

**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)

much like the Christians in the churches of Galatia and we need the admonition contained in Paul's letter to them. Paul began this letter in a very business-like way without his usual words of endearment. As the letter progresses, however, it becomes evident that he loved and cared for them as much as he cared for all of his brethren. In chapter 5, verse 10 he expressed confidence that they would turn again to the gospel as originally taught them. If Paul was writing to us, would he be as confident that we would get back in step and work even harder at staying in step when we learn that we are out of step with the Spirit?

NOTE

The congregational meeting is today at 5.

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, Evelyn and Austin Skinner (both recovering from cancer surgery), Shirley Harrod's family, Andrew Westphal, The Ellis family, Louis Harrod

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The World In Which We Live

Adam Litmer

I am writing this article on Thursday morning. Yesterday various news agencies informed us of the San Bernardino shootings in which 14 people were murdered and another 14 wounded. It is quite possible that by the time you read this an event of similar nature will have occurred in another part of this country or world. People express the sentiment that our world is more violent now than it has ever been; that these acts of hate and terror are unique to our time. They are not.

During the lifetime of Jesus two examples of man's capacity for extreme violence and hate come to mind. The first example comes very early in our Lord's life and was perpetrated by Herod and the men he sent to execute all the male children in and around Bethlehem two years old and younger (Matthew 2:16). Is such barbaric cruelty simply the legacy of an ill informed and unenlightened age? I don't think so. Today's more enlightened(?) man has executed millions of children before they ever left their mother's womb. Perhaps he is not so different from Herod after all.

The second example comes from Pilate. He had mixed the blood of some Galileans with their sacrifices (Luke 13:1). All we can determine from the verse is that more than one Galilean was slain. Pilate could have killed two Galileans or hundreds. Either way the result was the same: families suddenly found themselves without husbands, wives, father's, mother's, and/or children.

It is characteristic of humans to claim that the days in which they live are separate and unique from all other days. For good or ill, every generation likes to imagine itself *different*. I believe this is the reason that seemingly every horrible act of violence and terror is followed by a declaration that such things have never been this bad before. Sadly, violence and atrocity have been part of this world for centuries. They are not unique; they are simply part of the world in which we live.

Murder began with Cain so long ago. He offered a sacrifice to God that was not accepted because it did not proceed from faith (Hebrews 11:4). Rather than make important spiritual corrections, he allowed anger and jealousy to fill his heart until he finally murdered his brother (Genesis 4:6-8). From that time on man has turned Satan loose in his heart. He has invited him to plant seeds of hate, violence, jealousy, and

discord. The result of Satan's work is seen in the evening news on a nightly basis. As the Preacher reminds us, *there is nothing new under the sun*.

But let us answer this question: which of the acts under consideration, whether it be Cain slaying Abel, Herod murdering children, Pilate executing Galileans, the events of 9/11, the coordinated attacks in Paris, or yesterday's shootings in San Bernardino, happened as a result of obeying the revealed will of God contained within the Scriptures? Were any of these atrocities the result of heeding God's words in Micah 6:8? *He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humble with your God?* What of Jeremiah 9:24? *Let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.*

I have no doubt but that these atrocities break God's heart. Each of them is the result of not knowing God as He has revealed Himself; of allowing Satan all the freedom he needs to scar hearts as black as midnight because the only true spiritual light has been rejected (John 1:4). Some declare their acts of violence and terror righteous deeds done in the name of God. They are not the first to call evil good and put darkness for light (Isaiah 5:20).

Even as we mourn these events let them remind us of the glory awaiting the faithful in Heaven. These tragedies will continue to occur all over this world for the simple fact that so many reject God. Even so, one day the faithful will enter that final rest. There will be no more acts of terror, hate, and violence. Those things are simply part of the world in which we now live. They will have no place in the world to come. *Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.* (1 Corinthians 15:58)

Galatians 5:25 and Being In Step With the Spirit

John Thompson

A truly awesome sight is a group of soldiers marching to meet its objective. Rank upon rank, file upon file steadily moving forward with single-minded purpose raises order and precision to the level of beauty. The synchronized movements are a thing to behold: heads turn as one; arms swing in perfect unison; boots all strike the ground at the same instant to the rhythm of the cadence. How effortlessly 100 strong, 1,000 strong march, along each one in step with all of the others so that the observer sees the single unit rather than 100, or 1,000 individuals.

Likewise, a marching band is equally impressive. As one watches a parade, music heralds the approach of the band long before it comes into view. Then the drum major appears controlling the band's travel forward as determined by those parade units in

front. When movement begins again, all of the band members step forward as one; all are in step with the drum major. Nothing mars the visual effect of the band unless there is one who is out of step. The one who is out of step is not only easy to spot, but observers will so focus upon that one individual that the remainder of the band is ignored.

But Galatians 5:25 is not dealing with marching bands or military units. It is dealing with much more serious matters. Watching an out-of-step band member trying to get back in step while the band marches on can be quite humorous, but a Christian who is out of step with the Spirit can bring his or her loving brethren to tears. Galatians chapter 5 sets the works of the flesh against the fruit of the Spirit. Engaging in the works of the flesh will cause one to be out of step with the Spirit.

Paul wrote, in verse 25: *If we live by the Spirit, let us also keep in step with the Spirit.* The Gentile Christians in the churches of Galatia had been living by the Spirit, but recently had been listening to false teachers who would nullify obedience to God by faith. Paul marveled that they could so quickly abandon the gospel he had delivered to them. He called them foolish for allowing themselves to be hindered to the point of being bewitched. He chastised them, in 5:7, *You were running well.* In other words, you were marching right along, in step with the One you chose to follow and the teaching He gave to you. But now, you are not running well at all; you are no longer in step. You have a choice to make: continue to be out of step with the Spirit, engaging in the works of the flesh, or, get back in step with the Spirit, producing its fruit. Thus he concludes, if we live by the Spirit, let us also keep in step with the Spirit. If we profess to live by the Spirit, then what we think, what we say, and what we do must be in step with the Spirit.

I believe it is significant that "works" is plural and "fruit" is singular. The works of the flesh, although there is much overlap among them and many of them are often found in the company of several of the others, are discrete behaviors. In contrast, I believe the nine items listed in connection with the fruit of the Spirit are not distinct at all. If they are to be manifested in the life of a Christian, then they will be manifested as a package. For example, one cannot be patient without that patience being motivated by love and kindness, extended with all gentleness under self-control, with the goal in mind of pursuing peace and remaining faithful leading to joy and goodness all around.

Paul wrote, in Galatians 5:16, *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.* Walking by the Spirit, that is, keeping in step with the Spirit, permits no gratification of the desires of the flesh. *The reason is stated in verse 24: And those who belong to Christ Jesus have crucified the flesh with its passions and desires.* But sometimes, perhaps too often, we give in to the desires of the flesh