

## JESUS, WORSHIPPING AT DEATH

Joshua Welch, adapted

*“By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff”* (Hebrews 11:21). This is a short text with a much fuller context if we go to the original account.

Jacob was living in Egypt after being rescued from famine and reunited with his son Joseph. Jacob was old and dying, so he asked his son to make a promise: *“Please do not bury me in Egypt, but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place.”* Joseph agreed to the conditions and, in response, *“Israel bowed himself on the head of his bed”* (Genesis 47:30-31) – an act of worship.

Some would argue the staff mentioned in Hebrews 11:21 is in fact the head of the bed. When Joseph came with his two sons, *“Israel strengthened himself and sat up on the bed”* (Genesis 48:2) before blessing the sons of Joseph and praising *“the God who has fed me all my life long to this day”* (15). Despite the impending death of Jacob, his tone was still hopeful. He said to Joseph, *“Behold, I am dying, but God will be with you and bring you back to the land of your fathers”* (21).

This account is plain enough, but the Hebrew writer wanted us to see a deeper shade of meaning. He comments that all of this great cloud of witnesses were looking unto Jesus (Hebrews 12:1-2). In other words, somehow, their lives point us to a greater fulfillment of faith in Jesus Christ. How might Jacob give us a faint picture of Jesus?

First, Jacob did not want his bones left in Egypt. There was a home that meant much more to him than Egypt – Canaan’s land. He wanted his body taken home. Likewise, the body of Jesus was not left on this sin-filled earth. Peter preached, *“His soul was not left in Hades, nor did His flesh see corruption”* (Acts 2:31). Jesus scended.

Second, Jacob worshipped, even at death, as he considered the promise of Joseph. Jacob worshipped while propped up on his headboard, but Jesus worshipped while nailed to the cross: *“Father, into Your hands I commit My spirit.”* Having said this, He breathed His last” (Luke 23:46). Why could Jesus confidently worship at death? He had confidence in His Father who keeps His promises!

Third, Jacob blessed his sons and grandsons at his death. The context

– Continued on page 3 –

## FORGIVENESS DEMANDS MORE

Dylan Stewart

One reason Christianity gets a bad name among unbelievers is because they assume we think we can live however we want, sin however we please, then simply ask God for forgiveness and everything automatically gets erased. It is absolutely true that confessing our sins to God is necessary for a Christian to obtain forgiveness when he sins. Scripture plainly says, *“If we confess our sins, He is faithful and just to forgive us our sins”* (1<sup>st</sup> John 1:9), but biblical forgiveness demands much more than just confession.

When a Christian sins against someone else, forgiveness from God requires making things right with the person who was wronged. Paul speaks of true repentance producing actions which will *“clear”* oneself from any charges of wrongdoing (2<sup>nd</sup> Corinthians 7:11). In other words, repentance doesn’t just confess wrongs; it also takes necessary actions that will influence others to forgive us of those wrongs.

Consider the example of Zacchaeus. When he encountered Jesus, he didn’t merely say, “Lord, forgive me.” Instead, he said, *“Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold”* (Luke 19:8). Zacchaeus understood something most unbelievers, and even many believers, miss today: forgiveness requires restitution. If Zacchaeus sinned by defrauding someone, he would restore what was taken, and then some. That is what real repentance looks like. Repentance not only acknowledges (confesses) sin; it also turns from sin and goes above and beyond to repair whatever damage has been caused by it.

When unbelievers see Christians who don’t just say, “God forgive me,” but who also make restitution, it silences the accusation that we treat forgiveness cheaply.

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– Continued from page 2 –

of Genesis 48-49 is Jacob’s blessing. Likewise, Jesus blessed us in His death for our sins on the cross. Peter preached, *“God, having raised up His servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities”* (Acts 3:26).

Jacob had hope in the promises of God after death. Jesus had hope in the promises of God at death. Likewise, our hope is an anchor of the soul we celebrate at the memorial of the death of our Lord who worshipped even as He expired. Praise God!

**"WHAT MUST I DO  
TO BE SAVED?"**

**ACTS 16:30**

**LEARN THE GOSPEL**

John 6:45; Romans 10:17

**BELIEVE IN CHRIST**

Hebrews 11:6; John 3:16

**CONFESS CHRIST**

Matthew 10:32-33; Romans 10:9-10

**REPENT OF SIN**

Acts 3:19; 17:30

**BE BAPTIZED INTO CHRIST**

Mark 16:16; Romans 6:3-6

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

**"THE ASSEMBLING OF  
OURSELVES TOGETHER"**

**HEBREWS 10:24-25**

**SUNDAY**

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

**WEDNESDAY**

Studies & Worship @ 7:00 p.m.

**THURSDAY**

Men's & Ladies' Studies @ 6:20 p.m.

75 Sherrod Boulevard  
Belén, New Mexico

Seekers Welcome.  
Members Expected.

**"IF A MAN IS OVERTAKEN IN  
ANY TRESPASS...  
RESTORE SUCH A ONE"**

**GALATIANS 6:1**

**CONFESS TRESPASSES**

James 5:16; 1<sup>st</sup> John 1:9

**REPENT OF SIN**

Acts 8:22

**PRAY FOR FORGIVENESS**

Acts 8:22

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

**"A WORD FITLY SPOKEN IS  
LIKE APPLES OF GOLD IN  
SETTINGS OF SILVER"**

**PROVERBS 25:11**

"Whatever you are doing behind  
someone's back you are also  
doing in front of God's eyes."

**"WHOLE COUNSEL"**

**ACTS 20:27**

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**THE MISSION IS THE SAME**

Bryan Matthew Dockens

My son and I are set to soon embark on what, Lord willing, will be my third preaching trip to South Africa and his first, Hunter going in the capacity of an assistant (Acts 13:5). During the 25 days we will be in country, I intend to preach in at least 4 churches in 2 provinces, as well as conduct studies with prospective converts. Many would call what we are doing a "mission" and refer to us as "missionaries". I don't call it that, nor do I answer to that description.

What I do is *"the work of an evangelist"*, which is to *"preach the word"* (2<sup>nd</sup> Timothy 4:2, 5). Because evangelism means preaching, it is fitting to call me a *"preacher"* (Romans 10:14), and because evangelism is a *"ministry"* (2<sup>nd</sup> Timothy 4:2, 5), I am a *"minister"* of *"the gospel of God"* (Romans 15:16). Evangelist. Preacher. Minister. No Scripture describes my role as that of a *"missionary"*; it is mere tradition to call me that.

The idea of being a missionary derives, of course, from being on a mission, so the question is: What is the mission? As stated above, the goal is to *"Go into all the world and preach the gospel to every creature"* (Mark 16:15). When I travel the States doing that, it's just called preaching, but it gets a special description when I leave the U.S. There is no reason for that because **the mission is the same.**

Either all preaching is mission work or none of it is. Since inspiration never calls it that, I prefer to stick to calling it preaching. Nevertheless, the word is not incorrect, provided it is used consistently.

**RIO GRANDE VALLEY CHURCH OF CHRIST**

505-864-0282

rgvcoc@gmail.com

Box 989, Belén, NM 87002

www.RGVChurchOfChrist.org

75 Sherrod Boulevard

Facebook.com/RGVChurchOfChrist