

University Heights Messenger

Volume 5--Number 9

March 3, 2013

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)

IN NEED OF PRAYERS

List:

Ed Sissel (Brianna’s grandfather) is scheduled to have a kidney removed on March 8 as he battles cancer. Let us remember he and the family in our prayers. Let’s pray for **Reese Worley** and her family as they prepare for her surgery in Arizona. **Duane Clinton** lost his father and grandmother in a very short period of time. Let’s show our support and also pray for he and his family.

Our members: Jeff Howerton, Glenn Kimberlin, Paul Atkisson

Others: Lenny Shepperson, Jan Hogen, Barabara Matheny, David Morrow, Debbie Parker, Rita Pagan, Vina Krassow, John Bennett, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Dawn Rutledge, Sandy Childress, Mary Wilson, Doris Baker, Bill Childress, Susie Burton, Fred Dalton, Norma Hurt, Taylor Osterling, Vernon Johnson

<u>WEEKLY READING</u>		<u>LEADERSHIP</u>		<u>SERVICES</u>
Mon	Genesis 41-42, Mark 16	<u>ELDERS</u>	<u>DEACONS</u>	<u>Sunday</u>
Tue	Genesis 43-44, Gal 1, Psalm 24	Garry Banks	Troy Antle	Bible Study: 9:45 AM
Wed	Genesis 45-46, Gal 2, Psalm 108	David Collins	Richard Brundige	Worship: 10:45 AM; 6:00 PM
Thu	Genesis 47-48, Gal 3, Psalm 25	John Thompson	Matt Thompson	<u>Wednesday</u>
Fri	Genesis 49-50, Galatians 4		Adam Litmer	Bible Study: 7:30 PM
		<u>EVANGELIST</u>	Bill Morelan	<u>1st Fri. of Month</u>
		Adam Litmer	Jim Parsons	Singing: 7:30 PM
			Pat Seabolt	<u>3rd Fri. of Month</u>
				Bible Study: 7:00 PM
				(Finished for the time being)

Jesus Had a Word For It

By Paul Earnhart

Jesus likely lived more mindful of the world in which He

walked more than any other man before or since. And out of His profound awareness of all that surrounded Him He drew the rich metaphors that made Him such a compelling illustrator and teacher.

The Lord began early in His public discourses to speak knowingly of fishermen and farmers and shepherds and merchants. He drew expressive comparisons from the world of kings and princes, servants and paupers, priests and publicans, judges and thieves. He found lessons in grass and flowers, in birds and trees, in wind and rock. He spoke much of vineyards and grain fields, and of tares and thorns and thistles. He knew well the place of the fox and the way of wolves and sheep. And especially He spoke of home—of salt and lamps and cooking and cleaning, of feasts and weddings, and father and children. And His words were wonderful in the way they made the will of Heaven so real and clear.

Much that Jesus said so expressively was not in classic parables, but in sayings and illustrations that were simple to them. A.B. Bruce calls them “parable-germs” and G. Campbell Morgan styles them “parabolic illustrations.” Many are simply passing metaphors that add clarity to a thought, a teaching. The first appears in the Lord’s call to the four Galileans to become “fishers of men” (Matthew 4:19). The Sermon on the Mount is absolutely full of these rich analogies, comparisons that make the thought virtually jump from the page. It is to one of these seminal “parables” of Jesus that we want to give our attention.

The Friends of the Bridegroom (Matthew 9:15)

Suddenly, in the midst of the rising popularity of the Lord’s second year of preaching and the success of the great Galilean ministry, the synoptists interrupt their story to tell us that all is not well. In Matthew 9, Mark 2, and

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Have you started the weekly reading?
If not, it isn’t too late to begin right now!

Luke 5, each one begins for the first time to tell of the growing opposition to Jesus in the Jewish establishment. He did not fit comfortably into their traditional world. His completely unorthodox background and behavior had made the Jewish leaders very uncomfortable, but His proposal to forgive the sins of a palsied man in Capernaum made the observant team sent down from Jerusalem well nigh apoplectic! This was blasphemy! (Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26). They would have said more, but Jesus had completely healed the man before their very eyes!

Matters were not improved later when He selected Matthew, the publican, as one His closest associates and then spent the evening feasting happily with other such disreputable types (Matthew 9:27-32).

In was there, perhaps near Matthew's gate, that the Pharisees, in strange league with some of John's disciples, ask him why they and John's disciples fasted while His own followers were feasting and rejoicing (Matthew 9:14; Mark 2:18; Luke 5:33). Jesus answered that it was not appropriate for the bridegroom's friends to mourn at the wedding feast while the bridegroom was with them. There would be time enough to fast and be sad, He said, when their friend was taken from them.

The Pharisees and the disciples of John had tried to judge Jesus by their own standards. Who gave Him the right to break the proprieties? What kind of holy man is this who feasts His days away? One might understand the disciples of the Baptizer. With John languishing in Herod's prison, they doubtless felt fasting more appropriate than feasting and perhaps had been made to wonder at Jesus' apparent unconcern. The Pharisees, on the other hand, were just mindless ritualists who had a twice-a-week habit by which they sought credit with God (Luke 18:9-12; tradition had it that Moses ascended Sinai on Monday and descended on Thursday). It had nothing to do with their hearts or the spiritual realities of their lives. Their fasts, like those of the ancient Israelites (Isaiah 58:1-9), held no earnest longing toward God.

It made some sense for the disciples of John to fast. Their master's message had been a call to repentance. There was comfort in it, but a sobering comfort. The kingdom of heaven was at hand, but who was prepared to meet it? It was a needed message, but not the whole of what Heaven had to say.

And it was altogether proper for the Pharisees to fast, for the Lord's way to them was a burden grievous to be borne. They certainly knew nothing of what

Jesus described as “*a well of water springing up unto everlasting life*” (John 15:11). And it was the joy of the greatest wedding of all—the marriage of earth and heaven! The day would come when there would be no need to tell His disciples to fast—the storm was already gathering that would take the Bridegroom away from them. But even that would not be able to take away the deep peace, the exulting joy that He had given them (John 14:27-28; 15:11; 16:21-22). The wedding feast would resume at last in a burst of triumph—beginning with an empty tomb and ending in a blaze of eternal glory (Revelation 19:6-9; 21:1-4). Christians, rejoice!

A Passage to Carry Through Your Week

(Romans 8:31-39)

“What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, ‘For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

Let us rejoice in the God who loves us so much and resolve to walk even more closely to His side!

Sermons: (AM) Our Omni-God

(PM) “By faith, Moses...”

Reading: (AM) John 5:1-23

(PM) John 5:24-47