

**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)

changes are to be effected. And this brings us back to the remedy suggested in our context.

The key to faithfulness is giving heed to “*the things that were heard*”; the Word of God—and the “*more earnest*” the better. The more one’s attention is on God’s truth, the less apt he is to stray. Not only will this keep one with God, it will restore the stray (if anything will). You might say that heeding truth will keep us from turning astray and at the same time help us turn a stray. Only an appeal to truth can bring men to God or return men to Him. With it we can instruct, remind and admonish, but it is our *only* power to turn a stray. The need is to heed!

IN NEED OF PRAYERS

David Seabolt, Jeff Howerton, Rhonda Boyd, Louis Harrod, Paul Atkisson, Robert Brundige, Susie Burton, Valerie and Barry Boyd, Janett’s mother and stepfather, Sandy Driver, Erlene Young, Burnice Richardson, Ruth Poynter, Larry Sells, Christian Shadburne, Evelyn Damron, Tony Tyree, Andrew Westphal, Jennifer Dunbar, Jean Gartland, John Blessing, Alleen Terrell

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Peace Begins With You

John Thompson

Have you ever considered how much conflict there is in our world? I dare say throughout history there has hardly been even a single day marked by an absence of conflict and war. Conflict ranges from an individual’s internal struggles to world wars involving multiple nations. Families are torn apart and their members remain estranged. Bad feelings and retaliations often occur among neighbors, coworkers, and even church members. Divisions based upon a myriad of artificial categories exist with conflict lurking just below the surface ready to erupt into violence at the least provocation: poor against rich; males against females; young against old; ethnic groups against one another; citizens against the government; etc.

Yet, at the very same time that conflict, in one or more of its numerous forms, seems to rule the day, most of us long for peace. We go out of our way to avoid conflict; we preach against it; we pray for it; we much prefer it over the turmoil that accompanies conflict. Why, then, can we not look back through history and find periods of lasting peace rather than finding the history books filled with pages describing one conflict after another? James 4:1-2 answers that question in a most uncomplimentary way. *What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel.* Simply put, each person has not done all that can be done to desire peace enough to put petty differences behind them. And then there are those who, driven by their greed and lust, exploit others.

But what about you and what about me? Is each of us doing all that each of us can do to be at peace? The Bible presents a clear path to peace and that path begins with you, and it begins with me.

Let's consider 1 Thessalonians 4:10-12. Paul instructs the brethren in Thessalonica regarding brotherly love. Then he further says, *But we urge you, brothers, to do this more and more, and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one.* We find here two essential components of peace: quiet living and minding one's own business. A clamorous life is often unreserved and makes unnecessary demands upon others, whereas a quiet life enables you to "walk properly before others." *If possible, so far as it depends on you, live peaceably with all.* (Romans 12:18) The key here is to realize that living peaceably with all is much more possible than we normally believe. Furthermore, being at peace with others in our normal everyday interactions does depend on us. Ultimately, when the ball of conflict gets hit into our court, will we hit it back or not? We do not have to continue the conflict; we do not have to allow it to escalate.

Over and over again in the New Testament Christians are cautioned to avoid those people and those situations that are likely to destroy peace. *I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; **avoid** them.* (Romans 16:17); *O Timothy, guard the deposit entrusted to you. **Avoid** the irreverent babble and contradictions of what is falsely called "knowledge,"* (1 Timothy 6:20); *to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.* (Titus 3:2). We avoid when we do not get involved in the first place. And we avoid by removing ourselves from situations that are likely to deteriorate into conflict. Needless to say, situations in which **the faith** needs to be defended are not under consideration here.

Righteousness cannot prevail in an atmosphere that is not peaceful. Where conflict and discord, quarrelling and hatred exist, ungodliness will be the result. *But **avoid** irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene.* (2 Timothy 2:16-17) If we desire righteousness to be harvested, then we must maintain peace. *And a harvest of righteousness is sown in peace by those who make peace.* (James 3:18) Peace begins with you; and peace begins with me.

"Turning A Stray"

By Dan Shipley

The bank just presented me with my annual dividend—a new wall calendar. I like it. Mostly, I guess, because it features a western scene. Its central figure is a hard riding cowboy attempting to turn a galloping steer back to the herd. The painting is appropriately called, "Turning a stray." As I reflected on this scene and its title, it brought to mind another kind of stray—one whose plight ought to be the concern of every faithful Christian.

The spiritual stray represents one of the oldest and most perplexing problems among God's people. Scarcely a congregation has escaped his hurtful effects, not to mention what he does to himself. Many have agonized over solutions. What *can* we do? Well, regardless of what we decide, it may be helpful to ponder his plight for a moment. How does one get to be a stray to start with? Obviously, it is not a deliberate thing, as the world itself indicates. Another word describing the same process is the word "drift" as found in Hebrews 2:1. In this context (verses 1-3) we find a clue, not only to the cause of this condition, but to its cure as well: *"Therefore we ought to give more earnest heed to the things that were heard, lest haply we drift away from them...how shall we escape if we neglect so great a salvation...?"* It is not that one plans to stray and many are a long time in realizing they have. Herein we see the deceptiveness of this gradual and almost unconscious process. It always begins with a *slight* loss of spiritual appetite; a *little* less interest; and a *bit* less involvement—almost imperceptible at first, not only to the stray but to his undiscerning brethren as well.

In fact, what we normally consider to be the first sign of drifting may be nearer the last—and that is absenteeism from Bible classes and worship services. This may be due to a faulty concept of faithfulness; one that is more oriented to the church than to the Lord. While it is true that faithfulness involves our presence in assemblies, it does not follow that merely attending services makes one faithful. Being in the pew and in the faith are not the same. Lips that say "Lord, Lord", even from the pew, mean very little when the heart is far from Him (Matthew 15:8). And such a heart is where the problem begins. In spiritual deterioration the heart is always the first to go. So it is the straying heart and not so much its symptoms that must be dealt with if meaningful

