

## Tidings From Timothy

**A**merica is said to be a country of believers. However, how many of us truly believe? What is the true difference between a believer and a non-believer? Today's lesson will ask you to look into your heart and measure the depth of your faith.

Please keep Evan Brown in your thoughts and prayers today as he preaches at Dry Fork.

**Congratulations:** To Josh and Larissa Key. They were wed yesterday here at Mt. Gilead. The happy couple will be living in Georgia for a while.

**Jail:** Help me by praying that the service goes well today and that several inmates will want to change their lives.

**In Need Of Prayer:** There have been several deaths. Please keep all those families in your prayers. Tyler McHenry has been going through lots of tests to get to bottom of his illness, but he is getting some better. Please keep Olene McPherson, JD Key, Lavonne Welch and others who are trying to recover in your prayers.

### "...and Pray One for Another"

*The above statement is part of James' admonition contained in James 5:13-18. In discussing prayer, its need and its effectiveness, James gives us these instructions: "Confess your faults one to another, and pray one for another, that ye may be healed" (v. 16a). Since God forgives the sins of His people only when they confess and turn away from them, there is confession implied in the instance cited in the preceding verse: "...and if he hath committed sins, they shall be forgiven him" (v. 15b).*

*Someone occasionally asks, "How public should this confession be?" There is nothing in the statement itself to indicate whether this is public or private confession of sin, but the context in which it is given does. The confession is to be "one to another" and by implication this indicates that the confession is to be just as public as the sins committed. We are also told to "pray one for another"; however, this cannot be done effectively until a brother confesses his sins and turns*

*away from them. John forbids us to pray for forgiveness of a "sin unto death" (I John 5:16b). And if you study carefully the context of I John 5:14-16 along with the totality of the teaching concerning prayers that will be heard and answered, and the conditions required for the forgiveness of sins committed by children of God, it is easy to see that a "sin unto death" is a sin that one is unwilling to confess and repent of.*

*Another question we are sometimes asked is, "How specific or how detailed must this confession be?" Some have argued that sins are to be specifically confessed; their argument is that God said to confess your "sins", not to confess that you had sinned. However, this is not true for more reasons than one. In the Book of II Samuel we read of one of Israel's greatest kings. David is even spoken of at one time by God as "a man after mine own heart" (Acts 13:22). Yet he became a great sinner guilty of covetousness, adultery, murder, etc. Nathan the prophet was sent to reprove David. When he caused David to see that he was guilty of many abominable sins before God, David confessed, "I have sinned against the Lord." And upon hearing this confession, Nathan told David, "The Lord also hath put away thy sin" (II Sam. 12:13). If David, the great public official, was not required to name every sin of which he was guilty, then neither am I. A second and obvious reason for this not being true is what about the sins one has forgotten?*

*Prayer for one another may have been more common in the days of the New Testament than today. However, this should not be the case. Paul often prayed for his brethren, and he showed a great deal of interest in their prayers for him (Phil 1:3-4; II Thess. 3:1). When Peter was in prison, prayer was made by the whole church for him (Acts 12:5).*

*In our text, the purpose of prayer was for the specific request for the blessing from God in healing and forgiveness. It seems obvious that only those who were willing to confess their sins could claim the blessings here promised. An impenitent man would not be likely to have called for the elders of the church, and if he did, they could not consistently pray for his forgiveness. God will not bestow His blessings upon those who insist on maintaining a barrier between themselves and Him (Isa. 59:1-2). Of course God sends material, physical blessings "on the just and the unjust" (Matt. 5:45). However, that is not true of spiritual blessings for Paul tells us, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). All spiritual blessings are located in Christ; there are none outside of Christ. And the only way to get in Christ is through faith and obedience to His commands. Baptism is the act that puts us into Him (Gal. 3:26-27; Rom. 6:3).*

*The reason we are told to "pray one for another" is given in the last part of the verse: "The effectual fervent prayer of a righteous man availeth much" (v. 16b). "Effectual" means producing or capable of producing an intended effect; adequate. "Fervent" is having or showing great warmth or intensity of spirit, feeling, enthusiasm. The ASV reads, "The supplications of a righteous man availeth much in its working." Thus the "supplications" of the ASV is the "effectual fervent prayer" of the KJV. A "righteous man" is one who is righteous, one who does right; literally a just man, one who keeps the commandments. The prayer of a man who is righteous avails much. Here is clear and convincing*

evidence of the effectiveness of prayer by good men. Those who deny that God works as a result of our prayers are nothing more than skeptics. The KJV says it "avails much". That is more than a "little." This passage is emphasizing the power of prayer when engaged in by one spiritually given the right to pray.

In summary, from this section of scripture we learn: (1) Prayer is effective. (2) It is right to pray, and we may expect that our prayers, when properly given, will be heard. (3) We must keep the commandments of the Lord if we are to expect our prayers to be answered. So in the words of Paul to the Thessalonian brethren, let all of us "Pray without ceasing" (1 Thess. 5:17). —Paul M. Wilmoth

**What must I do?**

- **Hear the Gospel - Acts 15:7**
- **Believe the Gospel - Mark 16:15,16 (cont. on p.4)**
- **Repent of Sins - Acts 17:30**
- **Confess Christ - Rom. 10:9,10**
- **Be Baptized for the Forgiveness of Sins - Acts 2:38**

Then, as a Christian we must:

- **LIVE FAITHFUL UNTO DEATH - REV. 2:10**

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**Birthdays:**

Brittany Bourque	05/29
Barry Guffey	05/31
Steven Dale Lyon	05/31
Cybil Bartley	06/02
Amanda McGeorge	06/02
Brian Froedge	06/03
Melissa Biggerstaff	06/04
Alexa Rich	06/04
Courtney Gill	06/05
Otha Grider	06/05

# Mt. Gilead church of Christ

PO Box 266, 1189 Mt. Gilead Rd., Tompkinsville, KY 42167 • 270-487-5342

• <http://mtgileadchurch.net>

*Lord's Supper passage:*

(Colossians 1:13-15) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature

**Elders:**

Keith Dyer.....	427-4105
Veachel Harlan.....	487-5727
Roger Deckard.....	487-8544
Steve Carter.....	487-8746

**Deacons:** Larry Copas, Cass Thomas Froedge, Bobby D. Gerald, Bobby Harlan, Kevin Deckard, Jimmy High, Ray C. Lyon, Michael McPherson, Gary Rowland

**Evangelist:** Tim McHenry, 931-258-3494  
12955 Clay Co. HWY Moss, TN 38575

**Schedule of Services:**

**Sunday:**

Bible Study...	9:30am
Morning Worship...	10:05am
Evening Worship...	6pm

**Wednesday:**

Bible Study...	7pm
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