

IN NEED OF PRAYERS

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 10:9-10)
- Be baptized for remission of sins (Acts 2:38)
- Live worthy of the calling (Ephesians 4:1)

Recent Additions:

Remember the **Sims Family** as they mourn the loss of John. **Charlie Little** has been diagnosed with an aggressive form of cancer. **Michael Wells** (former member, now at East End) has requested prayers as he experiences some health issues.

List:

Our members: Jeff Howerton, Glenn Kimberlin, Paul Atkisson, Ron Tirey

Others: Gaye Brassom, Paul Ayres, Charlene Antle, Lala Whitson, Rita Pagan, Vina Krassow, Courtney and Aubrey Reeves, John Bennett, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Michael Poynter, Taylor Osterling, CJ Nash, The Shepherd family, Sandy Childress, Edith Tirey, Nilma Covington, Mary Wilson, Ed Byers, RJ Stevens

<p><u>WEEKLY READING</u></p> <p>Sun: Ps 78, Ex 23:10-33, Ne 4, Ro 14</p> <p>Mon: Ps 79, Ex 24, Ne 5, Ro 15:1-13</p> <p>Tue: Ps 80, Ex 25, Ne 6, Ro 15:14-33</p> <p>Wed: Ps 81, Ex 26, Ne 7, Ro 16</p> <p>Thu: Ps 82, Ex 27:1-19, Ne 8, 1 Co 1:1-17</p> <p>Fri: Ps 83, Ex 27:20-28:43, Ne 9, 1 Co 1:18-31</p> <p>Sat: Ps 84, Ex 29, Ne 10, 1 Co 2</p>	<p><u>LEADERSHIP</u></p> <table border="0"> <tr> <td><u>ELDERS</u></td> <td><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></p> <p>Bible Study: 9:45 AM</p> <p>Worship: 10:45 AM; 6:00 PM</p> <p><u>Wednesday</u></p> <p>Bible Study: 7:30 PM</p> <p><u>1st Fri. of Month</u></p> <p>Singing: 7:30 PM</p> <p><u>3rd Fri. of Month</u></p> <p>Bible Study: 7:00 PM</p> <p>(Ask for location)</p>
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UNIVERSITY HEIGHTS CHURCH OF CHRIST

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There’s a lesson here

There are many ways to teach, ranging from the formal position of teaching to the teaching that occurs when one is observed going about his or her everyday activities. While not everyone has the talent to stand before a group and teach in a formal or official capacity, everyone is necessarily a teacher by example.

“Knowing therefore the terror of the Lord, we persuade men.”
2 Corinthians 5:11

Every action or behavior of one person has the potential of being observed by another. Even an action that is done in private and not observed by anyone else at the time has the potential of becoming known at some later time, observed retrospectively, as it were. It is important to realize that every action is capable of being observed by others because any action that can be observed can be emulated or replicated by those who witness it. Any and all activity of one person can be, and often is, the example upon which others base their own behavior. In other words, we teach by example all day long, every day, whether we intend to do so or not.

Since we are examples whether we want to be or not, why not want to be? Because we are Christians, should we not be examples with intent? That is, should we not give careful consideration and thought to being good examples? Should we not be examples with purpose? Should we not go out of our way to teach by example? The following scriptures will clearly answer the above questions with a resounding “yes.”

“Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” (Matthew 5:15-16)

The good works of Christians are beacons that draw others to Jesus. The good works of Christians teach others about the goodness, mercy, and loving kindness of God. When one’s neighbors see you leave your home to attend worship service at every scheduled opportunity, they are instructed by your example regarding the importance of worship. The teaching power of the example of good works cannot be underestimated.

“Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.” (1 Timothy 5:12) Paul tells Timothy to purposely, with intent, conduct his life in such a way that he would teach others, by example, how they should live. Timothy was to have in mind the fact that others would be observing him, and he

was to make behavioral choices that would teach them proper speech, proper conduct, and what it really means to love. He was to show, by his actions, what it means to live by faith and to be pure and unspotted from the world. He could not escape being an example, so he was to make sure he was the right kind of example to his brothers and sisters in Christ.

Finally, the passage of scripture affectionately known as the golden rule also has a teaching component to it. *“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”* (Matthew 7:12) How is it that we teach others by doing to them what we want them to do to us? For example, do you like to be treated kindly? Of course you do. But not everyone knows how to treat others kindly. Many people grow up in households where kindness seldom sees the light of day. Their environment is one of conflict where brutality often results and kindness is perceived to be a weakness. But, we can teach people to be kind by being kind to them and perhaps they will learn kindness by our example and return it us.

We must never underestimate the power of example and never lose sight of the fact that we are constantly teaching by example whether we want to or not. So, let us want to teach, intend to teach, purpose to teach by being the good examples that God wants us to be.

The Public Invitation

By Joe R. Price

It would seem more Christians, including elders and gospel preachers, are becoming increasingly comfortable with not extending a public invitation to obey the gospel when concluding a gospel sermon. Some tell us that practice of offering a public invitation is a relatively recent phenomenon. This is so within the context of an historical analysis of denominations and their “altar call.” But, what establishes truth is not the historical practice of American denominations (or the practices within Restoration history over the past 200 years). The question we wish to find the Bible answer to is whether we have Bible authority to offer a public invitation? Is it scriptural to urge sinners to “come forward” in response to the gospel we preach and their need to reply to it? If such exists, should we not do so? Put another way, what if we do not offer the gospel invitation when we preach? Are we following the Bible pattern by not doing so? And if so, which Scripture(s) provide such a pattern of abstinence?

I am not aware of any brethren who currently say we *should not* offer a gospel invitation when we preach. To my knowledge, no one is saying the public invitation is against the will of God. Yet, we do hear preaching that ends without extending any kind of invitation to the audience to obey the gospel. Many conclude with the general summation, “If you have a need, come forward while we stand and sing” (without explaining the need or what will happen if one comes forward). Why the growing absence of the gospel invitation in our preaching?

Some brethren are being convinced that the public invitation to obey the gospel is a late arrival on the preaching scene. And, one that is designed more as an emotional display rather than a genuine response of faith and obedience to Christ. While the “origin of the public invitation” among the denominations was no doubt associated with unbiblical emotionalism and

other false teachings (including how to be saved), the public invitation to be saved did not originate in frontier America.

Could it be that the gospel invitation is becoming extinct in some pulpits because preaching has taken on an air of academia that is void of pressing appeals to “repent or perish”? Preaching has become giving a lecture, presenting a paper, offering a viewpoint and analyzing a position instead of heralding forth the gospel with its needed and necessary reproof, rebuke, and exhortation that call sinners to urgent repentance (2 Timothy 4:2-4; 2 Corinthians 6:2; Acts 2:40). We would do well to remember that the telling and hearing of some new thing is not gospel preaching (Acts 17:21, 30-34). Such exercises do not typically lend themselves to declaring absolute truth and obedience in order to be saved (Acts 17:30). When preachers are advertised for their degrees and academic achievements, is it God’s Word or man’s accomplishments being offered up as proof of credibility? These are not the identifying marks of an evangelist (1 Corinthians 2:1-5). Why then are they used to identify preachers today?

What does Scripture say about the origin of the public invitation to obey the gospel? The first gospel sermons preached after the ascension of Jesus made public appeals to sinners, inviting them to “*call on the name of the Lord*” in order to be saved (Acts 2:21-22, 36-39). *“And with many others words he testified and exhorted them saying, ‘Be saved from this perverse and crooked generation’*” (Acts 2:40). That is the origin of the public gospel invitation.

Our Master said, *“Come to me all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light”* (Matthew 11:28-30). Jesus publicly invited people to come to Him. We may confidently follow His example and invite sinners to come to Him to be saved. We must.

Other gospel invitations (both public and private) could be noted: Acts 3:19-26; 8:5-8, 35-37; 13:43; 22:15-16; 24:24-25; 26:20; 28:27-29. These show the gospel being preached with a plea being made to sinners to respond. Sinners were invited (urged, persuaded, exhorted, instructed) to immediately obey the gospel.

We are not binding a “church of Christ tradition” or mimicking American evangelicalism when we publicly invite sinners to come to Christ. Preaching the gospel demands that we do so (2 Timothy 4:2). When we preach the word we must identify the sin (reprove), present the need to change (rebuke), and urge sinners to obey the gospel plan of salvation (exhort). Do not let any preaching opportunity pass without inviting sinners to obey the gospel. *“Knowing therefore the terror of the Lord, we persuade men”* (2 Corinthians 5:11).

Sermons: AM Neal Erickson
PM Frank Patton

Readings: AM Mark 5:1-20
PM Mark 5:21-43