

University Heights Messenger

Volume 4--Number 33

July 29, 2012

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

Recent Additions:

Louis Harrod's pneumonia is nearly gone. His aneurism is too small to operate on at this time. **Taylor Osterling** is doing well. His body seems to be accepting his mother's kidney properly. **Julie Patton** continues to recover and rest. **Alexander Banks** *did not* have surgery on his hand. He will see another doctor to determine if surgery will be a necessity. **Sandra Russell** had an outpatient procedure on Friday. The bulletin was printed before the conclusion of her procedure so expect an update this morning.

List:

Our members: Jeff Howerton, Glenn Kimberlin, Paul Atkisson,

Others: Lenny Shepperson, Taylor Osterling, Debbie Parker, Gaye Brisson, Paul Ayres, Charlene Antle, Lala Whitson, Rita Pagan, Vina Krassow, Courtney and Aubrey Reeves, John Bennett, Robert and Sarah Brundige, Donald Dawson, Jean Gartland, Gail Stein, Michael Poynter, Taylor Osterling, CJ Nash, Sandy Childress, Edith Tirey, Nilma Covington, Mary Wilson, Charlie Little, Doris Baker, Edith Tirey

WEEKLY READING

Sun: Ec 2:12-17, Dt 34, Na 3:5-19, Mt 11
Mon: Ec 2:18-23, Jo 1, Zep 1-2:3, Mt 12
Tue: Ec 2:24-26, Jo 2, Zep 2:4-15, Mt 13
Wed: Ec 3:1-8, Jo 3, Zep 3:1-8, Mt 14
Thu: Ec 3:9-22, Jo 4, Sep 3:9-20, Mt 15
Fri: Ec 4, Jo 5, Jer 1:1-10, Mat 16
Sat: Ec 5:1-7, Jo 6, Jer 1:11-19, Mt 17

LEADERSHIP

<u>ELDERS</u>	<u>DEACONS</u>
Garry Banks	Troy Antle
David Collins	Richard Brundige
John Thompson	Neal Erickson
	Adam Litmer
<u>EVANGELIST</u>	Bill Morelan
Adam Litmer	Jim Parsons
	Pat Seabolt
	Matt Thompson

SERVICES

Sunday
Bible Study: 9:45 AM
Worship: 10:45 AM; 6:00 PM
Wednesday
Bible Study: 7:30 PM
1st Fri. of Month
Singing: 7:30 PM
3rd Fri. of Month
Bible Study: 7:00 PM
(Ask for location)

Reminder

Check out the sample songbooks in the book and offer your feedback to the elders.

There's A Lesson Here

Most of what takes place in our everyday activities can be described in terms of giving and receiving. For example, parents give love and care to their children. They sacrifice their time, energy, and money to provide good things for their children. They often forego their own wants and desires in favor of the needs of their loved ones. Innumerable other examples could be stated to illustrate the fact that giving and receiving form one of the most fundamental interactions of any society.

While it is true that giving and receiving is a fundamental interaction, it is equally true that not all giving and receiving involves the same motives and attitudes. One can give cheerfully, or one can give reluctantly. Likewise, one can receive cheerfully or reluctantly. One can give with an ulterior motive in mind, or one can give out of a genuine desire to be helpful. One can receive as a result of making the giver feel obligated to give, or one can receive fully understanding the spirit with which the gift is given.

Not surprisingly, the Bible has much to say, both directly and indirectly, about giving and receiving. Let's focus on giving. One of the most well-known Biblical truths about giving is found in 2 Corinthians 9:7. "*Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a **cheerful giver**.*" Have you ever wondered why God loves a cheerful giver? Why does the verse not just say that God loves one who gives? What is there about being a cheerful giver that makes the act of giving pleasing to God? No doubt there are many, many ways to answer those questions, but let's focus on two answers.

God loves a cheerful giver because He is a cheerful giver. John 3:16 says, "*For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*" It would have been impossible for God to love the world to the extent that he did and then reluctantly, grudgingly, stingily give his son. Without a doubt he gave cheerfully, willfully, purposely, without prompting.

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God loves a cheerful giver because his son is a cheerful giver and he wants his people, his family, to be just like his son. *“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”* (Philippians 4:5-8)

For many people, it is difficult to be the one who is receiving, but it is especially difficult to receive a gift from one who gives reluctantly. Who wants to accept a gift from someone with a scow on her face? Or who feels better after having been visited by one who was glancing at his watch the whole time? On the other hand, consider how one’s barriers to receiving can be breached by the cheerfulness with which a gift is given. True cheerfulness cannot be faked. It goes hand-in-hand with genuineness.

Brethren, as we strive together to be the kind of loving family that pleases our Father in heaven, let us make every effort to give cheerfully in our dealings with one another, and God will love us for it.

The Elders

The Humbling Of A Wicked Nation—7

As we conclude our consideration of Obadiah’s prophecy concerning Edom, we come now to the final five verses. They read as follows: *“But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor to the house of Esau, for the Lord has spoken. Those of the Negeb shall possess Mount Esau, and those of the Shephelah shall possess the land of the Philistines; they shall possess the land of Ephraim and the land of Samaria, and Benjamin shall possess Gilead. The exiles of this host of the people of Israel shall possess the land of the Canaanites as far as Zerephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the Negeb. Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the Lord’s.”* (Obadiah 17-21)

These verses have proven difficult to interpret. This is evidenced by the sheer amount of differing views concerning whether what is discussed is to be understood spiritually, physically, or a combination of both. Proceeding with John’s statement that *“the testimony of Jesus is the spirit of prophecy”* (Revelation 19:10b) at the forefront of my thinking, I believe that verses 17-21 are primarily messianic in nature and it is with that understanding that I continue.

While Obadiah consistently predicted that Mount Esau would be utterly abased, escape would be found in Mount Zion. This escape was not be for Jacob’s physical

descendants only, but for all the redeemed of all the nations through Jesus Christ (Luke 1:31-33).

Judas Maccabeus greatly wounded Edom when he led an attack that killed more than twenty thousand of them. Later, John Hyrcanus subjugated them and forced them to accept Judaism (134-104 BC), though they never did so more than nominally. However, Judah’s conquest against Edom was not the complete fulfillment of Obadiah’s prophecy. It is imperative that we consider the messianic conquest through our Lord (Numbers 24:15-24; Amos 9:11-12). Take a moment to read Acts 15:15-18 to see James specifically declare that the prophecy of Amos finds its fulfillment in Jesus Christ.

My understanding is that the inclusion of the Gentiles into the kingdom of our dear Lord equals the ultimate fulfillment of both the prophecies of Amos and Obadiah. This messianic fulfillment means that if anyone from Esau escaped they would only be able to do so at mount Zion under the rule and reign of the Messiah.

Obadiah went on to say that the deliverance promised to the exiles was to come through “saviors” (Verse 12). Following the messianic understanding of these verses, such saviors would have come in the form of apostles, evangelists, and teachers who went about spreading the good news of the kingdom and offering salvation to “whosoever will.”

The message of Obadiah ends as the Bible itself ends in the book of Revelation: God’s people are triumphant against all opposition through His strength and faithfulness. Finally, all enemies of righteousness will be destroyed and only the godly will remain.

How wonderfully blessed we are to serve a God whose power and wisdom remain unmatched and unmatched! How grateful we should be that this awesome God is on our side and will fight for us and with us provided we stay on His side. There is simply no outside force in existence that has the power to snatch us from the hands of God (John 10:29). Let this knowledge move us to greater and continued faithfulness.

Edom was a terribly ungodly people. They were arrogant, prideful, hateful, and contemptible of both people and God. They were given years to repent and change their ways but never did. The time they were graciously granted by God served only to move them from bad to worse (2 Timothy 3:13). Finally that nation was destroyed because of their terrible sins. Individuals make up a nation. Let us do our part to ensure that as long as we still live there will be faithful saints in this country.

AL

Sermons: (AM) Love Does Not Envy (PM) Satan Uses God’s Word, Too
Reading: (AM) Luke 1:39-56 (PM) Luke 1:57-80