

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)

What of a liar to a liar; the hateful to the hateful; the drunkard to the drunkard; the hypocrite to the hypocrite? They all condemn themselves in their own refusal to repent. Indeed, Psalm 7:12 says, "*If a man will not repent, God will whet his sword...*". The imprecatory psalms are directed toward those who refuse to repent. *They* are the hopeless one's.

However, an essential element of repentance is the recognition that there is something to be repented of. While it is easy to count the sins of others it is not always so easy to count our own. In shining the revealing light of God's standard in the life of another it is important to note that we ourselves cannot avoid its glow. It will not do to hold others, be they saint or sinner, to a standard we ourselves seek to avoid. Equally applying God's law to ourselves as well as others is necessary, not just because it will be the standard upon which we are all judged in the end, but because doing so on a daily basis constantly transforms us from one image to another—that of Jesus Christ (2 Corinthians 3:17-18).

IN NEED OF PRAYERS

Jeff Howerton, Rhonda Boyd, Paul Atkisson, Barbara Matheny, David Morrow, Debbie Parker, John Bennett, Robert Brundige, Donald Dawson, Gail Stein, Sandy Childress, Susie Burton, Jacob Profit, Valerie and Barry Boyd, Jannett's mother and stepfather, Sandy Driver, Erlene Young, Doris Baker, Burnice Richardson, Ruth Poynter, Larry Sells, Christian Shadburne, Lynette Thomas, Mattie Johnson (hip replacement), the McDavid family, Evelyn Damron, Andy Kincaid

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Responding To A Response

Adam Litmer

Not long ago a man who claims to love Christ and Scripture was asked the following question: *Do we play any role in our salvation.* In his response he cited Ephesians 2:8 and said "we are saved by grace alone through faith alone." From there he stated that grace cannot be earned or merited and thus there is absolutely no role for us to play in our salvation. There are two thoughts expressed in his response that I want to consider in this article.

First, the Bible nowhere says that we are saved by "grace alone through faith alone." Paul's actual words are, "*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.*" Many like to add the word "alone" after grace and faith, which Paul did not do. They make Paul's words nonsensical for if one is saved by grace "alone" than he cannot be saved by faith "alone" and vice versa. Adding to God's Word in an effort to promote a particular position is exceedingly dangerous (2 John 9-10).

Second, to claim that there is absolutely no role for one to play in his or her salvation is simply untrue. When God calls upon us to obey Him He is not instructing us to earn grace (which is impossible) but to prove that we have saving faith (which is a necessity). This can be demonstrated any number of ways but for the purposes of this article we will consider Galatians 5:19-25. "*Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things **will not inherit the kingdom of God.** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus **have crucified the flesh***

with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.”

Consider the following thoughts:

- Galatians was written to Christians (Galatians 1:2-3).
- The Galatian brethren were being warned about the works of the flesh for at least a second time (5:21b).
- To make a practice of the works of the flesh ensures that one will not inherit the kingdom of God (5:21b).
- Saints are not to live according to the flesh (controlled by passion and sinful desires) but are to walk by the Spirit (5:25).
- Paul’s word “walk” is *stoicheo* and means “to be in line with.” Thus, saints are to actively and purposefully seek “to be in line with” the Spirit.
- We know the Spirit’s will through the revelation passed on to inspired men (2 Peter 1:20-21).
- The Spirit says that those belonging to Jesus Christ “have crucified the flesh with its passions and desires.” In *this* passage Paul speaks not of something done to us but something done by us (5:24).

Taking all of the above together we arrive at this conclusion: Christians are to walk in line with the Spirit. We accomplish this by doing what He says. As those who have crucified their sinful passions and desires we must not revive them to again walk according to the flesh for those who do will never inherit the kingdom of God.

So, do we play any role in our salvation? Yes. Does this mean that we are earning our salvation? No. Perhaps the most pertinent consideration in a discussion of this kind is the nature of saving faith. While we have not the room to explore it in detail Paul has shown us that saving faith is walking by the Spirit. The only way to know if we’re doing that is by paying attention to what He has said, not in some ill-defined whisper into our hearts, but through the revelation of Scripture. Obeying what is revealed therein is not earning one’s salvation, but proving one has saving faith (James 2:17-18).

Equal Application: An Oft Neglected Consideration

Adam Litmer

Psalm 7 is a very interesting Psalm. It’s one of the imprecatory (containing a curse) psalms in which David calls upon God to avenge Himself on sinners and to destroy them. Modern disciples often feel very uncomfortable with these psalms and their harsh, even violent, language. Though the purpose of this article is not to discuss the nature of such imprecations and their use today, let it suffice to say that those under consideration are hardened rebels against God and the psalmist, or any other Bible writer speaking thus, and they are merely calling upon God to do what He had already promised to do.

A few verses into this psalm David states something very noteworthy. “*O Lord my God, if I have done this, if there is wrong in my hands, if I have repaid my friend with evil or plundered my enemy without cause, let the enemy pursue my soul and overtake it, and let him trample my life to the ground and lay my glory in the dust*” (3-5). It is evident that David is responding to a list of allegations in these verses. Cush (see the superscription for Psalm 7), a man we know nothing about besides the little we learn here, was a Benjamite and an apparent accuser of David. King Saul was of the tribe of Benjamin and this Psalm *may* be speaking of the days of Saul’s intense jealousy and hatred toward David. Regardless of the exact time frame, David has been accused of wrongdoing, repaying a friend with evil, and/or plundering an enemy without cause. He stands before God pleading his innocence in regard to these charges (7:8).

But what if he actually *wasn’t* innocent of these charges? What if he *had* done these things and was simply failing to recognize or admit it? In that case his imprecations would be upon his own head, for David clearly stated that if he *had* done these things then God should, “*let the enemy pursue my soul and overtake it, and let him trample my life to the ground and lay my glory in the dust*” (5). David was distinct from the one’s being imprecated only in that his life was generally a righteous one while theirs was not. He knew that he was subject to God’s law just as his enemies were. Thus, David equally applies God’s law to himself as well as to others.

It will always be important for us to understand that the very standard we use to measure others will also be used to measure us (Matthew 7:1-5). What business has one adulterer in telling another adulterer to repent of his adultery?