

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)

*Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Ephesians 2:12)*

What a blessing! To know that through Jesus we can be wealthy beyond comprehension, cured of sin, and with the hope of life eternal. *Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.*" (Matthew 11:28-30)

#### **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. Andrew Westphal, a young Christian in Bowling Green, has an inoperable brain tumor. The doctor's are helpless but we know our God is not. Let us pray for this young brother.

# University Heights Messenger

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## **Two Men View Strictness**

Bill Hall

*Brother Hall's "Two Men" articles have become rather famous in certain sections of the brotherhood. I have long admired his ability to write simple yet abundantly practical articles in his own unique way. This sound gospel preacher excels at presenting the truth in a very approachable and understandable manner. Anticipate seeing his articles occasionally as I believe they will greatly benefit all who read them. AL*

Two men determine to obey the scriptures strictly. Neither wants to "turn to the right hand or to the left," even in the least matter. But the attitudes beyond the determination of these two men vary tremendously.

**The first man** views strictness in obeying God's law as the primary means of salvation. While he speaks academically of the grace of God, practically he gives little thought to his continual need for God's grace. He determines to attend every service, give liberally, live by a rigorous code of conduct in his daily life, maintain control of his family; in short, he is "really going to live his religion." While preaching that a man cannot be saved by meritorious works, he unconsciously sets out to do the very thing that he preaches one cannot do.

**The second man** recognizes God's grace as the primary means of salvation. He speaks frequently of divine mercy that could extend even to himself. He is just as strict in obeying God's word as the first man. He, too, attends every service, gives liberally, etc., but his careful obedience to every command is a manifestation of his love for God (John 14:15), his faith in God's promises (James 2:20), and his realization that God's grace is extended only to those who do obey Him (Matthew 7:21). Knowing how far short of God's perfection he will fall, however, he determines to turn constantly to God for forgiveness and mercy. His only boast will be that of the cross (Galatians 6:14).

One of two things will happen to **the first man**. Either he will convince himself that he really is “living his religion”—that he really is succeeding in living up to that standard which he has set for himself—in which case he will, in his self-righteousness, despise the struggling weak ones who can’t live up to his supposed level of righteousness (“*Also he spoke this parable to some who trusted in themselves that they were righteous, and despised others*” Luke 18:9); or, he will grow discouraged as he honestly recognizes his failures, and throw up his hands in despair. “I tried,” he will say, “but I just couldn’t live it.” Either way the man is doomed for his thinking is wrong.

**The second man** will find real joy in the Lord and peace which passeth all understanding. He will live in constant hope, a hope built not on his own perfection, but on the assurance of God’s forgiveness. He will be longsuffering to the weak and immature, for he will be well aware of his own unworthiness before God. He will not seek to put on some hypocritical front, for he will never claim to be anything but a sinner saved by grace.

Our two men will appear to be very similar on the outside in their strictness toward the scriptures (both will probably be called “legalists”), but there will be a marked difference on the inside, and we are quite sure that there will be considerable difference in the ultimate direction and outcome of their lives.

### **Jesus and His Charity**

John Thompson

Unless one is reading 1 Corinthians 13 from the King James Version of the Bible, one seldom uses or hears used the word charity anymore unless it is in reference to the practice of donating to and receiving from institutionalized organizations such as Red Cross, Goodwill Industries, and so many others. Years ago, the word was much more commonly used, frequently in a negative sense when people would refuse help, even when it was desperately needed, saying, “We don’t accept charity.” Our English word charity comes from the Latin word *caritas*. The Greek word is *agape*, and, no doubt you recall hearing lessons about *agape* love. It is sad that the word charity no longer feels right when we use it these days, because it really does capture the essence of what is involved in all of the actions that are motivated by love.

One dictionary defined charity as attending to the poor, the ill, and the helpless. It would be easy to simply pass over this definition and pay it little

attention. I was tempted to do that very thing in an effort to find something a bit deeper and meaningful, but certain things stated by or about Jesus in the Bible began to pop into my head. In Matthew 26 Jesus was anointed in Bethany by a woman who poured some very expensive ointment on his head. His disciples reacted badly, upset that the ointment was not sold and the money given to the poor. Jesus then said that the poor would always be around, but he would not. He did not come to relieve the financial burdens of those poor, but he did come to attend to those who are poor in spirit. Jesus said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* (Matthew 5:3) The charity that Jesus gives will make the poor in spirit wealthy beyond measure in spirit. *Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.* (1 Peter 1:3-5)

Just think of all of the organized charities that are devoted to various diseases and illnesses. There are cancer societies, heart disease organizations, agencies for diabetes, and so on. They help in so many ways, but not a one of them addresses the disease of the soul, the illness that will ultimately result in eternal death. The Pharisees were easily offended by Jesus and quick to criticize Him. On one occasion they observed Him eating with tax collectors and sinners, a practice they considered beneath them. Jesus overheard their complaint and replied, “*Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.*” (Matthew 9:12-13). Jesus raises no money, has no national headquarters, spends nothing on informative literature, yet provides a total cure for sin, the disease of the soul. This cure is expressed in several ways in the scriptures: remission of sins, redemption, purity, holiness, righteousness, and forgiveness. Divine charity is charity at its absolute best.

Many people, due to real and imagined helplessness, become dependent upon the services offered by appropriate agencies. There is no greater degree of help and hopelessness than when one is living a life of sin. Paul expressed it this way to the Ephesians: *remember that you were at that time separated from*