

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

David Collins
John Thompson
Troy Antle

Evangelist

Adam Litmer

Deacons

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)

1. Give of your best to the Master; Give of the strength of your youth; Throw your soul's fresh, glowing ardor into the battle for truth. Jesus has set the example, Dauntless was He, young and brave; Give Him your loyal devotion; Give Him the best that you have.
2. Give of your best to the Master; Give Him first place in your heart; Give Him first place in your service; Consecrate every part. Give, and to you will be given; God His Beloved Son gave; Gratefully seeking to serve Him, Give Him the best that you have.
3. Give of your best to the Master; Naught else is worthy His love; He gave Himself for your ransom, Gave up His glory above. Laid down His life without murmur, You from sin's ruin to save; Give Him your heart's adoration; Give Him the best that you have.
Refrain: Give of your best to the Master; Give of the strength of your youth; Clad in salvation's full armor, Join in the battle for truth.

IN NEED OF PRAYERS

Declan Weatherholt, Jaclyn Litmer, David Seabolt, Jeff Howerton, Rhonda Boyd, Louis Harrod, Paul Atkisson, Keia Burton, Robert Brundige, Susie Burton, Valerie and Barry Boyd, Janett's mother and stepfather, Sandy Driver, Erlene Young, Burnice Richardson, Ruth Poynter, Larry Sells, Evelyn Damron, Tony Tyree, Jennifer Dunbar, Jean Gartland, John Blessing, Alleen Terrell, the McDonald family, William Roberts, Kip Pearce, Paul Lyda

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The Cure For Preacheritis

Adam Litmer

What is Preacheritis? It's a made up word (not original to me) to describe a very real problem. Preacheritis occurs when Christians begin to view their preacher with honor that does not belong to him. It also occurs when the preacher himself begins to accept or seek such honor. Preacheritis ranks high on the list of congregation killers and has left many smoldering husks in its wake. It has been the cause of immeasurable division over the years and has ruined the usefulness of many evangelists. It's a serious problem that can easily be avoided and solved. Let's let Paul show us how.

In Paul's first letter to the Corinthians, a letter overflowing with problems those brethren needed to correct, it is significant that the first one Paul mentions is Preacheritis. *For it has been reported to me by Chloe's people that there is quarrelling among you, my brothers. What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?* (1:11-13). Just a moment's consideration of his three questions is enough to show the mistake in aligning oneself behind a mere man. However, the issue under consideration was too important for Paul to leave after these few words. He will return to it in chapters 3 and 4. However, for the sake of this article, go ahead and answer Paul's questions for yourself. I know the answers are obvious but that's the point.

After a lengthy parenthetical aside, Paul returns to the subject under discussion in chapter 3. *What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.* (3:5-7) Do you find Paul's word's a bit *too* self-deprecating? I suspect many preachers and brethren then and now would; but they shouldn't. Did either Paul or Apollos originate the gospel message? No (Galatians 1:11-12). Did either Paul or Apollos determine the proper wording to use in spreading the gospel message? No (1 Corinthians 2:12-13). Did either Paul or Apollos die upon the cross to

give the gospel message its power? No (1 Corinthians 1:13). Were either Paul or Apollos the subject matter of the gospel message? No (1 Corinthians 2:1-2). Will either Paul or Apollos be waiting to award the crown of righteousness to the faithful? No (2 Timothy 4:8). So what were Paul and Apollos? They were nothing.

This is not Paul's way of saying that preachers and preaching are unnecessary. After all, the Corinthians would not have heard the gospel message had not Paul brought it to them (1 Corinthians 3:10; 2 Corinthians 10:14; 11:2; Romans 10:13-14). This *is* Paul's way of urging them to stop giving honor due only God to men just as human and in need of God's loving grace and mercy as the Corinthians were. Paul and Apollos were servants of God just as the Corinthians were servants of God. They were all Christians striving to walk worthy of their calling.

Paul takes things a step further in 3:9, where he declares, *For we are God's fellow workers. You are God's field, God's building.* Paul and Apollos were working together with God to fulfill *God's* aims. The Corinthians were *God's* field and building, not Paul's or any other human being. Paul entirely removes the spotlight from himself, Apollos, and Cephas, and placed it where it belonged all along—squarely upon God. If they really listened and thought about what Paul was saying their Preacheritis would be cured. Should any of us be infected with the same malignant sickness we will find our cure here as well.

A couple of years ago I had the opportunity to attend and say a few words at a banquet some brethren put together for a preacher. This old veteran of the cross has touched as many lives, including my own, as any faithful gospel preacher over the past 50 years. After several preachers, elders, and other brethren made comments in appreciation of him and his labors, he stood to offer a few remarks. The first words out of his mouth instantly focused the entire evening where perhaps the focus had begun to waver a bit. He simply said, "None of this is about me. This is about Jesus Christ." May we never forget it.

First Fruits or Leftovers?

John Thompson

In my home, I am the one who cleans up leftovers. It's not that I particularly like already-cooked-food. It is more a matter of convenience that dovetails very nicely with my lazy streak. Prep time for leftovers is next-to-nothing as long as a microwave is available. No planning; no recipes; no oven, crock pot, electric fry pan or skillet is needed for leftovers. But, would I want nothing but leftovers? Not at all. Leftovers will never compare to a well-planned dinner cooked to my satisfaction. If leftovers were all that was available at home, I doubt I would feel very special.

You know, God does not want our leftovers. He receives no pleasure from contributions that have not been purposed, or worship that is unplanned or haphazard, or casual attention to singing, or mediocrity of any sort. Why would God expect anything less than what He has given to us? He has given to us, according to James 1:17, every good and perfect gift. There is no lack of planning, no casualness, no mediocrity to all that He has given. In fact, we are unable to fully comprehend the attention to detail and the complexity of all that God has provided. God's gift of Jesus, His only begotten Son, was not a spur-of-the-moment decision but rather *He [Jesus] was chosen before the creation of the world, but was revealed in these last times for your sake.* (1 Peter 1:20)

When Malachi prophesied to God's people, the leftover mentality was in full swing among the priests. They had become perfectly comfortable with offering sub-standard, even defective, sacrifices. And God, through Malachi, let it be known that such offerings were totally unacceptable to Him. He asks, "*Where is My honor?*" God is due honor and praise above and beyond anything earthly. The priests had deceived themselves into believing they were giving God sufficient honor and reverence, and thus they asked, indignantly, "*How have we despised your name?*" God told them they despised His name and polluted His altar "*When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil?* So casual and inattentive to what God desired had they become that they said '*What a weariness this is,*' and they snorted at it. Pigs and horses snort as a matter of course. Humans snort from scorn, ridicule, or contempt. God expressed his severe displeasure at such disrespect. *You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the Lord. Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished.* (See Malachi, chapter 1)

So, what does God want from us? First He wants our firstfruits. He desires that we dedicate to Him first out of who we are and what we have. He expects to be our first thought, not an afterthought. The leftovers are ours, not His. The firstfruits are His and not ours. Second, He wants what is our best. He has given us the best: His Spirit, His Word, His Creation, His Son. We sometimes sing The Lord's Supper. The second stanza reads, "'God so loved'" what wondrous measure! Loved and gave the best of heav'n; Bought us with that matchless treasure, Yea for us His life was giv'n." Truly God gave us the best He had to offer. His best was perfection itself. Although He does not expect perfection as in sinlessness from us, He does expect our very best effort to be free of sin.

There is a song which we sing only rarely that expresses so well a desire to give God our best.

