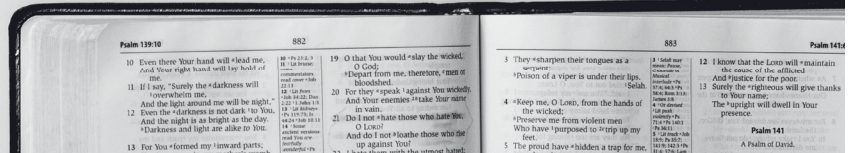


# Words of Truth

## Lessons from Forgotten Lives



### Featured Authors

**James Wyers**- James is married to Loretta. They have 3 girls: Marsha, Kim (deceased), & Lana. They have two grandsons. He has preached for Reform, Sulligent, Amory, and Winfield congregations. He is currently retired and serves as an elder at the Winfield church of Christ.

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**Terrance Cleghorn**- Terrance currently serves as the Pulpit and Family Minister at the Millport church of Christ. He is married to Meleah. They are proud parents to two children, Charlie and Evie Gene, and a dog, Titan.

### Micaiah: The Faithful Prophet

James Wyers, Winfield, AL

Micaiah is one of the non-writing prophets of the Old Testament. He was a contemporary of Elijah, with whom we are probably more familiar. However, Micaiah leaves us with several essential lessons. A little background will help us learn and appreciate some of these.

Ahab, king of Israel, was described by one writer as “a frail human toad who squatted on the throne of Israel.” He had few, if any, redeeming traits of character. He invited Jehoshaphat, king of Judah, to help him take possession of some cities that Ben-Hadad, king of Syria, owed him. Jehoshaphat agreed. But before going to war, Jehoshaphat wanted Ahab to inquire of the Lord if they should engage in such a venture. So Ahab called 400 of his pagan prophets to give their assessment of the proposed action. When the prophets came, they of course, gave their approval. At this point, a messenger came to Micaiah and told him to approve the proposed action. To this, Micaiah said, “As the Lord lives, whatever the Lord says to me, that will I speak” (1 Kings 22:14). So when Micaiah addressed the king, he initially seemed to give his approval. However, something about the response led Ahab to think Micaiah was not sincere. Some commentators think it was spoken in irony.

Consequently, he rebuked Micaiah and admonished him to give a true answer. Accordingly, Micaiah said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the Lord said, “These have no master. Let each return to his house in peace.”” Then Micaiah added, “The Lord has declared disaster against you.” For these words, Ahab ordered Micaiah to be thrown into prison. Micaiah’s parting words were, “If you ever return in peace, the Lord has not spoken by me.” Ahab went into battle anyway and was mortally wounded, dying at the end of the day. What can we take away from these events?

FIRST, we must be loyal to proclaim what God has said. To refuse to declare it is to rob others of the information they need to obey the Lord’s will. We must never forget it is our obligation to preach the gospel. (Mark 16:15) The apostle Paul said that he declared the “testimony of God” to the Corinthians and was “determined not to know anything among you except Jesus Christ and Him crucified.” (1 Cor. 2:1-2)

SECOND, we must realize there is often a difference between what people need and want to hear. Paul reasoned with Felix “about righteousness, self-control, and the judgment to come” because those were the things that he needed to give attention (Acts 24:25).

THIRD, truth is truth. It is immutable, not capable of, or susceptible to change. Man never challenges a course of action regarding which he is more certain to lose than when he chooses to change God’s word. One should remember John’s closing admonition at the end of Revelation to neither add to nor take from God’s word. (Rev. 22:18-19)

# Apollos: The Bold Preacher

Todd Clippard, Hamilton, AL

When thinking of great Bible characters, we often make the mistake of judging an individual's greatness according to how much is said about a man instead of what is said about him. Two brief examples.—were it not for the fact that the Hebrews writer spent considerable space extolling the greatness of Melchizedek, we might not consider what is said about him in Genesis. Even now, one might be inclined to think of Abraham as a greater man than Melchizedek, even though the biblical record states that the king of Salem blessed Abraham, and the lesser is always blessed by the better (Heb. 7:7). Also, John the Baptist rarely comes to mind when we consider some of the all-time great Bible characters, yet Jesus said, “among those born of women, there has not risen one greater than John the Baptist.” That's mighty high praise for a man born to play second fiddle, but not when one considers the identity of the lead fiddler!

The same can be said for Apollos. Very little is said of this great man, yet a careful examination of what the text says of him tells us more than perhaps previously thought. Consider what is said when Apollos is introduced to us in Acts 18:24-28. Aside from his ethnicity and birthplace, the first thing we are told about Apollos is that he was “an eloquent man” (v. 24). Though “eloquent” often describes one who is an excellent orator, this word differs from “orator” regarding Tertullus in Acts 24. Tertullus was a lawyer hired by the Jews to prosecute their case against Paul. He was well-schooled in rhetoric, that is, constructing an argument.

On the other hand, the eloquence of Apollos speaks to his message (*logios*) and his ability to deliver an impassioned presentation of the same. Contrast this with what Paul said of his preaching, saying he did not come with “excellence of speech,” but instead came in “weakness, fear, and in much trembling” (1 Cor. 2:1-5; cf 2 Cor. 10:10). Apollos was one who excelled the great apostle Paul in his ability to preach the word of God!

Second, we are told that Apollos was “mighty in the Scriptures” (v. 24). Moreover, his might and capability were “in the Scriptures.” “Mighty” here means powerful or capable (Strong's). There are too many today, even in the church, who seek to persuade their audience by cleverly concocted stories, deathbed tales, or even verbal coercion. These things ought not to be! We need more

men in our pulpits and Bible classes who are faithful and able handlers of the Holy Scriptures! While one may be “a natural” in public speaking, being a capable Bible teacher does not come naturally, nor is such knowledge easily obtained. One must “be diligent” in study and preparation to properly handle the word of truth (cf 2 Tim. 2:15).

Third, our introductory text shows that Apollos was “fervent in spirit” (v. 25). The word “fervent” is most interesting. It means to be hot or to boil. Thus, Apollos was a New Testament counterpart to Jeremiah, who said of himself that God's word “was in my heart like a fire” (Jer. 20:9). Apollos was a preacher who stood before his audience with something to say, not one who stood up simply because he had to say something.

Next, we learn that Apollos was bold in his proclamation of his message (v. 26). All his admirable attributes heretofore mentioned are brought together to make an unstoppable pulpit force, one who readily and boldly proclaims the message of the kingdom of heaven.

Finally, from this text, we learn what may be the most impressive attribute of this forgotten man of God. Apollos was teachable. How often have we seen men of great natural talent and discipline fall prey to their headlines and become uncorrectable and unteachable? Thank God such was not the case with Apollos!

Amidst all the Good Doctor's accolades is found a single deficiency, namely, “he knew only of the baptism of John” (v. 25). It is unknown how long Apollos had proclaimed John's baptism. If he had been an early disciple of John, he could have spent twenty years preaching John's baptism to his Jewish brethren across the empire. Can you imagine being taken aside by a quiet Christian couple and informed that what you preach is no longer true? Imagine the humility and earnest desire to please God that marked the life of this great man! The greatness of this forgotten man is ultimately seen in 1 Corinthians 1:12, where Paul notes that the Corinthian church held Apollos on equal footing as Peter and himself. This description is not to defend that admiration but to demonstrate his considerable influence.

We would do well not to forget this great servant of the Lord. Moreover, we would do even better to learn from him and imitate his great qualities.

# Mordecai: The Courageous Servant

*Johnny O. Trail, Springfield, TN*

People working behind the scenes provide the labor and effort that cause things to function. This is true of so many efforts, even works put forth by members of the Lord's church. A successful meeting, VBS, or summer camp program can only be accomplished by the efforts of those not seen—the ones who invited their neighbors and friends to church activities and Bible studies. The good people behind the scenes cooking food or cleaning up after various events hosted by the church do not often get the praise they so deserve and, in many cases, are not seeking it.

An Old Testament example of one working behind the scenes might be a man named Mordecai. Mordecai was an Israelite held in foreign captivity by the Persians. While being held in bondage, certain members of King Ahasuerus's court took counsel to slay the covenant people of God. As we examine the account of Mordecai, certain truths emerge about this man.

Mordecai's primary enemy was a man named Haman. Scripture reveals that Haman was a very arrogant, self-centered individual. Haman believed he deserved the same respect as Jehovah God and demanded that the people revere him (Esther 3:1-2). Arrogant people sometimes place themselves on equal footing with God. Mordecai's unwillingness to conform to the command of the king in this matter was the source of much angst in the life of Haman, and it would ultimately be his undoing.

In response to Mordecai's noncompliance, Haman concocts a scheme for the undoing of Mordecai and the entire Jewish race. Notice the scope of his anger towards one man. Esther 3:6 "And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews throughout the kingdom of Ahasuerus, even the people of Mordecai." Notice also verse thirteen of the same chapter. "And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey." Haman hated the Israelites.

Esther's rise to power as queen was advantageous to thwart the purposes of Haman and save the Israelite people. Esther 4:13-14 says, "Then Mordecai commanded to answer Esther, 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?'" Mordecai knew that Esther could accomplish God's purpose for preserving His people. By the same token, people are added to God's kingdom (the church, cf. Matt. 16:18-19) to accomplish great things in His service.

Moreover, the salvation of God's people from Haman and his wicked purposes hinged upon Esther's obedience to Mordecai's words. Esther obeyed Mordecai's wishes regarding the revelation of her nationality (Esther 2:20). If she had disobeyed Mordecai in this matter or any other, many Jews would likely have been slain at the hands of Haman. All this "ethnic cleansing" was due to Haman's burning hatred for one man, Mordecai. This, along with other historical events, demonstrates how powerful hatred for a person or groups of people can potentially be (Psalm 25:19-21). Hatred is listed among other works of the flesh that war against the Spirit (Galatians 5:20). These facts should demonstrate that one needs to be careful about what he allows into his heart.

Arrogant people assume they are worthy of every honor—even ones not intended for them. Esther 6:6 says, "So Haman came in. And the king said unto him, 'What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, 'To whom would the king delight to do honor more than to myself?'" Haman honestly believed the king intended to honor him for some great accomplishment. The king wanted to honor Mordecai!

Haman's anger for Mordecai must have intensified when he learned that the king wanted to honor his adversary for the good deed that he accomplished for the king's safety (Esther 6:10-11). Haman's pride was about to make him fail miserably. Humility is a wonderful quality in the life of any person. Only the humble person can acknowledge the need for God in his daily routines. Only the humble person can admit that God supplies all his needs. 1 Peter 5:5b "...Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Neither the decree of a king nor the anger of an arrogant man could sway God's purpose in preserving His people. Esther was an instrument of deliverance in the hands of God. Even though he is behind the scenes, Mordecai prods her along in this process (Esther 4:14).

In the end, Haman and his sons would be executed on the very gallows that he had erected for his enemy, Mordecai. (Esther 7:9-10). The only person Haman could blame for his untimely demise was himself. His arrogance, pride, hatred, and bloodthirstiness placed him on the gallows he originally intended for Mordecai.

While working behind the scenes, Mordecai was able to deliver his people. It is ironic to think that the word for "God" is not even mentioned in the book of Esther, but His fingerprints are apparent all over the book, and the divine providence exercised through Mordecai to save His people.



# Barnabas: The Son of Encouragement

*Keith Harris, Lewisville, TX*

His name was Joseph. He was a Jew of the tribe of Levi and hailed from the island of Cyprus, located in the Mediterranean Sea some two hundred and fifty miles northwest of Jerusalem. We are first introduced to this man in Acts 4. At this point in the early history of the Church, love, and unity were held in high regard and demonstrated in the actions of the followers of the Way. “There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles’ feet, and it was distributed to each as any had need” (Acts 4:34-35, ESV). There was a spirit of love and support among these early Christians, and Luke wanted his readers to see this truth.

While little is known of Joseph’s early life, Luke gave us a picture of the heart of this man when he wrote, “Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, sold a field that belonged to him and brought the money and laid it at the apostles’ feet” (Acts 4:36-37). There it is. Barnabas. Son of encouragement. It is not difficult to see the appropriateness of this nickname from the apostles. At the very outset, Joseph (Barnabas) is set alongside a couple who certainly had selfish, self-centered attitudes and motives – Ananias and Sapphira. With a very different mindset and motive, Barnabas sold a field that he owned and brought the money to the apostles, laying it at their feet. This act originated from a humble, selfless spirit that understood the meaning of counting others as more significant than himself and looking to the interests of others (Philippians 2:3-4). Amid this loving, sharing, unified culture, Joseph stood out. Based on Luke’s record concerning the early Church, we might assume that it was filled with people who were encouragers, people who were loving and loved. And it certainly was! But there was something extra-special about Joseph – something that led the apostles to give him this special designation, Barnabas, son of encouragement.

Barnabas is mentioned some thirty-three times in Scripture. Twenty-eight of those are found in Acts. Luke recorded much of the experiences of Barnabas as he traveled as a missionary proclaiming the good news of Jesus. But a couple of events stand out as further evidence of Barnabas’s incredibly encouraging spirit. Following the conversion of Saul of Tarsus, many believers were afraid and reluctant to accept Saul as a true disciple. However, it was Barnabas who welcomed this former persecutor and insolent opponent. “And when he [Saul] had come to Jerusalem, he attempted to join the disciples. And they

were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus” (Acts 9:26-27). This endorsement must have been such an encouragement to Saul.

Another event recorded by Luke dealt with the moments leading up to the Second Missionary Journey. When Barnabas and Saul/Paul were sent on the First Missionary Journey, Barnabas’s cousin, John Mark (Colossians 4:10), traveled with them. However, John Mark left them at Pamphylia, returning to Jerusalem. This caused some disappointment and frustration for Paul, such that when they were preparing to embark on their second journey, Paul was adamant that John Mark should not go with them. It was Barnabas that wanted John Mark to join them again. Luke recorded the disagreement that occurred. “Now Barnabas wanted to take with them John called Mark. But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and departed” (Acts 15:37-40a). John Mark must have been encouraged by the support of Barnabas. In a similar way, Barnabas stood up for John Mark the way he did for Saul/Paul.

Someone said it well, “One of the highest of human duties is the duty of encouragement. It is easy to laugh at men’s ideals; it is easy to pour cold water on their enthusiasm; it is easy to discourage others. The world is full of discouragers. We have a Christian duty to encourage one another. Many a time a word of praise or thanks or appreciation or cheer has kept a man on his feet. Blessed is the man who speaks such a word.” Barnabas teaches us a valuable lesson that we would all do well to heed. We ought to have an attitude and spirit that resembles Joseph – Barnabas, son of encouragement.

# Andrew, Simon Peter's Brother

*Terrance Cleghorn, Millport, AL*

Everyone wants to be remembered and to leave a legacy that will endure for generations. When you consider the Apostles, there are some great claims to fame among them. Peter preaches the “first gospel sermon” in Acts 2 (he also cut off an ear, but I’m sure that’s not the legacy he wanted to leave). James and John are remembered as the SONS OF THUNDER, and John for being the disciple that Jesus loved. Our children can tell us of Matthew the tax collector, Simon the zealot, and even Judas Iscariot, though for all the wrong reasons.

Everyone wants to be remembered, but we often forget those who work quietly behind the scenes. Those that, if they ever stopped doing what they do, the proverbial wheels would fall off the bus, and progress and momentum of any endeavor would grind to a screeching halt.

Andrew is introduced to us in all four gospel accounts as “the brother of Peter.” John records him as the first apostle that Jesus called (1:40), and it is possible that he was an apostle of some position. Mark lists him with Jesus’s inner circle in Mark 13, conversing privately with Jesus. Andrew is mentioned a mere 12 times in the New Testament, and 4 of those mentions are in simple lists of the apostles! Andrew would probably be floating somewhere around the middle if we were to ‘rank’ the apostles in importance as we usually define it. We remember his name, but past his being Peter’s brother, that’s it.

And yet, Andrew is vital to the kingdom and the spread of the gospel. Andrew has a gift, and though it isn’t flashy, it is perhaps the most important gift that one could have. In John 1:35, John the Baptizer introduces two disciples to Jesus, calling him “the Lamb of God.” John (not the Baptizer) then reveals that one of those disciples was Andrew, Simon Peter’s brother (v40), and here is where Andrew first shows his importance and where his legacy begins. “One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother. He first found his brother Simon, and said to him, ‘We have found the Messiah’... and he brought him to Jesus.” (John 1:40-42) Andrew’s second “insignificant” action comes in John 6. Jesus is being followed by a “great multitude” because they saw what He did and were probably looking for more. Jesus asks Philip where they will get enough bread to feed the crowd. Of course, Jesus knew what He was doing and had a plan. However, it was Andrew who came to the rescue. John 6:8-9 – “One of His disciples,

Andrew, Simon Peter’s brother, said to Him, ‘There is a lad here who has five barley loaves and two small fish, but what are they among so many?’” Jesus, of course, goes on to feed more than 5,000 people, with more than enough to spare.

Andrew’s legacy wasn’t an eloquent and fiery preacher, though he no doubt preached even though his preaching ministry isn’t recorded in Scripture. His was not a legacy of miraculous healing, tongues, or prophecy. Andrew’s great asset to the kingdom was simple: he brought people to Jesus. The VERY FIRST thing Andrew does is lead his brother to Christ. Many believe that because Andrew is always (save once) mentioned after his brother Peter, he was either younger than Peter or of less significance – perhaps both. Yet, without Andrew, who knows whether Peter would have come to Christ in the first place? There might be no Pentecost sermon as we know it or no “Peter, do you love Me?” by the sea. Without Andrew bringing a small lad to Jesus, not even realizing the significance of that little basket of food, 5,000 and more people might have left that day, spiritually fed but not physically nourished.

Unfortunately, we have fooled ourselves into thinking that we are insignificant or unimportant if we are not preachers, elders, Bible class teachers, or song leaders. And yet, those who work “behind the scenes” deserve so much of the credit. That seems to be the entire thrust of Paul’s first letter to the Corinthians: “You are not more important because of your gifts.” There is a hymn in many of our songbooks called “There is a Balm in Gilead.” Contained in it is this line: “If you cannot preach like Peter, if you cannot pray like Paul, you can tell the love of Jesus and say, ‘He died for all.’ Not everyone will preach officially, but EVERYONE can lead SOMEONE to Christ: a brother, a sister, or even a young person.

Everyone wants to be remembered and to leave a legacy. The greatest legacy we could ever leave is one that is marked by souls led to Christ. Souls will spend eternity in Heaven, and in some small way because of our influence. My, what legacy soul winners like Andrew leave.

# Shamgar: The Servant Who Carried a Big Stick

Justin Guin

There are “forgotten” characters in the Bible that teach faith-building lessons. Often, they’re only mentioned in a few verses, and we miss their contribution to biblical history. One of these characters is an Israelite judge named Shamgar. The Bible references Shamgar in two verses, Judges 3:31 and 5:6. From these two texts, we learn that Shamgar was a man of God who was ready to serve when the Lord and Israel needed him.

What do we know about Shamgar? By the origin of his name, it seems he was not a Jew by birth but was converted to Judaism. It is believed he was a farmer based on his weapon of choice, an ox goad. The Jewish historian Josephus says he only judged Israel for one year because he died the same year.<sup>[i]</sup> We also have a general idea of the situation during his time as a judge. Judges 5:6 says the highways were abandoned, and the travelers kept to the byways because of the dangers presented by their enemies, the Philistines. Due to Shamgar’s weapon of choice, the government seemed disorganized and unprepared for war.<sup>[ii]</sup>

Only in Judges 3:31 do we learn what he did as a leader of God’s people. The text says, “After him was Shamgar the son of Anath, who killed 600 people of the Philistines with an ox goad, and he also saved Israel” (ESV). This verse only contains twenty-three words, but his example teaches us volumes about discipleship. Shamgar took a stand against Israel’s sworn enemy. Like Shamgar, we must be willing to take advantage of opportunities God grants to us. Notice a few points of application from Judges 3:31.<sup>[iii]</sup>

First, note that Shamgar did. He chose action when no one else would stand against the Philistines. In both the Old and New Testaments, God expects his people to be people of action. In Titus 2:14, the Bible urges us to be “zealous for good works.” If you’re willing to go to battle with an ox goad against the well-armed Philistines, it is safe to say you’re zealous for doing what God expects. Being a “doer of the word” requires both ethos and pathos (cf. Jas. 1:22-25). We must have passion for what we practice. This combination demonstrates biblical faith (cf. Jas. 2:15-17).

Second, Shamgar did what he could. The easy path is doing nothing and hiding from the Philistines as they raided Israel. Given the dire situation, what could he do? He chose to make a stand and trust God for deliverance. Opportunities abound in our lives to do what we can. Note Galatians 6:10, “So then, as we have opportunity, let us do

good to everyone, and especially to those who are of the household of faith” (ESV). How can we take advantage of opportunities which are presented to us? We must make the best use of our time (Eph. 5:16-17; Col. 4:5). Look for opportunities to serve (Acts 10:38). And, we must pray for opportunities (Phil. 1:9, 11). The Lord does not expect us to do what we cannot do. He does ask us to do what we can.

Third, Shamgar did what he could with what he had. What is an ox goad? It was a six to eight feet long rod with a spike on one end and a flat knife on the other. It would have been an ordinary farmer’s tool, but common in the hands of God became powerful. God gives us tools to be used in His service. The one talent man didn’t take advantage of the Master’s opportunity by burying his resource (Matt. 25:25-29). His sin was doing nothing with it. God has diversely equipped Christ’s body for a threefold purpose: the equipping of the saints, the effective work of evangelism, and the edifying of the body. The church will grow when we use God-given resources in harmony with one another (Eph. 4:16).

Fourth, Shamgar did what he could where he was at to the glory of God. In Judges 2:16, we learn God appointed the judges to deliver his people. Shamgar lived in the southwest region of Israel. Sharing a border with the Philistines, their enemies were a constant thorn in Israel’s flesh. He chose to serve God in his “corner of Israel.” God has also given you a corner of the world to be his influence. Lonnie Jones calls this principle “significant obscurity.” God expects us to be difference-makers.

These lessons gleaned from Shamgar remind us of some important things. God can use anyone for His purpose. God can use anything for his purpose. And, sometimes, God chooses to work in unlikely ways. Are you available to be used by God? Shamgar was, and he expects us to be as well.

[i] Flavius Josephus, *The Works of Josephus*, Logos Bible Software, 140.

[ii] “Shamgar”, *International Standard Bible Encyclopedia*, Esword.

[iii] This lesson is adapted from a sermon preached by Adam Faughn at the 9th Ave. church of Christ in Haleyville, AL.



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**PREACHING  
MATTERS.**

Our preaching brethren are good men. Yes, there are some bad apples out there, but for the most part we are blessed with good men who love the Lord, respect His Word, and care for His Family, the church.

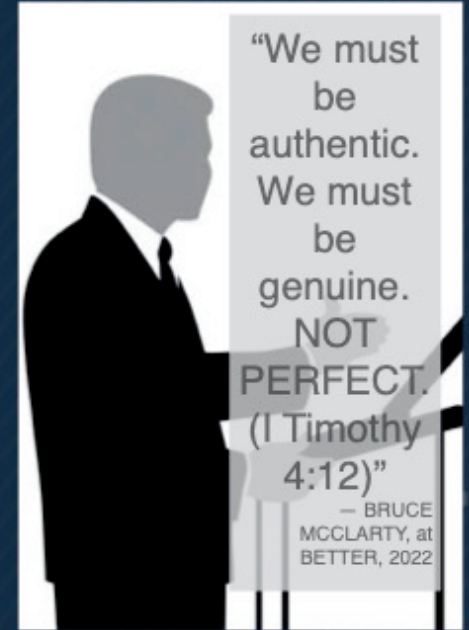
A recent survey by Profession & Region stated that ministers ranked as #1 among Most Meaningful Jobs. While we often hear the sad stories of ministers mistreated or the horror stories of how a preacher and/or his family were treated, those are by far the exception and not the rule.

The fact is that a recent survey among those in the larger religious world revealed that 50% of preachers would quit tomorrow if they could replace the income. In our own TJI survey among ministers in the churches of Christ that number was less than 15%.

In this edition of Preaching Matters we want to focus on some of the joys of preaching.

Thank you for your kind reception to Preaching Matters. We invite your comments and ideas as we strive to make this as helpful as possible. Please send any of those to [TJI@TheJenkinsInstitute.com](mailto:TJI@TheJenkinsInstitute.com).

- Jeff & Dale Jenkins



- 1** Ministers get to "do life" with people  
You get to be a part of the best days of people's life as you are with them for the birth of a child, a wedding, their New Birth. And you get to be invited into the most challenging moments of their lives and help them process those.
- 2**
- 3** You get a front-row seat to what God is doing in the world  
As a minister you get to hear about great works in the Kingdom. You get to know the programs that are affecting souls, and you get to share in the joy of God's Good Work.
- 4**
- 5** You get to be a part of the greatest teams of all time  
You get to be with other ministers, you get to work with God's People (the best people on earth), and more you work with God the Father, God the Son, and God the Holy Spirit.
- 6**
- 7** Even in your pain you get to identify with people  
Part of what makes Jesus special is Hebrews 4:12. He (God in the flesh) is touched by our pain. As His ambassadors we get to be an example of the Lord (1 Peter 3).  
You get to preach the Gospel  
Your JOB is to tell GOOD NEWS! How sweet is that?



# The Words of Truth

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## ASK A BIBLE QUESTION

**QUESTION:** Which kingdom does Daniel speak of in Daniel 2:44?

**ANSWER:** Daniel spoke prophetically of the Church of Jesus Christ 600 years before its establishment. Daniel 2 records Nebuchadnezzar's dream of the statue and the stone (Dan. 2:31-35). The statue was incredible. The head was of fine gold, its breast and arms of silver, its belly and thighs of bronze, legs of iron, and feet of iron and clay (2:31-33). Daniel said, "You, O king, are the head of gold. And after you there will arise another kingdom...then a third kingdom of bronze...then a fourth kingdom of iron..." (2:36-40).

- The Babylonian kingdom was the "head of gold" (606-539 BC).
- The Medo-Persian kingdom (Ezra 1:1-4) was the "breast and arms of silver" (539-331 BC).
- The Greek kingdom was the "belly and thighs of bronze" (331-63 BC).
- The Roman kingdom was the "legs and feet of iron and clay" (63 BC – 476 AD).

Daniel said, "in the days of those kings [Roman kingdom] the God of heaven will set up a Kingdom [Church] which will never be destroyed [indestructible]" (2:44). Daniel described the indestructible Kingdom (Church) as a "stone cut without hands, and it struck the statue on its feet of iron and clay and crushed them" (2:34). John the Baptist and Jesus began preaching during the days of the Roman kingdom (Mt. 3:1-2; Mk. 1:14-15, cf. Lk. 2:1) concerning the establishment of God's Kingdom (Church). During Jesus' earthly ministry, the Church was "at hand" (Matt. 3:2; Mk. 1:15; Lk. 23:50-51). When something is "at hand," it is near. Jesus said, "I will build my Church" (Matt. 16:18). Acts 2 records the beginning of Jesus' Church. Luke said, "the Lord added to the Church" (Acts 2:47). Christ reigns over His Church (Kingdom) at this very moment (Eph. 1:20-21; 1 Pet. 3:22; Rev. 1:5; 2:26-27). He will continue to reign until "He has put all His enemies under His feet" (1 Cor. 15:25), then He will "deliver up the Kingdom to God" (1 Cor. 15:24; Eph. 5:27). The Kingdom contains those in the Church (Col. 1:12-13; 1 Thess. 2:12; Rev. 1:6, 9). Thus, the kingdom of which Daniel spoke in 2:44 is the Church of our Lord and Savior Jesus Christ.

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The words of *Truth*

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