

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)

1. *Have Thine own way, Lord! Have Thine own
way!*

*Thou art the Potter, I am the clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still.*

2. *Have Thine own way, Lord! Have Thine own
way!*

*Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, living in me.*

IN NEED OF PRAYERS

John Thompson, 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

University Heights Messenger

Volume 8--Number 19

May 8, 2016

**The Statement Of Anguish
(Matthew 27:46)**

Adam Litmer

*Heeding a suggestion to make the main points along with their verse
references available from last Sunday evening's sermon, the following is the
content of that sermon's PowerPoint outline*

1. The word "forsaken" is a painful word that means, "to abandon, desert,
ie., to leave om straights or to leave helpless." (Thayer)
2. These words remind us of the absolute holiness and inflexible justice of
God. We must not miss the emphasis Scripture places upon this (Genesis
18:27; Job 42:2-6; Isaiah 6:5; Daniel 10"8; Habakkuk 1:13)
3. Consider what was actually involved in Jesus obeying the Father's will
upon the cross (Isaiah 53:4-6, 8, 10; 2 Corinthians 5:21)
4. A singular event. This "forsaking" was a condition that lasted only until
the penalty was paid. When the price was paid it was finished.
5. The basis of our salvation (Nahum 1:6; 1 Peter 3:18). Only Jesus could
drink from the cup of the Father's wrath (Matthew 26:39, 42)

Politicians: To Pray or to Mock?

Adam Litmer

I worry about us sometimes. By "us" I do not mean the citizens of the
United States of America but the citizens of the Lord's Kingdom. As I peruse
social media or interact with brethren face to face, considering the way we as
Christians sometimes speak about our political leaders genuinely concerns me.
In this short article I wish to leave us a few biblical thoughts to consider.

In Ephesians 4:29 Paul instructs, *Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.* He offers similar instruction in Colossians 4:6. *Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.* Perhaps someone can explain how commenting mockingly or insultingly upon someone's appearance, voice, perceived intelligence, or race satisfies the instructions contained in these passages. Paul did not add this caveat in either place: *but if the topic of discussion is a political leader ignore everything I just said for it does not apply to them.* On the contrary, notice what he does say about them in 1 Timothy 2:1-2. *First of all, I urge that supplications, prayers, intercessions, and thanksgiving be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.*

Mark this well, beloved: we sin every time we speak disparagingly, mockingly, and insultingly about any individual, including our political leaders. Such language builds up no one, fits no occasion in which a saint should be involved, gives grace to no ear that hears it, seasons no mind or soul, and is not a proper answer to any person. Remember that we are Christians before we are voting citizens of the United States of America. Do not hesitate to point out sin among our leaders but not in a gleeful "gotcha" sort of way for love does not rejoice at wrongdoing (1 Corinthians 13:6a). The next time we consider one of our leaders and begin to feel those insulting words of mockery stirring within our hearts let us pause, take a breath, and offer a prayer for them instead. While we're at it we might offer a quick prayer for ourselves as well. After all, beloved; we're Christians and that *means* something.

Having My Own Way

John Thompson

Two very closely connected principles that guide the actions of a majority of people today are situation ethics and the end justifies the means. "Situational ethics, or situation ethics, takes into account the particular context of an act when evaluating it ethically, rather than judging it according to absolute moral standards. In situation ethics, within each context, it is not a universal law that is to be followed, but the law of love." (Wikipedia) Thus one person might judge it

unethical for a child to go hungry and so the law of love might guide one parent to steal from the grocery store. Another person might judge it unethical for the parent to have to work to pay for food for the child. Consequently, the law of love dictates that the child deserves or is entitled to be fed by others.

While people have operated on the basis of situation ethics throughout history, the term itself became considerably more formalized in the 1960s when Joseph Fletcher, the first professor of Medical Ethics at the University of Virginia, founded the theory. One gets a very good idea how such an unbiblical theory arises when one reviews some additional facts about Mr. Fletcher. As "a pioneer in the field of [bioethics](#)., Fletcher was a leading academic proponent of the potential benefits of [abortion](#), [infanticide](#), [euthanasia](#), [eugenics](#), and [cloning](#). Ordained as an [Episcopal](#) priest, he later identified himself as an [atheist](#)." (Wikipedia)

Consequentialism holds that the "[consequences](#) of one's conduct are the ultimate basis for any judgment about the rightness or wrongness of that conduct. Thus, from a consequentialist standpoint, a morally right act (or omission from acting) is one that will produce a good outcome, or consequence. In an extreme form, the idea of consequentialism is commonly encapsulated in the English [saying](#), 'the [end](#) justifies the [means](#)', meaning that if a goal is morally important enough, any method of achieving it is acceptable."

I can think of no more workable philosophy for getting my own way than to be guided by situation ethics and the end justifies the means. With those two principles I can redefine anything and everything to my advantage. Those two principles remove God from being considered at all. They underlie all of man's inhumanity towards others. The greedy, the sexually promiscuous, those who are divisive, the violent, all liars, etc., etc., have embraced the principles lock, stock, and barrel. Not only are the two principles in defiance of authority, they are an absolute mockery of Divine Authority. They have to be the two most attractive and successful deceptions ever offered to people by Satan, the Evil One. But Divine Authority says, in Galatians 6:7-8, *Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.* It is so much better to let God have His way.

