

**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)

Our Gospel Meeting Begins Today!

Beginning today we have a wonderful opportunity to hear the Lord's Word proclaimed every evening this week. Brother Ron Griffin is with us and ready to proclaim God's message. Can you think of anything you could be doing this week more beneficial to the well-being of your soul than joining your brethren here each evening? So, have you made your plans to attend?

IN NEED OF PRAYERS

David Seabolt, Jeff Howerton, Rhonda Boyd, Louis Harrod, Paul Atkisson, Barbara Matheny, David Morrow, Debbie Parker, John Bennett, Robert Brundige, Donald Dawson, Gail Stein, Susie Burton, Jacob Profit, Valerie and Barry Boyd, Janett's mother and stepfather, Sandy Driver, Erlene Young (had another fall and broke her wrist), Doris Baker, Burnice Richardson, Ruth Poynter, Larry Sells, Christian Shadburne, Mattie Johnson (hip replacement), Evelyn Damron, Tony Tirey, Andrew Westphal, Jennifer Dunbar, Jean Gartland, Joe Cable, Betty Clevinger, Glenda Brock, John Blessing

University Heights Messenger

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Don't Be Eliab!

Adam Litmer

David's oldest brother, Eliab, was far from pleased upon hearing his youngest brother questioning trained soldiers about why no one was silencing the giant Philistine defying the armies of the living God (1 Samuel 17:26). Eliab pulled him aside and began scolding him. *Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle* (17:28).

I suppose there could be any number of reasons for Eliab's ire in this place. Perhaps he was truly concerned with the sheep David had left in the wilderness and feared for the family's livelihood. Perhaps he was embarrassed by his little brother's forwardness in walking into their midst and questioning why nothing was being done about Goliath. Saul, Jonathan, and Abner (17: 55; 18:1) were all present at the time. Perhaps Joab and his brothers were there as well. Who did David think he was to speak out in such mighty company? It could be that Eliab was ashamed because he recognized the truthfulness of David's words and knew that they *should* have been standing up to Goliath instead of shivering in fear. Whatever the reason, Eliab was angry with David.

In his anger he said something to David that highlights a constant and continuing problem for man: the haste to judge the content of someone's heart. Eliab declared that he could see directly into the heart of David and judge what was there. He knew David better than anyone in that army. He spent time talking to David, working with David, joking with David, arguing with David, and everything else an older brother does with his younger counterpart. With his intimate knowledge of David, Eliab believed himself qualified to gaze upon his heart and pass judgement. Well, he certainly passed judgment on David's heart yet in the process proved himself sorely unqualified to do so. He missed the truth by a very wide margin.

Eliab is not a good role model so no Christian should ever pattern their behavior toward another after him. Even so, I have actually heard Christians declare that a penitent Christian was only repenting because they sought to be the center of attention for a time. They only wanted the hugs, backslaps, and words of encouragement that loving saints always extend to the one making things right with God and brethren. I've heard Christians declare that they'll forgive the penitent Christian but they just know he or she is going to turn right around and do whatever they're repenting of again. When such sadly has occurred I've seen the knowing nod and been informed that they just "knew" the person's repentance wasn't real and that they'd soon "fall right back in it" or "do it all over again."

Beloved, we cannot see a person's heart no matter how well we may know them (spouse, parent, child, friend, etc.), thus we're told how a loving saint is to behave. Love is not resentful (1 Corinthians 13:5), meaning that it is not counting up a list of wrongs to whip out the moment the penitent Christian stumbles again. Love believes and hopes all things (13:7), meaning that if that struggling Christian repents of the same sin for the 100th time, I will believe with all my heart that *this* will be the time that he or she finally overcomes it and there is *nothing* I hope for more than that. Is that naïve? I suspect Paul would call it truly being a Christian.

So let's get out of the business of judging a brother or sister's heart. That's God's area of operation, not ours. In fact, a chapter earlier, Samuel found himself gazing upon an impressive young man and thought that the new king must surely be standing before him. God spoke to Samuel and said, *Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.* (1 Samuel 16:7). Only God has the power to gaze upon the heart. By the way, the rejected heart belonged to one of David's brothers. His name was Eliab. Do not follow the example of one rejected by the Lord.

Silence Trumps Permission

John Thompson

Seventeen year old George approached his father one evening. "All of my friends have their own car, Dad. I'm the only one who has to depend on his parents or other students to get around. I really want my own car. It doesn't have to be a new one or a fancy one, just something I can get around in. I have that money

saved up for college, plus I can work after school and weekends to pay for my insurance. Come on, Dad, give me a break and say yes."

Dad looked up from the newspaper he was reading and, locking his eyes with his son simply said, "George, you know your savings are to be used for college." Then Dad went right back to reading his paper, leaving George with his mouth hanging open, his next argument unspoken.

During the next couple of days, George kept thinking about having his own car. He already had one picked out and he just could not get it out of his mind. As he mulled over his latest attempt to get his father's permission he finally convinced himself that maybe, just maybe he already had it. So, he decided to run his line of thinking past his best friend.

"Harry, let's go past the used car lot again, OK?."

"Sure George. Why don't you buy that car instead of just looking at it all the time? You've got the money. Just do it."

"My Dad says that money is for my college education."

"So what, George. He didn't say you were absolutely not to use it for a car, did he? Just withdraw the money tomorrow, buy the car, and your folks will be quite happy not having to cart you around everywhere, and your friends will too."

How do you think George's father reacted when he learned what George had done? Do you believe that George had permission to buy the car with his college money simply because Dad had not said he could not? There were literally thousands of things George could have bought with the money. Was it necessary for Dad to say the money could not be used for each and every one of those things? Which do you think mattered more to George, keeping the money for college as his father wanted, or buying the car as he wanted?

Here's the lesson. By stating what the money was to be used for, every other possible use of the money was excluded. George had permission to use the money for college and he did not have permission to use it for anything else.

Why is such a common sense principle of logic so easy to see in everyday life, but apparently so difficult to apply when determining what God's word permits or authorizes? God's silence permits nothing. God's silence authorizes nothing. And when we go ahead without God's permission He no longer reigns over us.

