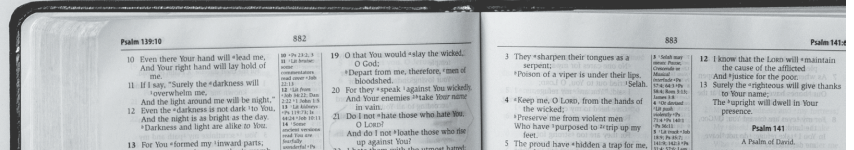


Words of Truth

More, More About Jesus



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More, More About Jesus' Resurrection

Tony Brown, Marietta, MS

In the margin of my Bible, beside Matthew 28:6, is written, "Eight words that changed the world." As you read the text of Matthew 28:6, you will quickly recognize these words: "He is not here, for He is risen." With these words, the angel of the Lord announced to all the good news of the resurrection of Jesus Christ! The facts concerning these words separate Christianity from every other religion worldwide. We serve a risen Savior! With the thoughts, "More about Jesus' Resurrection," what are some facts we can learn to help us in our spiritual life?

First, the resurrection of Jesus is the foundation of our faith. Paul reminds us in 1 Corinthians 15:14 that without the resurrection of Jesus, our faith is in vain! The resurrection of Jesus gives substance to our faith. We do not blindly follow Jesus with no assurance because the resurrection provides us with a foundation. Because of the empty tomb, when the storms of life come upon us, we, like the wise builder in Matthew 7:24, can hold on because our faith is on a solid foundation – the resurrection of Jesus Christ. As we follow the sermons of the New Testament, it is clear the resurrection is the foundation of first-century church's message.

Second, the resurrection of Jesus guarantees the forgiveness of our sins. Paul reminds us that if there is no resurrection, "...ye are yet in your sins" (1 Cor. 15:17, KJV). The resurrection assures the power of baptism. Note to 1 Peter 3:21, "The like figure whereunto baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) **by the resurrection of Jesus Christ**." Also, we see in Romans 6:3-6 that our baptism is likened to Jesus' death, burial and resurrection. Paul reminds us that we are risen from the grave of baptism "that we should walk in newness of life" (Rom. 6:4). The resurrection gives assurance our sins can be forgiven!

Third, the resurrection of Jesus provides the future of our souls. One of my favorite passages of Scripture is 1 Peter 1:3, "Blessed be the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us to a lively (living- ESV) hope ." The future of the Christian is real, rewarding, and reserved because of the resurrection of Jesus! If the resurrection were not an indisputable fact, our life would be one of misery- - living without hope. Indeed, the Hebrews writer described hope best as "an anchor for the soul" (Heb. 6:19). As an anchor steadies the ship in troubled waters, the anchor of our hope will hold because of the resurrection of Jesus.

As we conclude, may these thoughts – more about Jesus' resurrection—help us appreciate: the foundation of our faith, the forgiveness of our sins, and the future of our souls. Indeed, the event concerning those eight words – "He is not here, for He is risen" changed the world. We serve a risen Savior.

Mary, Did You Know?

Candace Young, Tuscaloosa, AL

On my twenty-ninth birthday, God handed me the greatest gift I could ever imagine. He measured twenty-one inches long, weighed ten pounds, and instantly changed my world. For nine months (and three extra days, but who's counting?), we had prepared for this little one to make his impact on our lives. I quickly learned that nothing could fully prepare me for motherhood.

The most famous mother in history, Mary, shared the motherly desire to protect, just like all of those before her and all who would come after her. I have heard lessons about Mary my entire life, and I'm not sure there's anything I could say that you haven't considered. But I do know something about Mary now that I didn't before Nathan was born. **She knew her baby boy in a way no one else on Earth ever could.** She could identify his cries in a room crowded with other children; she knew every freckle and dimple on his skin; she knew his favorite foods and how to make him laugh. She knew all of these things—and more—and that's what made her the caring and loving mother that all mothers can seek to emulate. But that's where my ability to identify with Mary stops because she understood the bigger picture.

My favorite story about Mary and Jesus comes from John 2 when we read of them attending a wedding in Cana of Galilee. Mary tells Jesus in 2:3 that they have run out of wine, to which Jesus replies, "What does this have to do with me?" Before this incident, the Gospels do not record Jesus performing any miracles. Still, Mary came to Jesus because she knew he had the power to remedy the uncomfortable social situation that would have shamed the hosts and embarrassed the husband and bride. **Mary knew and believed in who her Son was.** She believed in his ability to do anything, to the point that she told the servants, "Do whatever he says" (John 2:5). Mary had no idea what Jesus would do, but she knew that he could do something. I also love this story because we see the very human

mother and Son relationship that Mary and Jesus had. Even as an adult, Jesus did what his mother asked him to do. He was the Savior the world needed and desired, but he still obeyed his mother. He respected her and loved her as only a son could.

Mary also knew that her Son, her firstborn, the young boy she wrapped in swaddling cloth and placed in a manger, would die for her sins and the sins of the world. Mary had been taught the Scriptures and prophecies about the Messiah. She knew how the story was supposed to end, and she raised Jesus anyway. Mary raised him to be the Son of God, knowing she could do nothing to alter his earthly fate. Since becoming a mother to my own son, I've thought about Mary so many times and tried to imagine what it must have felt like to know that one day your Son would die for you, even though I also know she would have done anything to take his place. But she couldn't take his place. And as she stood at the cross looking up at the man she raised, I know seeing him dying on the cross broke her heart. My fourteen-month-old son has had a series of illnesses over the last few months, and with every one, I have wished I could take his place. I wanted to do everything in my power to take away his pain, but I couldn't. An ear infection, though, is nothing compared to watching your innocent Son sacrifice himself for humanity.

Mary was an imperfect mother who raised a perfect Son. She was a mom who knew her child intimately. She was a mother who taught her boy to know the Scriptures by her own example of faithfulness (cf. Luke 2:41-42). She was a mother for all mothers to emulate.

Behold the Child (Luke 2)

Joey Sparks, Parrish, AL

London's Royal Geographic Society featured the photography of British artist Oliver Curtis in the fall of 2016 in an exhibit he called *Volte-face*. Curtis photographed the world's most famous landmarks while standing backward. With his back to the landmark, he shot what was ahead of him. His picture from the Giza Pyramid overlooks a lush golf course; at the Roman Colosseum, it is a market tent selling statues; at the Mona Lisa, it is the back of a woman staring at another painting. It seems unjustifiable to be near a masterpiece and look at anything else.

Is it possible we do this with our own Master, Jesus? Despite him being the main character of Scripture (Luke 24:27, 44), we can be distracted by peripheral matters instead of "looking upon the Son" (John 6:40).

The birth and childhood of Jesus might be the seasons of his life we are most prone to ignore. Perhaps we are culturally influenced to superficially recognize it only once a year. Maybe we ignore the beauty of that silent night to rebuke that convenient cultural mindset. Perhaps our familiarity with the narrative causes us to forget the utter vulnerability of our Mighty Savior and his family.

When we look at the scenes of Luke 2, how do the accompanying characters help us learn more about Jesus?

An Angel of the Lord

In Luke 2:10-11, an angel explains to the shepherds the significance of Jesus' birth. It is good news of great joy for all people, and he is the Messiah (born in Bethlehem, the City of David, Micah 5:2), Savior, Christ, and Lord. Heaven declares this is the most consequential birth in history.

The Heavenly Host

In Luke 2:13-14, the angel is joined by "a multitude of the heavenly host" who praise God. The parallelism of "Glory" and "peace," "to God" and "to men," and "in the highest" and "on earth" invite all to see that God has come down in the likeness of man to bless the earth.

Shepherds

In Luke 2:15-20, the shepherds say, "Let us go see this thing that has happened." The heavenly messengers speak of Jesus in such a way that the shepherds cannot help but investigate. The shepherds visit the newborn Jesus and declare what they have heard to his family. After seeing

Jesus, the shepherds respond the same as the angels, in praise and worship. Upon departing, they glorified God for all they had witnessed, just as they had been told.

Joseph and Mary

When the shepherds relay their experience, all who heard it marveled. The glorification by the angels to the shepherds has now spread to Jesus' family. Joseph and Mary pay careful attention to learn about their son. Of the six times people "marvel/treasure/are amazed" in Luke 2, four are by his parents (2:19, 33, 48, 51). Joseph and Mary seek Jesus when they momentarily lose him (Luke 2:41-51). We, too, should look for him, and we must listen for where to find him--doing the things of the Father (Luke 2:49).

Simeon and Anna

Two faithful Jews meet a young Jesus in Luke 2:22-38. Simeon told his parents about his revelation from God when he saw Jesus. He picked him up and prophesied about Jesus' mission to all nations (vv. 29-35). The widow Anna praised God for revealing his faithfulness through the generations in Jesus (v. 38). God blessed the Jews' deep longing for the Messiah, and Simeon and Anna could not help but rejoice. These two otherwise unknown people of God serve as powerful witnesses to the Messiah.

The Temple Teachers

When Mary and Joseph find Jesus in the temple at age 12, he is studying with Jewish teachers. Luke says that "all who heard him were amazed at his understanding and his answers" (Luke 2:47). When we set out to find, see, and know more about Jesus, we must ultimately listen to Jesus. The Father himself tells us to "Listen to him!" (Luke 9:35). The prologue of Hebrews makes clear that "in these last days [God] has spoken to us by his Son" (Hebrews 1:1).

In the birth and childhood of Jesus, we behold the culmination of God's saving plan and the arrival of God's glory on earth. He comes with the clear directive to seek him with the purpose of listening to him. Praise be that "when the fullness of time had come, God sent forth his Son, born of woman" (Galatians 4:4).

More, More About Jesus: The Miracles of Jesus

Dr. Bill Bagents, Florence, AL

We value the time-honored reminder to read familiar parts of Scripture with extra care. The Bible urges ongoing diligence in making our calling and election sure (2 Pet 1:10). It documents the accompanying danger of slippage in memory and passion of application (2 Pet. 1:12-15, Heb. 2:1, Rev. 2:4). Sadly, there are false messages that compete with God's truth (Gal. 1:6-9). Happily, the better we understand any aspect of Scripture, the higher our capacity to understand the whole of God's inspired revelation.

There's so much to love about the miracles of Jesus; we marvel at their breadth. He restored withered limbs, ended years of pain, and gave sight to the blind (Mark 3:1-5, 5:25-34, 8:22-26, 10:46-52). He walked on water and stopped storms with just His words (Mark 6:48-52; Matt. 8:24-27, 14:22-33). He knew men's unspoken thoughts (Mark 2:6-8). He raised the dead (Mark 5:35-43). He cast out demons. Jesus needed no screeners to determine whether a healing was within His power: "At evening when the sun had set, they brought to Him all who were sick and those who were demon-possessed...Then He healed many who were sick with various diseases..." (Mark 1:32-34). "And as many as touched Him were made well" (Mark 6:56). But we're wise to remember that Jesus could heal remotely, not even needing to meet the person He was a blessing (Matt. 8:5-13). Mark 7:37 extols, "And they were astonished beyond measure, saying, 'He has done all things well. He makes both the deaf to hear and the mute to speak.'"

We marvel at the motives for His miracles. They always honored the Father: "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him" (John 8:29). The Bible tells us that prayer preceded Jesus' miracles (John 6:11, 11:38-44). Still, it fits the life and character of Jesus to think that even when prayer is not explicitly mentioned, Jesus still prayed before deploying Divine power (Mark 9:14-29, John 9:30-33). His miracles caused people to realize that He was indeed the Son of God (Matt. 14:33).

Jesus' first recorded miracle showed respect for His mother (John 2). Matthew 8:16-17 and 11:2-5 remind us that He performed miracles to fulfill prophecy.

Scripture reminds us that compassion for the hurting undergirded Jesus' miracles of healing and helping (Mark 1:42, 6:34-44, 8:1-10). Many miracles clearly demonstrated His power over the devil and demons (Mark 5:1-20, 7:24-30). Even those who struggled to believe knew His miracles proved His connection with the Father (John 3:1-2). His miracles never took priority over His preaching of the gospel (Mark 1:35-39, 2:1). Even as He affected physical healing, His desire to save souls remained primary (Mark 2:1-12, Matt. 9:1-8).

We marvel at the diversity of Jesus' miracles. Though sent primarily to the house of Israel, He healed the servant of a centurion (Matt. 8:5-13) and cast a demon from the daughter of a Syro-Phoenician lady (Mark 7:24-30). Though He often linked faith to His miracles (Matt. 8:10-13, 9:27-31, 15:28), He restored the ear of Malchus—who was aiding His illegal arrest (John 18:10-11, Luke 22:50-51). He raised the dead—those who were no longer alive to assert or act in faith.

We marvel at the restraint of Jesus' miracles. We find Mark 6:1-6 fiercely sad and thought-provoking. Because Jesus was in "His own country" and the people knew Him from His youth, they counted Him unworthy of honor and attention. "Now He could do no mighty work there, except He laid His hands on a few sick people and healed them" (Mark 6:5). It wasn't that Jesus' power was limited. It wasn't that He didn't want to bless. Instead, the people's lack of receptivity made it impossible for His miracles to accomplish their highest purpose. In that faithless environment, even miracles could not bear witness and confirm His words (Heb. 2:1-4).

In godly restraint, Jesus refused to perform a single selfish miracle. After forty days of fasting, He would not command that stones become bread. And Christ used His refusal to affirm the essentiality of living by God's word (Matt. 4:1-4). Even under taunting, He refused to free Himself from the cross (Matt. 26:39-44). He could not be manipulated into abusing His power by performing at the demand of His critics (Matt. 12:38-42, 16:1-4). Every miracle powerfully served and supported His saving mission.

More, More About the Death of Christ

Steve Miller, Fayetteville, TN

In the Bible's account of Jesus' trial before Pilate (Matthew 27:11-26; Mark 15:7-15; Luke 23:6-25; John 18:28-19:16), the governor wanted direction on what to do with Jesus from the popular vote. The crowd asked for the murderer and insurrectionist Barabbas to be released and for Jesus to be crucified. "So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified" (Mark 15:15, ESV). Jesus became Barabbas' substitute. Why did God send His Son, Jesus, to die on the cross? Two fundamental facts illustrate why Jesus died on the cross.

The first is theological. Atonement had to be made for our sins: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21). It was essential for our salvation. Jesus suffered and died to absorb the wrath of God. Before being crucified, Jesus was scourged. "And they will mock him and spit on him, and flog him and kill him. And after three days he will rise" (Mark 10:34). "But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed" (Isaiah 53:5). The Bible makes it clear that "the soul that sins shall die" (Ezekiel 18:20), and we have all sinned and broken God's commandments. There was a price to be paid for our sins. The mercy and grace of God, along with the willing sacrifice of Jesus, and man's sinfulness, intersect at the cross and provide the opportunity for humanity to be saved.

The second is personal. God loves us immensely (Romans 5:8). Jesus suffered and died to demonstrate God's love for us (John 3:16). Paul writes that Christ loved the church and gave Himself up for her (Ephesians 5:25). He applies the death of Christ personally: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

The Bible pictures the uniqueness of Christ's death. Christ surrendered His spirit when he breathed His last (Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30). Those at the cross marveled when they witnessed his death. The centurion proclaimed, "Truly this was the Son of God!" (Matthew 27:54; Luke 23:47-49). There were

miracles during His crucifixion and death: darkness over the earth (Matthew 27:45), the splitting of the curtain in the temple (Matthew 27:51), and an earthquake (Matthew 27:54). The piercing of Christ's side (John 19:34,37), fulfilled prophecy and proved Jesus died.

Jesus suffered and died to provide our forgiveness. Jesus died for the whole world, but not all people will be saved from their sins (Matthew 7:13-14). Why? Because Christ's substitutionary sacrifice **MUST** be accepted through faith (Acts 16:31), repentance (Acts 17:30), confession (Romans 10:9-10), and baptism for the forgiveness of our sin (Acts 2:38).

The death of Christ on the cross reveals man's inability to save himself (Ephesians 2:8-10). It also highlights God's desire for unity (Ephesians 2:12-16). The cross exposes the essentiality of the church by being purchased with the blood of Christ (Acts 20:28). Not only did Jesus take on the physical punishment, but He also canceled out the legal judgment against us, thus fulfilling the law (Colossians 2:14-17).

Jesus became Barabbas' substitute. Barabbas was replaced by someone else, who would be condemned and die in His place. What happened to Barabbas physically, happens to us spiritually when we obey the gospel. He was released from the bondage of prison and liberated of condemnation. He was excused of wrath-filled punishment and torment. In this "exchange of lives," we see a picture of what Jesus did; we are also guilty and deserve punishment for sin (Romans 3:23; 6:23). The substitution of Jesus in place of Barabbas illustrates the vicarious atonement of the Savior in place of sinners. The words of Jesus from the cross give us hope and redemption: "It is finished" (John 19:30).

More, More About the Return of Christ

Kaleb Hall, Fayette, AL

“More, more about Jesus” should be the resounding hymn of saints worldwide. It should be our earnest endeavor to learn more and more about our Lord. The fourth verse of E.E. Hewitt’s hymn beckons to know, “...More of His coming, Prince of Peace.” There are more than 300 hundred verses that mention the second coming. We cannot observe them all here, but we can observe that the second coming is inevitable. It is investigated, and what we must do with such knowledge.

THE SECOND COMING - INEVITABLE

There were those in Peter’s Day asking the question, “Where is the promise of His coming...” (2 Pet. 3:4). Since he had not yet returned, then he must not be coming again was their faulty logic. Three points guide us to know that His return is inevitable. First, it was promised by Christ. Jesus stated that he would “come in His glory” (Matt. 25:31). Jesus promised “I will come again” to His sorrowful disciples (John 14:1-6). Second, it was proclaimed by angels. After seeing the Lord ascend into the heavens, the disciples kept their gaze upward until the angels spoke, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:11). Third, it was preached by the apostles. Paul declared, “The Lord shall descend from heaven...” (1 Thess. 4:16) and to Titus, “looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ” (Titus 2:13). The apostle Peter encouraged persecuted saints with the praise, honor, and glory to be received “at the appearing of Jesus Christ,” (1 Pet. 1:7). The beloved disciple, John the apostle, penned, “we know when he appears we shall be like him for we shall see him as he is,” (1 Jn. 3:2). John includes, among his last words, “Even so, come, Lord Jesus,” (Rev. 22:20).

THE SECOND COMING – INVESTIGATED

When: We do not know when Jesus will return. Throughout the years, many have professed with certainty that they had pinpointed the exact date of

Jesus’ return. Time has found all of them to be false. Several years ago, my family was traveling, and we saw billboards declaring, “Save the Date! Return of Christ May 21, 2011.” Yet, here we are, and Christ has not returned eleven years later. There is no billboard for the second coming, no signs to be seen alerting that the time is near, and no secret biblical code to be deciphered. When He returns has been concealed as Jesus himself declared, “But concerning that day and hour NO ONE knows...but the Father only” (Matt. 24:36, ESV; Mark 13:32). Peter’s testimony reveals that His return will be “as a thief in the night” (2 Pet. 3:10-14). Moses said the secret things belong to God (Deut. 29:29) and when Jesus shall return is undoubtedly one of those secret things.

Why: Jesus is coming again to fulfill his aforementioned promises (2 Pet. 3:9). He is coming again to be the judge of all (2 Tim. 4:1; Acts 17:31). He is coming again to punish the wicked and reward the faithful (John 5:28-29, Matt. 25:31-46). He is coming to take His bride (the church) and deliver her to His Father (1 Cor. 15:24-28).

How: He will come “in like manner” as he went (Acts 1:11). When Christ comes, He will come not as a lowly babe in a manger but in all His glory with the host of heaven (Matt. 25:31, 2 Thess. 1:7-8). When He comes, it will not be a secret gathering, but a universal event as “every eye shall see him” (Rev. 1:7).

THE SECOND COMING – IMPLEMENTED

Knowing more about the second coming will only take us so far. We must be doers of the word (Jas. 1:22) and implement this knowledge. Knowing more about the second coming, we must prepare and be watchful. This principle is the great lesson of the parable of the ten young women: “Watch therefore, for ye know neither the day nor the hour wherein the Son of man comes” (Matt. 25:1-13). Our responsibility is to get ready by obeying the blessed commands (Hear – Rom. 10:17; Repent – Acts 17:30; Confess – Rom. 10:9-10; Be Baptized – Acts 2:38) and stay ready as we long for that glorious appearing of our Lord Jesus Christ.

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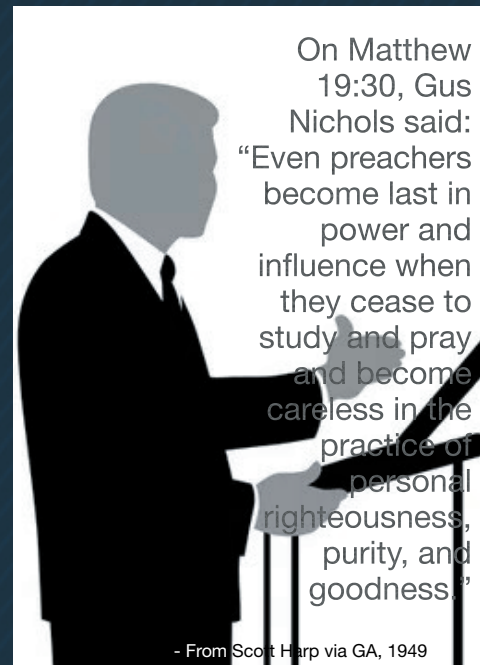
**PREACHING
MATTERS.**

The Jenkins Institute, (Jeff and Dale) is honored beyond words to have been asked to be a part of Words of Truth. Thank you, Justin. See, our relationship with Words of Truth goes back to our childhood. It came to our house and dad would read each issue. We both remember picking it up from his stack of church bulletins and reading it for ourselves. We believe in the power of the Word (John 1:14) the written word (2 Timothy 4:13) and of the Written Word (2 Timothy 3:16-17; 2 Peter 1:3).

Most of the readers of Words are preachers. Twenty plus years ago we began to think that all of our publications could be more useful if there was a simple practical section in them, written just for those who preach. That is what we envision this page to be: Practical, useable, encouraging tools for the minister.

This will be about Preaching Matters, because Preaching Matters. We invite your comments and ideas as we strive to make this as useful as possible. Please send any of those to TJI@TheJenkinsInstitute.com.

- Jeff & Dale Jenkins



On Matthew 19:30, Gus Nichols said: "Even preachers become last in power and influence when they cease to study and pray and become careless in the practice of personal righteousness, purity, and goodness."

- From Scott Harp via GA, 1949

A Word of Encouragement

Preaching is a Gift

When our brother, Paul wrote to his beloved Ephesians Church family about the mystery of God's Will (Eph. 1:8; 3:2-5), he mentioned two crucial thoughts about preaching. Every Gospel preacher would be more effective if we would treasure each of these thoughts in our hearts.

First, Paul reminds us that the opportunity to preach is a gift of the grace of God. "...I was made a minister, according to the gift of God's grace which was given to me according to the working of His power." (Eph. 3:7) We are not minister's because we have accomplished something great, or because of our natural ability, or our wisdom. We are allowed to preach because of the grace of God.

Second, We are the recipients of this gift of God's grace to preach, but it is not for us. Our beloved brother says, "it was given to me, for you." (Eph. 3:2) Our preaching and work will be blessed and it will be a blessing when we remember that it isn't about us. Later Paul would add, "To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ."(Eph. 3:8) Our work, our study, and our preaching, is for the benefit of others, who we can assist in the building of a stronger faith. Wouldn't it be wonderful if every preacher of the Word viewed his work as a gift of the grace of God for the benefit and growth of others?



90% of Preachers in churches of Christ feel beloved, cared for, listened to, and/or respected.
TJI Poll March 2021, 333 respondents

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The Words of Truth

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ASK A BIBLE QUESTION

QUESTION: What should I do when a sinner repents and asks for forgiveness?

ANSWER: Paul addressed this subject in 2 Corinthians 2:7-8. He admonished the Corinthians to be merciful to the penitent sinner and not prolong his punishment's duration now that he had repented. The background to Paul's instructions is 1 Corinthians 5. A member of the Corinthian Church of Christ had committed fornication with his father's wife. Paul instructed the Church to disfellowship the sinner because of his refusal to repent (1 Cor. 5:5, 7, 10, 13; 2 Thess. 3:14). In 2 Corinthians 2, the sinner had repented, so Paul gave instructions as they welcomed him back into fellowship. If there is genuine repentance, there must also be full-scale reinstatement. Paul gave three critical instructions in dealing with a repentant sinner. **First, "FORGIVE him."** True forgiveness is letting go of any desire for revenge. We must forgive as God forgives (Eph. 4:32); He forgives and forgets (Heb. 8:12; 10:17). If we do not forgive, God will not forgive us (Mk. 11:25-26). In vs.10, Paul forgave him. Prayer accompanies forgiveness, and repentance precedes it (Acts 8:22). **Second, "COMFORT him."** The word comfort means "call him near, invite, invoke, beseech, desire, exhort, entreat." It means "build up." Why? The penitent sinner is vulnerable at this point (Gal. 6:1; Jude 23). The chance of him falling again is a real possibility. Build him up so strong that he will not fall away and be swallowed up and devoured with grief. **Third, "CONFIRM your love toward him."** Confirm means "ratify, to make authoritative." It is a legal term that conveys the ethical principle of genuine love. Paul tells the Corinthians to reaffirm their love for the penitent sinner, which involves a continued outpouring of true love from the heart so that complete restoration occurs (Matt. 22:39).

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The words of *Truth*

The Words of Truth

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The Words of Truth

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If you would like to submit an article for consideration, please send via postal mail or fax, or (preferably) in electronic form (e-mail or on disk or CD).

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