

University Heights Church
of Christ
445 Columbia Ave.,
Lexington, KY 40508
(859) 255-6257
www.uheightschurch.com

WORSHIP SERVICES

Sunday

Bible Study: 9:45 AM

Worship: 10:45 AM; 6:00 PM

Wednesday

Bible Study: 7:30 PM (This is
immediately followed by a
short worship period)

First Friday of Each Month

Singing: 7:30 PM

LEADERSHIP

Elders

Garry Banks, David Collins,
John Thompson

Evangelist

Adam Litmer

Deacons

Troy Antle, Richard Brundige,
Matt Thompson, Adam
Litmer, Bill Morelan, Jim
Parsons, Pat Seabolt, Adam
Daniels, Jamie Powell

Adam's Office Hours

Tuesday-Friday (8:30-4:00)

A Golden Opportunity

This is gospel meeting week here at University Heights. Brother Danny will be sharing the fruits of his considerable study in God's Word. These weeks are taxing for many of our members as they go to work in the morning, make a quick pit stop at the house in the early evening, race to get to the building on time, and then return home to get some sleep so they can repeat the process the next day. Parents of school age children also find meeting weeks challenging. Please know that I find your efforts so encouraging and am truly grateful for your example.

Let's shift direction just a bit. I often hear brethren saying (and have said it myself) how taxing, exhausting, and stressful meeting weeks are. I rarely hear brethren talk about the wonderful opportunity meeting weeks afford. The opportunity to join brethren every day for a week of worship, praise, exhortation, proclamation, and study is such a blessing. I know that every saint who makes the sacrifices necessary to be here every night they possibly can recognizes this. I am encouraging each of us to verbalize the blessings of this week more loudly and more often than we mention the challenges. Not only will it be good for our brethren to hear, it will help us focus our own minds firmly upon spiritual matters.

IN NEED OF PRAYERS

Jeff Howerton, Rhonda Boyd, Paul Atkisson, Barbara Matheny, David Morrow, Debbie Parker, Vina Krissow, John Bennett, Robert Brundige, Donald Dawson, Gail Stein, Sandy Childress, Susie Burton, Jacob Profit, Valerie and Barry Boyd, Wilma Lawson, Jannett's mother and stepfather, Sandy Driver, Erlene Young, Doris Baker, Bernard Larch, Burnice Richardson, Ruth Poynter, Janice Parsons, The Spivey family, the Dillard family, Donna Barnett

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Sin And The Saint: A Possibility Or An Inevitability?

Adam Litmer

"We're going to sin from time to time. There is no getting around it. There's nothing we can do about it because it's just going to happen." Have you ever heard something similar to this? It is likely that you've heard such statements made during sermons and Bible classes more than once. For years my own sermons occasionally contained such statements.

As time went on such statements made me increasingly uncomfortable and I wasn't exactly certain why. Over the past few years the answer has become increasingly clear: such statements declare that saints *must* sin. Beloved, Scripture *never* says that. In 1 Corinthians 15:34 Paul said, *Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.* Paul was not stating an impossibility in telling the Corinthians to stop sinning. John said, *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.* (1 John 2:1) Later in the same letter John declares, *No one who abides in him keeps on sinning; no one who keeps on sinning has either seen or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.* (1 John 3:6-9) No, sin is not inevitable for a saint. Indeed, saints are commanded *not* to do it.

But haven't we all sinned since we have been Christians? I'll not speak for you, but I certainly know that I have. Why? Because we are engaged in spiritual warfare with an extraordinarily skilled and ruthless opponent (Ephesians 6:10-17; 1 Peter 5:8) who knows how to hit all our soft spots. Thus sin will always be a possibility for Christians. Both Paul and John emphasize this in a couple of passages. In Galatians 6:1 Paul says, *Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.* The word "if" makes this a conditional statement. Paul says *if* (not *when*, indicating inevitability) the condition occurs, follow the instructions. John said the same thing in 1 John 2:1. After informing his brethren that he was writing to them so that they may not sin, he says, *But*

if (not when, indicating inevitability) anyone does sin we have an advocate with the Father, Jesus Christ the righteous.”

What’s the point? First, we always want to make sure that we’re remaining true to the actual words of Scripture. Second, to present sin as inevitable for Christians may lead to a lessening in one’s resolve to overcome it. If it’s going to get me anyway why fight against it? If someone says we fight it because that’s what the Lord commands of us I would ask if the Lord commands an impossibility? If sin for the saint truly is inevitable than the answer has to be in the affirmative.

The following is a brief summary of New Testament teaching on this topic: Every human being of accountable age (Romans 7:9) has sinned and fallen short of the glory of God (Romans 3:23—this verse is in the midst of Paul building the case for humanity’s need for Christ. It is *not* about the current life of a Christian and is misused if applied in that way). We all need Jesus Christ and are hopeless and helpless without him (Ephesians 2:1-13). In becoming Christians our slavery to sin is severed and we change masters (Romans 6:3-11). Temptations continue to come but we no longer *have* to give in to them (Romans 6:12-14; 1 Corinthians 10:13). Even so, the possibility for sin remains and, if it occurs, saints can be pardoned through repentance and confession (Acts 8:22; 1 John 1:5-10. Verse 8 does not mean that every Christian is in sin at all times. How could we ever please God in such a condition? Keeping it within the context, particularly verse 10, reminds us that we all have sinned and continue to live with the possibility that it could happen again. Read 1 John 3:1-10 to learn John’s view of sin and the saint).

So, do we *have* to sin? No. *Will* we sin? It’s always possible. But know this: that possibility will decrease or increase as we spend more or less time with our God in prayer, study, and worship.

One For Adults and One For the Kids

John Thompson

The morning news reported the release of two new movies this weekend stating there is one for the adults and one for the kids. The adult movie, [Get Hard](#), is about an investment bank manager who is sentenced to a maximum security prison for a crime he did not commit. He hires a streetwise fellow to get him ready to do hard time. The news report billed [Get Hard](#) as a “raunchy, humorous movie for the adults.” Is this a movie you would pay money to see?

It is the word “raunchy” that captures one’s attention. Would you be attracted to something described as raunchy? Does attaching the word “raunchy” to the word “humorous” make it more appealing? No doubt the advertising industry must think so. Humor is a tried and true technique to make more palatable that which we would normally find distasteful.

The word “raunchy” is not a nice word. There is nothing humorous about anything involved in the definition and meaning of that word. According to Dictionary.com, the first

set of meanings given for raunchy is: **vulgar or smutty; crude; earthy; obscene.** In contrast, Philippians 4:8 says, *Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.* A raunchy, humorous movie has no place among the things that are to occupy the mind of the Christian.

The second set of synonyms given by Dictionary.com for raunchy is **dirty; slovenly; grubby.** Is it not true that people who value cleanliness are repelled by things that are dirty and slovenly? If so, then how can there be anything attractive about a movie billed as raunchy? Does raunchiness presented in a humorous way make it less dirty or slovenly or grubby? The Christian needs to pay more attention to 2 Peter 2:19-22 than to some advertiser’s commentary that suggests raunchiness is less raunchy when it is made humorous. *For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”*

Lecherous is the third meaning given by Dictionary.com for raunchy. In case one missed the connection between raunchiness and sexual lust, the word “lecherous” establishes that connection. Lecherous also involves the preying upon those who are vulnerable due to a weakness in the area of sexual sins.

God, in His holy word, has given us a better way to live. It is a life in which we refrain from the things of the world that others find so appealing. Consider the following when choosing the things that entertain you:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15-17)

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Romans 12:1-2)