

University Heights Messenger

Volume 3--Number 22

November 13, 2011

GOSPEL PLAN OF SALVATION

- Hear the gospel (Romans 10:17)
- Believe Jesus is the Christ (John 3:16)
- Repent from sins (Luke 13:3)
- Confess faith in Jesus (Romans 10:19)
- Be baptized for remission of sins (Acts 2:38)
- Live worthy of the calling (Ephesians 4:1)

IN NEED OF PRAYERS

Recent Additions:

Taylor Osterling (surgery in new year), **Wayde Miller** (recovering from successful surgery)

Arlena Poynter (still awaiting the results of some tests at this writing), **Jackie and Hannah Litmer** (Jackie is recovering and Hannah has a broken clavicle that should heal in about three weeks), **CJ Nash** (the extremely premature baby of Brian and Alyse Nash)

List:

Our members: Jeff Howerton, Glenn Kimberlin, Bennie Poynter

Others: Edith Tirey, Glen Davis, Charlene Antle, Lala Whitson, Tom Curtis, Rita Pagan, Robin Miller, Vina Krassow, Courtney and Aubrey Reeves, John Bennett, Dennis Brennan, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Michael Poynter

Reminder: If you wish to have someone added to the prayer list please submit his or her name and condition to me *in writing*. Thanks.

<p><u>WEEKLY READING</u> Sun: Isa 46-48, Ps 97, Acts 21 Mon: Isa 49-51, Ps 98, Acts 22 Tue: Isa 52-55, Ps 99, Acts 23 Wed: Isa 56-58, Ps 100, Acts 24-25 Thu: Isa 59-62, Ps 101, Acts 26 Fri: Isa 63-66, Ps 102, Acts 27 Sat: Jer 1, Ps 103, Acts 28</p>	<p><u>LEADERSHIP</u></p> <table style="width: 100%;"> <tr> <td style="width: 50%;"><u>ELDERS</u></td> <td style="width: 50%;"><u>DEACONS</u></td> </tr> <tr> <td>Garry Banks</td> <td>Troy Antle</td> </tr> <tr> <td>David Collins</td> <td>Richard Brundige</td> </tr> <tr> <td>John Thompson</td> <td>Neal Erickson</td> </tr> <tr> <td></td> <td>Adam Litmer</td> </tr> <tr> <td><u>EVANGELIST</u></td> <td>Bill Morelan</td> </tr> <tr> <td>Adam Litmer</td> <td>Jim Parsons</td> </tr> <tr> <td></td> <td>Pat Seabolt</td> </tr> <tr> <td></td> <td>Matt Thompson</td> </tr> </table>	<u>ELDERS</u>	<u>DEACONS</u>	Garry Banks	Troy Antle	David Collins	Richard Brundige	John Thompson	Neal Erickson		Adam Litmer	<u>EVANGELIST</u>	Bill Morelan	Adam Litmer	Jim Parsons		Pat Seabolt		Matt Thompson	<p><u>SERVICES</u></p> <p><u>Sunday</u> Bible Study: 9:45 AM Worship: 10:45 AM; 6:00 PM</p> <p><u>Wednesday</u> Bible Study: 7:30 PM</p> <p><u>1st Fri. of Month</u> Singing: 7:30 PM</p> <p><u>3rd Fri. of Month</u> Bible Study: 7:00 PM (Ask for location)</p>
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UNIVERSITY HEIGHTS CHURCH OF CHRIST

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There's A Lesson Here...

Have you ever considered how easy it is to be a respecter of persons? The ease with which we respect one person over another is rooted in the practice of allowing our likes and dislikes to subconsciously dictate our behavior. In other words, we naturally move towards the things we like and away from the things we dislike. When our likes and dislikes involve people, respecting some and disrespecting others is the result. For example, there are some people who are easy to talk to, comfortable to be with, quick to be trusted, and greatly influential. Being drawn to such pleasant people seems to be the most natural thing in the world. It just happens with no effort at all. It's like slowly pushing the negative pole of one magnet toward the positive pole of another. The closer they come the stronger the attraction until suddenly the magnets lock together.

On the other hand, there are people whose personalities and characteristics grate against us like fingernails being dragged across a chalkboard. We naturally tend to avoid such people. It takes intent and energy to be in their presence. We have to force ourselves to keep from being rude. Yes, indeed, it is so easy to be a respecter of those to whom we gravitate and just as easy to be a disrespector of those we would like to avoid.

In the first century AD, It wasn't difficult at all for Jews to favor Jews above all others. It was actually unlawful for "*a Jew to associate with or to visit anyone of another nation*" (Acts 10:28). But Peter learned a most important lesson from God about God. He told Cornelius and the other Gentiles present, "*Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.*" (Acts 10:34). You know, we should be absolutely thrilled with the truth that God shows no partiality (Romans 2:11). What if He did? What guarantee would you have, or would I have, that we would be among those He favored? We might be among those He disrespected. God shows no partiality and neither should we, His children.

The third Friday Bible study will be held at the Collins home.

James 2:1-7 strikes home, doesn't it? The preference given to the rich man and the disrespect heaped upon the poor man in this biblical example is not at all atypical of situations we face today in which it is so easy to show partiality. Not showing partiality in such situations may well require tremendous effort in two complementary ways. We may have to not only go out of our way to extend courtesy to the one we might normally want to avoid, but we may also, simultaneously, have to purposefully restrain our natural tendency to give preference to the other.

Societal pressure to show partiality may seem irresistible at times, but the knowledge that God is not like that and desires that His children not be like that either will help us to not be respecters of some and disrespecters of others.

The Elders

Filthy Rags?

By Robert Turner

As a small boy I often heard sectarian preachers proclaim: "All our righteousness are as filthy rags..." (Isaiah 64:6) and I wondered why God was so critical of man's efforts to serve Him. Later, hearing this passage used by Baptist debaters, I realized that they were saying that man, no matter how much "good" he does, must be saved by Jesus Christ. We were in agreement on that point.

But they used this filthy rag bit to argue that baptism was not essential to man's salvation—baptism was a "filthy rag." I could point out the difference in man's "own righteousness" (trying to lift himself) and a self-denying submission to God's righteousness" (Romans 10:3); but the Baptist debater knew that God commanded baptism, and he *still* called it "filthy rags." This didn't make sense, then or now. Isaiah 64:6 has been grossly misused.

In context, verse 5 says, "*Thou meetest him that rejoiceth and worketh righteousness...*" and the A.S. footnote on "meetest" is "sparest." The same word (paga) is found in Isaiah 47:3 where the A.S. has "spare," and Keil and Delitzsch translate "receive or pardon." Apparently the word means a meeting that has purpose or consequence in view, either friendly or hostile. On Isaiah 64:5 K.&D. say, "come to meet" in the sense of "coming to the help of"; and they cite and approve another rendering, "*if we had continued in Thy ways, then we should have been preserved.*" A. Clark cites the Syriac version, "*Thou meetest with joy those who work righteousness.*" God is happy to see men obey.

Isaiah 64:6 says, "*We are all become as one that is unclean, and all our righteousness are as a polluted garment...*" (A.S., emp. Mine). God would like righteousness on our part, meaning obedience to Him; but we are no longer serving Him—our garments are polluted. (And if preachers would discover what the "filthy rags" were, they might not speak so freely of this before a mixed audience.) This passage is *encouraging*

righteousness on man's part, not making light of it (see Ezekiel 3:20-21). The system of works versus the system of faith, as argued in the New Testament, is not under consideration in these passages.

Yet even when we get to the New Testament, there are no disparaging statements about man's obedience to God. On the contrary, the Apostle of Love writes, "*If ye know that He is righteous, ye know that everyone also that doeth righteousness is righteous, even as He is righteous*" (1 John 2:29; 3:7). That certainly doesn't sound like "filthy rags" does it?

Paul, in the Roman letter, quickly corrects the man who thinks he can be saved by "works" ("doing" so perfectly that he is blameless or "justified") by pointing out that "*all have sinned.*" All must have forgiveness, and this is possible only in Christ (Romans 3:23-f). Salvation is, therefore, by faith (the system of *trust* in Jesus Christ) not by a system of law in which there was no ultimate forgiveness. But Paul commends obedience and good deeds (Romans 2:6-11). Stubborn unrighteousness is the "filthy rag."

Stuff About Things

By Robert Turner

A salesman approached the president of a large retail chain with his pitch for a green bean special. He opened a can of beans and poured them into a bowl to set before the president. There on top of the beans was a green worm that had inadvertently been canned with the product. Yes, it can happen, but it is very rare indeed. Horrified, the salesman began to gather his things to leave the office. The president said, "I'll take 500 cases." Hardly believing his ears, the salesman made the order and said, Mr. ---, I'll never forget you."

The president knew about canned beans what we ought to know about human relations. "*Time and chance*" happeneth to the swift, the strong, the wise, etc., (Eccl. 9:11). If we demand perfection or nothing we will get nothing. If there is no room in our plans for unexpected, unusual, or even "undeserved" turns, we are being unrealistic. Successful people cry not over spilt milk—they call and fatten their cat.

Perhaps this element in life has some deeper purpose; reminding us that we are never completely in control—that we wrestle with forces greater than our own—that we must have faith in the God of this universe, and be thankful for mercy from Him who cares for us (1 Peter 5:7).

Sermons: AM (Advertise!) PM ("Do thyself no harm")

Scripture Reading : AM (Matthew 13:47-58) PM (Matthew 14:1-21)