

**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:**

**Mary Wilson** (She is in a skilled nursing facility continuing her rehabilitation), **Taylor Osterling** (he is at home recovering from his surgery), **Brethren** in several states have lost homes and other possessions due to the recent storms. Let us pray for them and help them in other ways as we have opportunity.

**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, Faye Hensley, Sandy Childress, Edith Tirey, Nilma Covington

**WEEKLY READING**

**Sun:** Ps 50, Gn 45, 2 Ch 23, Ac 17:16-34  
**Mon:** Ps 51, Gn 46-47:12, 2 Ch 24, Ac 18:1-22  
**Tue:** Ps 52, Gn 47:13-26, 2 Ch 25, Ac 18:23-19:22  
**Wed:** Ps 53, Gn 47:27-48:22, 2 Ch 26, Ac 19:23-20:16  
**Thu:** Ps 54, Gn 49, 2 Ch 27, Ac 20:17-21:16  
**Fri:** Ps 55, Gn 50:1-14, 2 Ch 28, Ac 21:17-23:11  
**Sat:** Ps 56, Gn 50:15-26, 2 Ch 29, Ac 23:12-24:27

**LEADERSHIP**

<b><u>ELDERS</u></b>	<b><u>DEACONS</u></b>
Garry Banks	Troy Antle
David Collins	Richard Brundige
John Thompson	Neal Erickson
	Adam Litmer
<b><u>EVANGELIST</u></b>	Bill Morelan
Adam Litmer	Jim Parsons
	Pat Seabolt
	Matt Thompson

**SERVICES**

**Sunday**  
Bible Study: 9:45 AM  
Worship: 10:45 AM; 6:00 PM  
**Wednesday**  
Bible Study: 7:30 PM  
**1st Fri. of Month**  
Singing: 7:30 PM  
**3rd Fri. of Month**  
Bible Study: 7:00 PM  
(Ask for location)

**University Heights Messenger**

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**There's a lesson here**

There are numerous ways to categorize people. One way has to do with the process of persuasion. Some people seem to have a remarkable talent for persuading others to their way of thinking. Their personality is perhaps best described as charismatic; they have a wonderful command of language and can express themselves in very convincing ways; they are uninhibited in outwardly communicating their zeal and enthusiasm; and they are obviously driven by an ingrained purpose and commitment. On the other hand, there are those who are easily led; they are prone to be influenced and easily manipulated by flattering speech; they are quick to become fired up by "on stage" performances of those who desire "center stage," and they soon adopt the purpose and cause of the persuasive one as their own, especially since it is doubtful they had much of a purpose to begin with.

**“For neither at any time used we flattering words...”**  
1 Thessalonians 2:5

Being a persuader is, no doubt, the more desirable quality. But the danger is that the persuader must be careful how such a powerful talent is used. One can persuade others to become better or to become worse, to do good things or to do bad things, to work for God or to work against God. Being the one who is persuaded is, without a doubt, the more prevalent quality. Certainly there are more folks who are easily persuaded than there are those who are doing the persuading. The danger of being easily persuaded is that one can be manipulated and led into doing evil. In fact, many are so easily manipulated that they are not even aware of being the victims of evil designs. They seldom come to the realization that they have been persuaded to act in ways that are the direct opposite of how they were acting or would have acted if not manipulated.

Consider the situation when Jesus stood before Pilate, as recorded in Matthew 27:15-26. It is obvious that Pilate knew Jesus was innocent of the accusations brought by the Jewish leaders. When he asked whom the people wanted released, Jesus or Barabbas, he fully expected them to ask for Jesus. But he had not taken into consideration that group of powerful persuaders, the chief priests and elders. Verse 20 says, "Now the chief priests and the elders persuaded the crowd to ask for Barabbas

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*and destroy Jesus.*” Notice that their persuasion did not consist of merely seeking the release of Barabbas, but included the notion of destroying Jesus. How easy it would have been for the crowd, with the force of numbers, to have insisted on Jesus being released to them! After all, what could the chief priests and elders do to them? But they did exactly what their leaders persuaded them to do. They called for Barabbas and demanded that Jesus be crucified. Pilate even gave them a second chance, *“But they shouted all the more, “Let him be crucified!”* When Pilate *“washed his hands”* of the situation, the people, having been totally manipulated and persuaded, answered, *“His blood be on us and on our children!”*

You know, these are the very same people who, just a few days before treated Jesus like a conquering hero as he entered the city of Jerusalem. Matthew 21:8-11 describes their adoring actions. *“Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, ‘Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!’ And when he entered Jerusalem, the whole city was stirred up, saying, ‘Who is this?’ And the crowds said, ‘This is the prophet Jesus, from Nazareth of Galilee.’”*

If persuading others comes easy and natural to you, be exceedingly careful how you use that God-given talent. Restraint on your part may be necessary. Remember what the Apostle Paul said. *“For neither at any time used we **flattering** words...”* (1 Thessalonians 2:5) *“And my **speech** and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”* (1 Corinthians 2:4)

If you lack the talent of persuasion, be especially careful that you be not easily led astray, that you not become the merchandise utilized by false prophets and teachers to carry out their evil designs. (See 2 Peter 2:3) The Elders

### **Capsule History**

By Robert Turner (with minor adaptations)

New Testament church identity is not determined by organic, historic succession. Two “lines of succession” may have extended from the division Paul foretold for Ephesus (Acts 20:29-31). One could not say one “line” was more right than the other on the basis of origin, and the first “perverseness” would have to be judged by God’s word. We are far afield when we consider a thing right because “the great middle section” of a “movement” accepts it (2 Corinthians 10:12-f).

“Our” history is important, not as a standard of truth, but to give us an historic awareness of the SEARCH for the Ancient Order. And dates, the despair of history students, may humble us as we see ourselves as just another point of reference in the vast movements of time.

In 1800 Barton W. Stone was awakened to the need for Bible-bound rather than creed-bound religion. He and his followers broke with Presbyterianism, and by 1805 dissolved the Springfield Presbytery to form independent “Christian” churches.

Thomas Campbell, in a distinct movement, had formed a “cell” for independent Bible study and by 1809 had adopted the principle of “Speak where the Bible speaks, be silent where the Bible is silent.” This forced a rejection of infant sprinkling and led to many reforms. Churches following these ideas joined the Redstone Baptist Association, but as they drew closer to the New Testament pattern they broke with the Baptists, formed their own Mahoning Association; then in 1830, dissolved it to operate as independent self-governing churches. Campbell and Stone forces united.

But some, including Alexander Campbell, kept alive the desire for an organization of churches, and in 1849 the American Christian Missionary Society was formed as a medium for collective church activities. Pro’s and Con’s of the matter developed liberal and conservative segmentations, as respect Bible authority; and by 1851 the papers had a brief exchange regarding instrumental music in worship. Some churches were using the instrument by 1860, and in 1864 W.K. Pendleton presented a reversal of the “Silence” argument, saying if a thing was not *forbidden* in Scripture, it was acceptable. Arguments were “hot” and churches began to divide into so called “Anti” and “Progressive” groups. About 80% accepted the instrument and societies, and became what we today know as “Christian Churches” and “Disciples,” while the “Anti” groups were generally known as churches of Christ. The U.S. census recognized the division in 1906.

Churches of Christ grew in number and as they “fattened” many forgot, *many never knew*, the basis for the claim to New Testament church identity. By 1946 organizational issues were revived. The new generation SEARCHED anew for the Ancient Order--and some took a conservative, some a liberal view of divine authority. Inter-church projects used “brotherhood” elders or executive boards as their medium for operation; and objectors were once again called “Anti’s.” By 1965 lines were fairly well drawn all over again.

Is your hope in a date, a segment of a movement, or in the Living and Abiding Word of God?

**Sermons:** AM The decline and fall of king Saul PM Success

**Reading:** AM Mark 1:1-20 PM Mark 1:21-45