

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:

New: **Fred Dalton** (Adam Daniels' uncle) passed away last week. Let us pray for the entire family during this difficult time. **Wilma Lawson** (Pat's sister) recently suffered a massive stroke. She is out of ICU but still very much in need of prayers. **Janett Brundige's mother** suffered a fall and sustained injuries.

Our members: Sharon Tirey, Arlena Poynter, Jeff Howerton, Paul Atkisson, Lindsay Morgan, Louis Harrod, Rhonda Boyd

Others: Hope Vinogradov, Jan Hogen, Barabara Matheny, David Morrow, Debbie Parker, Rita Pagan, Vina Krassow, John Bennett, Robert and Sarah Brundige, Donald Dawson, Gail Stein, Sandy Childress, Bill Childress, Susie Burton, Norma Hurt, Lavon Speer, Jacob Profit, Valarie Boyd, Barry Boyd, Leroy Weatherholt, Tony Tyree

<u>WEEKLY READING</u>	<u>LEADERSHIP</u>		<u>SERVICES</u>
Mon Genesis 28-29, Mark 11	<u>ELDERS</u>	<u>DEACONS</u>	Sunday
Tue Genesis 30-31, Mark 12, Psalm 11	Garry Banks	Troy Antle	Bible Study: 9:45 AM
Wed Genesis 32-34, Mark 13, Psalm 145	David Collins	Richard Brundige	Worship: 10:45 AM; 6:00 PM
Thu Genesis 35-37, Mark 14, Psalm 12	John Thompson	Matt Thompson	Wednesday
Fri Genesis 38-40, Mark 15		Adam Litmer	Bible Study: 7:30 PM
	<u>EVANGELIST</u>	Bill Morelan	1st Fri. of Month
	Adam Litmer	Jim Parsons	Singing: 7:30 PM
		Pat Seabolt	3rd Fri. of Month
		Adam Daniels	Bible Study: 7:00 PM
		Jamie Powell	(Finished for the time being)

UNIVERSITY HEIGHTS CHURCH OF CHRIST

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Hannah, A Woman Without Bitterness

By today's standards, and in keeping with attitudes that prevail today, Hannah had ample reason to be bitter. She was barren, a condition, through no fault of her own, that not only demeaned her in the eyes of her peers, but also devalued her in her own sight. Having children was, perhaps, the ultimate goal of women in ancient Israel. Children brought a sense of fulfillment and completeness to the mother, and honor to the father. Most family and friends of the barren wife, no doubt, felt deep sympathy for her.

But Hannah found little sympathy at home. Her husband, Elkanah, had a second wife, Peninnah, who had sons and daughters. Peninnah, according to 1 Samuel 1, had no sympathy for Hannah. The Bible says that she would provoke Hannah grievously just to irritate her, timing those occasions whenever Hannah would go up to the house of the Lord. And this went on repeatedly, year after year.

Nor did Hannah find much understanding from her husband. Annually he gave portions to both of his wives. Peninnah, of course, received considerably more because of her sons and daughters. Elkanah gave Hannah a double portion because he loved her, but this in no way made Hannah feel fulfilled as a wife and mother. And so, she wept and would not eat. Her life must have been miserable. *“And Elkanah, her husband, said to her, ‘Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?’”* (1 Sam 1:8) Elkanah, no doubt, tried his best, but he simply did not understand the depth of Hannah's hurt and thus could not help.

Finally, she turned to the Lord. *“She was deeply distressed and prayed to the Lord and wept bitterly.”* (1 Sam 1:10). But her bitterness was not the kind that would be directed against those who provoked her and made her life so unhappy. The King James Version shows us that the bitterness she experienced was her own inner pain and misery. *“And she was in bitterness of soul, and prayed unto the Lord, and wept sore.”* *“And she vowed a vow and said, ‘O Lord of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life, and*

The new blog will be updated tomorrow morning. Topics are listed at the bottom of page 3. Find the blog in the “About Us” section of the web site.

no razor shall touch his head.” (1 Sam 1:11) Following her encounter with Eli, the priest, *“she went her way and ate, and her face was no longer sad.”* (1 Sam 1:18)

Subsequently, Hannah bore a son and followed through with her promise to give him back to God. After Samuel was weaned, Hannah delivered him to Eli and Samuel became a remarkable man of God. But Hannah is equally remarkable in that she did not allow bitterness to define how she interacted with those around her.

Throughout all of the time Peninnah was provoking her Hannah did not become bitter. She did not retaliate or seek revenge. When she became pregnant, she did not put Peninnah in her place. She did not invoke the proverb that states, “He who laughs last, laughs best.” It would have been so easy for her to have kept a tally of Peninnah provocations, storing them up, dwelling upon them, scheming how she might punish the one who was making her life so unhappy, but she did not. She might have tried to undermine the relationship between Elkanah and Peninnah, but she did not. She might have picked on Elkanah, blaming him for the lack of children, or berating him for any attention he gave to his other wife, but she did not. She might have gone back on her promise to God. After all, her desire for children had been the ruling thought in her mind for quite a long time. She might have decided to keep the child, but she did not. Hannah was a remarkable Godly woman without bitterness.

Ephesians 4:31 *“Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”* Hebrews 12:15 says, *“See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and by it many become defiled.”*
The Elders

Are God’s Ways Equal?

By Robert Turner

This article may prove me no classic theologian, but I believe the ordinary reader will get my points. It is high time we ask ourselves a few basic questions about the man God made and how God deals with him.

Did God make Adam so that he was *incapable* of doing rightly? If so, is not God responsible for his sin? In fact, is not man’s capacity to willingly serve God the very basis for divine justice in condemning man when he sins? The idea that the consequences of Adam’s sin, passed upon succeeding generations by environment, is not here under consideration. We ask, is it inherent in the God-made nature of man that he will sin? The concept is contrary to revelations of divine truth.

Does God impute the sin of one man to another? Ezekiel answers; *“The soul who sins shall die. The son shall not suffer for the iniquity of the father...”* (18:19f). Then what do we get this “disobedience of Adam is imputed to the whole human race” idea? Is it the inherent nature of men to die spiritually because Adam sinned? Romans 5:12 refers

to a death that *“spread to all men because all sinned”* even though some sins were not *“like the transgression of Adam...”* there being no codified law from Adam to Moses. *That I have sinned* is not the basic question here. Rather, does God count me a sinner because of my own sin, or because someone else sinned? The same justice of God that condemns sin will, in principle, hold a man guiltless until *he* sins. If not, why not? Ezekiel concludes his arguments on the fairness of God by saying, *“Therefore I will judge you, O house of Israel, everyone of you according to his ways, declares the Lord God.”* In the New Testament we are assured of the righteous judgment of God *“who will render to every man according to his deeds”* (Romans 2:5-11; 2 Corinthians 5:10).

From childhood I have been taught that man’s righteousness, no matter how wonderful, is inadequate. He *does* sin, and must depend upon the Lamb of God, offered for sins, as Savior. No ordinary man has lived so as to merit “justification”—freedom from guilt. He is washed, sanctified, and justified *“in the name of the Lord Jesus and by the Spirit of our God.”* In 40 years of preaching I have never been conscious of teaching salvation in any way other than through trust in Jesus Christ. I’ll continue to do so.

But where do the Scriptures teach that *what* man does in submissive obedience to the Lord is *“filthy rags”*? Not Isaiah 64:5f, which begins *“You meet him who joyfully works righteousness.”* Not Philippians 3:9, which contrasts the self-sufficient concept of righteousness with the righteousness attainable through trust in the crucified Christ for forgiveness. God does not disparage whatever righteousness man can do. He commends this kind of life (1 John 3:7).

Brethren are now being taught concepts of “grace” which find their basis in false doctrines of inherited depravity—denying the free agency of man and the fairness of God.

Sermons: (AM) The Christian’s present, past, and future
(PM) “Magnify O Magnify!”

Reading: (AM) Psalm 11
(PM) Psalm 12

The Blog: Think On These Things (When happiness is spiritual failure)
Daily Living (Get out of God’s way!)
Snapshots of Jesus (“Father, glorify your name!”)
Q and A