For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps."* Let us follow Christ in His prayer life; let us follow Christ in everything.

Randy Harshbarger

Eugenics, 3

Unlike Margaret Sanger, Adolph Hitler did more than lobby for eugenics—he made it Germany's official

policy. To breed a superior race, Hitler believed inferior individuals should be eliminated. Those he deemed inferior included Jews, Slavs (he ordered 30 million Slavs be exterminated during the Russian campaign), gypsies, the insane, etc. On the very day Germany started WW II by invading Poland, Hitler "ordered the murder of the incurably ill in German hospitals (Johnson, Modern Times, 362), an order that was duly carried out by German doctors. (I'll eventually come back to this to show how the American medical establishment assists in killing "incurably ill" individuals who, nowadays, are mainly Baby Boomers suffering from some form of dementia.)

When the truth about the Nazi atrocities came out after WW II, and "eugenics" became a synonym for genocide, Margaret Sanger quickly distanced herself from the word and began emphasizing birth control as a feminist issue.

You almost never hear the word eugenics today, but the mindset behind it is still with us and is euphemistically referred to as "medical aid in dying (MAID)," "physician assisted death," or "physician-aid in dying." The eugenics mindset has not gone away; all of the original arguments in favor of selective breeding and producing a superior race have now become the arguments advocating abortion/killing the young and euthanasia/killing the old.

Kenny Chumbley

There are many trials and tribulations in this earthly life. We will all endure some at one time or another. But there are some that tear at our hearts more than others.

When we see our brethren going through such trials we are called upon to comfort them.

I implore your prayers for our brother and sister, Wayne and Emily Goff as they mourn the death of their son Kevin.

A tragedy of this magnitude has a shock effect on all that increases the pain and grief that comes with it.

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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SURGERY ON HIS FOOT.

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PECK - 1 CORINTHIANS
WEDNESDAY BIBLE CLASS JIM
STAUFFER-ISAIAH

SERMON: JESUS, THE WAY, TRUTH AND
LIFE

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