

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)

the created ones; the exalted one coming down to serve flesh and blood; the unblemished lamb of God condescending to be the sacrifice for sin demanded by God, “even death on a cross.”

We do not like negative condescension, do we? But what about the condescension done by Jesus? You know, there are plenty of people who would rather be looked down upon and demeaned by some one acting arrogantly from a self-proclaimed lofty perch than to be lifted up by that great and unmatched act of condescension done by the Savior. A dire warning is given in Hebrews 10:26-27: *For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.*

#### **IN NEED OF PRAYERS**

Jeff Howerton, Rhonda Boyd, Paul Atkisson, Janice Parsons, 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, Mattie Johnson (hip replacement), Evelyn Damron, Cassie Neel, Tony Tirey, Rose Curtis, Paula Johnson, The Nunez and Antle families, Evelyn and Austin Skinner (both recovering from cancer surgery), Shirley Harrod's family as they mourn the tragic accidental deaths of two loved one's.

# University Heights Messenger

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## **Four Thoughts From Matthew 7**

Adam Litmer

*“Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. Do not give to dogs what is holy, and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you...So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”* (Matthew 7:1-6, 12)

“The Bible says ‘judge not’, so if you claim to be a Christian you cannot judge me.” Have you heard such statements? Christians usually respond by telling the person that the context itself requires judgment (5-6) and thus the person is misusing the passage. That is true. Yet I wonder if Christians sometimes fail to take into account some of the essentials set forth by Jesus in this passage when it comes to judging?

1) The Christian life is not all about finding faults in others. Too often Christians have been content to sit in judgment upon people rather than proclaim to them the good news of the gospel. If Christians were as eager to spread the good news as we sometimes are to condemn a person's actions, imagine how many more people would hear the gospel? Jesus said, *“For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him”* (John 3:17). God's main goal and work has always been the salvation of souls. Final condemnation is not ours to proclaim. While God requires us to make judgments upon wicked conduct, let us never relish such judgments and let us not offer them without declaring a better way.

2) Judging a person's actions to be wrong in light of Scripture *is not* sinful. In fact, it is one reason to engage in evangelism. However, our Lord did not have much patience for hypocrites. Thus, it is essential that we make necessary changes in our own lives before we start pointing out the failings in another person's life. This is especially true if the person knows us well. The liar needs to fix himself before speaking to the thief. The adulterer needs to make corrections before condemning the blasphemer. This is not to say that the thief and blasphemer need not be made aware of the deadly path their sins have set them on. It *is* to say that the liar and adulterer are equally guilty of sin and must not pretend they are holy when they are clearly not. Our God cannot abide the hypocrite. We will get along much better with folks when we truly are what we claim to be.

3) Jesus *did* say that once the log is removed from our own eye we'd be in the proper position to help remove the speck from a brother's eye (5). This shows that Jesus intends for sin to be removed from one's life. When we seek to help a brother or sister remove a speck, let us remember that we are *helping*. We, too, have succumbed to sins allurement. We, too, have been in need of God's bountiful mercy and forgiveness. Thus, when we reach out to a brother or sister battling a particular sin that has invaded their lives, let us do so humbly with a sincere desire to help.

4) Jesus told us that whatever we wish others to do for us, we ought to do for them (12). When sin has entered my life and attacked my soul I do not need, nor do I want, a Christian descending upon me like an avenging angel and pronouncing final judgment upon my soul. I want (and need) a saint to approach me the way I pray I approach others: with genuine concern blossoming from a heart filled with brotherly love. Warn me, teach me, and even *rebuke* me. But remember that the goal is not to deliver a railing judgment, but to bring a wandering sheep back into the fold (Luke 15:4-7).

If we take just these four lessons from Matthew 7, we will make it much easier to get along with brethren and people in the world.

### **Condescension**

John Thompson

Have you ever been condescended to? Has anyone ever "looked down his or her nose" at you or let you know in no uncertain terms that they were extending to you some special privilege by looking down at you favorably from their own lofty

perch? Most of the time we do not like someone to condescend to us; we find it demeaning and unsettling. Even when we outwardly accept their favors, inwardly we resent their superior attitudes and whatever power they might have over us. We admire those in positions of authority who are able to elicit cooperation from us and we deplore and rebel against those who are condescending. One dictionary defines condescending as "having or showing a feeling of patronizing superiority" and considers it synonymous with snobbish, lofty, or haughty. We all know people like that and I doubt we include them among our best friends.

However, it is unfortunate that the word condescend has taken on such a negative connotation. In fact, to a very great extent, the current usage has almost totally reversed the original usage. The word is made up of a prefix meaning "with" and the root word meaning, "Go down." Putting the two pieces together, the word means to go down with or go down among. Coming from a Latin origin, it was used for the practice of someone on a higher social scale in Roman society mingling with, mixing with, identifying with, those of a lower social standing. This practice was done for good purposes, not to exploit one's superiority. Have you ever been condescended to in a positive way? We probably have been, but our negative experiences with condescension are so much more frequent and are more likely to be remembered than those positive times.

The Bible describes the greatest act of condescension ever experienced by mankind. It was an act that was accompanied by absolutely no arrogance, being totally devoid of self-promotion. It was not done to put down anyone, nor was it done to puff up the one who condescended. That one received no benefit from the act; rather, his act of condescension has benefited the world as nothing else has. This was an act of condescension in the purest meaning of the word. *Have this mind among yourselves, which is yours in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.* (Philippians 2:5-8) Jesus condescended to mankind when He was born of a woman and fulfilled His sacrificial mission. He came down with. He descended from Heaven to be among earthly beings: the creator condescending to identify with