

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

David Collins
John Thompson
Troy Antle

Evangelist

Adam Litmer

Deacons

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)

heart and not so much its symptoms that must be dealt with if meaningful 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!

WELCOME OUR NEW BROTHER

Drew Thompson made the decision to put on Christ last Sunday evening in baptism. We rejoice with our new young brother and welcome him to the family of God.

A SPECIAL PRAYER

Let us all make a special point of remembering Nancy Baker’s family after her passing. Several of this congregation knew her for many years and some were family relations. May the God of peace comfort you during this time.

IN NEED OF PRAYERS

Julie and Elijah Patton, Declan Weatherholt, David Seabolt, Jeff Howerton, Rhonda Boyd, Nicholas Thompson, Louis Harrod, Paul Atkisson, Vicky Litmer, Sheila Lawson, Keia Burton, Robert Brundige, Susie Burton, Valerie and Barry Boyd, Janett’s mother and stepfather, Sandy Driver, Erlene Young, Burnice Richardson, Larry Sells, Evelyn Damron, Tony Tyree, Jennifer Dunbar, Jean Gartland, John Blessing, William Roberts, Kip Pearce, Paul Lyda, Pete Soro

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Judging and the Golden Rule (2)

Adam Litmer

How are we to determine that someone is a false teacher? We’re told the Bereans examined the Scriptures daily to see that the things Paul taught were true (Acts 17:11). Only in that way may we judge accurately what someone teaches. If the word of Scripture is going to be the standard by which we are finally judged (John 12:48), it would be a very good idea to learn it now.

When it comes to how we treat people there are essentially three rules of life that we can live by. We see all three in the parable of the Good Samaritan from Luke 10:30-37, which I encourage you to read before going further.

The robbers were living by what some have called the iron rule. This rule says “What’s yours in mine if I can take it from you.” Obviously, this is the source of most crime. It’s also, unfortunately, the basis for some business practices of the day. Some folks feel misrepresentation is acceptable provided one doesn’t tell a “bold faced” lie. To “get the best of someone” is not just accepted these days; it is often encouraged and rewarded.

The priest and the Levite were motivated by what some have called the silver rule. This one says, “What’s mine is mine and you have no right to it.” The theme of this rule is rooted in Cain’s question to God, “*Am I my brother’s keeper?*” They would not steal from the wounded man, but neither would they spend time, money, or energy to help him. Paul offers something to consider in Romans 14:7-8. *For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s.* To go through life without harming people is good, but there is yet a better way to live.

The actions of the Samaritan show us the golden rule. The essence of this rule is found in Matthew 7:12. *So whatever you wish that others would do to you, do also for them.* The thought behind this rule says, “What’s mine is yours if you have need of it.” Jesus Himself lived by this rule. Because we were

sinner, He came to earth and died to deliver us from the guilt and practice of sin (Romans 5:6-10).

If we live our lives according to the golden rule, we cannot remain neutral as the priest and Levite did. We *must* act. We must be good for something or we are good for nothing. We *must* act on our world. Titus 2:11-12 says, *For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age.* To live as this passage instructs is to live by the golden rule; it is to tend to the needs of those around us as we have opportunity to do so.

One of the great blessings of fellowship within the church is the help of other Christians (1 Corinthians 12:25-27). We must be concerned enough with one another to be there to take care of one another. The Hebrew writer says it like this: *Let us consider one another to provoke unto love and good works.* (Hebrews 10:24)

Imagine if all society lived by the golden rule. There would be no crime, no war, no marital discord, no child abuse, and no neglected people. We could close the jails and prisons, and there would no longer be any need for a police force or military might. Of course, as long as Satan is the *god of this world* then, as John said in 1 John 5:19, *the whole world lies in the power of the evil one.* The devil is never going to allow those who belong to him to live by the golden rule. So, what can Christians do?

1 Peter 2:21-24 says, *For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judged justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.* Jesus set the pattern by which His disciples are to live. As we follow His pattern we introduce a lost and unbelieving world to the only One who can save it.

We *can* make a difference! *You* can make a difference for even just one person--in your home, your community, your workplace, your world. In John 13:15, Jesus said, *for I have given you an example, that you should do as I have done to you.* When Christians really live by the golden rule, it will impact the world around them. You and I can change this world a little bit at a time. *Be*

watchful, stand firm in the faith, act like men, be strong. Let all that you do be done in love. (1 Corinthians 16:13-14).

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? Regardless of what we decide, it may be helpful to ponder his plight. How does one get to be a stray to start with? 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, many are a long time in realizing they have. And 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. It is the straying

