

University Heights Messenger

Volume 5--Number 30

August 4, 2013

GOSPEL PLAN OF SALVATION

- Hear the gospel (Romans 10:17)
- Believe Jesus is the Christ (John 3:16)
- Repent from sins (Luke 13:3)
- Confess faith in Jesus (Romans 10:9-10)
- Be baptized for remission of sins (Acts 2:38)
- Live worthy of the calling (Ephesians 4:1)

IN NEED OF PRAYERS

List:

Needing Prayers: **Louis Harrod** is receiving treatment for his lungs. **Lindsay Morgan** is starting a new treatment regimen. **Whitney Wright's** treatments did not succeed in staying her cancer. The situation is in the hands of the Great Physician. Let us pray for her family during this time.

Our members: Jeff Howerton, Paul Atkisson, Jim Parsons

Others: Lenny Shepperson, Jan Hogen, Barabara Matheny, David Morrow, Debbie Parker, Rita Pagan, Vina Krassow, John Bennett, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Sandy Childress, Reese Worley, Doris Baker, Bill Childress, Susie Burton, Fred Dalton, Norma Hurt, Taylor Osterling, Vernon Johnson, Lavon Speer, Whitney Wright, The Dixons, Jacob Profit

<u>WEEKLY READING</u>		<u>LEADERSHIP</u>		<u>SERVICES</u>
Mon	Proverbs 16-18, Romans 15	<u>ELDERS</u>	<u>DEACONS</u>	<u>Sunday</u>
Tue	Proverbs 19-21, Romans 16, Psalm 40	Garry Banks	Troy Antle	Bible Study: 9:45 AM
Wed	Proverbs 22-23, 1 Thessalonians 1, Psalm 117	David Collins	Richard Brundige	Worship: 10:45 AM; 6:00 PM
Thu	Proverbs 24-25, 1 Thessalonians 2, Psalm 41	John Thompson	Matt Thompson	<u>Wednesday</u>
Fri	Proverbs 26-28, 1 Thessalonians 3		Adam Litmer	Bible Study: 7:30 PM
		<u>EVANGELIST</u>	Bill Morelan	<u>1st Fri. of Month</u>
		Adam Litmer	Jim Parsons	Singing: 7:30 PM
			Pat Seabolt	<u>3rd Fri. of Month</u>
			Adam Daniels	Bible Study: 7:00 PM
			Jamie Powell	(Finished for the time being)

There's A Lesson Here

First Annas, then Caiaphas, the High Priest, and finally Pilate, the Roman Governor. The Jews who interrogated Jesus were determined that he would die. Only Pilate questioned Jesus with some degree of objectivity. Their interchange is found in John 18:29-38. *“So Pilate went outside to them and said, ‘What accusation do you bring against this man?’ They answered him, ‘If this man were not doing evil, we would not have delivered him over to you.’ Pilate said to them, ‘Take him yourselves and judge him by your own law.’ The Jews said to him, ‘It is not lawful for us to put anyone to death.’ This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. So Pilate entered his headquarters again and called Jesus and said to him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you say this of your own accord, or did others say it to you about me?’ Pilate answered, ‘Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?’ Jesus answered, ‘My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.’ Then Pilate said to him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.’ Pilate said to him, ‘What is truth?’ After he had said this, he went back outside to the Jews and told them, ‘I find no guilt in him.’”*

“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.”
Matthew 7:12

It is not difficult for one to get the idea that Jesus' answers to Pilate's questions frustrated the governor, causing him to sort of throw up his hands into the air and to turn away from Jesus muttering "What is truth?" as he went outside again to face the Jews. Whatever his state of mind as he asked "What is truth?" the question continues to evade a consistently satisfying answer to this day. Most people, no doubt, feel the question is best left to the philosophers to struggle towards an answer. But truth is, first and foremost, a spiritual question and how one answers Pilate's question has eternal consequences. So, what is truth?

UNIVERSITY HEIGHTS CHURCH OF CHRIST

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Truth is an absolute. Should truth lose its absoluteness, it then is no longer truth. What does it mean that truth is an absolute? Truth is absolute in that it stands alone. It is totally independent of anything and everything else. Truth needs no support, no propping up. No one can come along and push it over or knock the props out from under it. Truth remains standing regardless of any and all forces brought against it, and it stands alone. It is absolute.

Truth is absolute in that it is complete and perfect. It exists as a totality, that is, a total package containing no gaps or omissions that must be filled in by some other means. Because truth is complete and perfect it is also final. Once delivered there is no additional truth to follow.

Truth is absolute in that it is not subject to conditions. There are no circumstances that determine whether or not truth is present. Truth establishes and makes known prevailing conditions; it sets that which limits man's actions. But truth, itself, cannot be limited by conditions.

Truth is an absolute in that it is singular. There is no plurality of truths, only one. Truth does have its competitors, but they cannot be truth unless they present the exact same total package as truth. When they do, they cease being competitive. Jesus said, "*I am the way, and the truth, and the life. No one comes to the Father except through me.*" (John 14:6)

The Elders

Four Thoughts About Getting Along With Others

"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 statements similar to that? 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 meant to be spent fault-finding. Too often Christians have been content to sit in judgment upon people rather than proclaim to them the good news of the gospel. If we were as eager to spread the Glad Message 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 a reason to engaging 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 allurements. 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. AL

Sermons: (AM) Luke, the beloved physician

(PM) The folly of comparison

Reading: (AM) Proverbs 6:1-19

(PM) Proverbs 6:20-35