

Ministers:  
the congregation

Kenny Chumbley  
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Sunday:  
8:00 AM: WGCY  
9:00 AM: Worship

Wednesday:  
7:00 PM: Bible Study

[gibsoncitychurchof  
Christ.com](http://gibsoncitychurchofChrist.com)

**This Past Week:**  
Worship—36  
Wednesday—17  
Contribution—\$1695

**For meditation:**  
**Proverbs 28.10–12**  
What's the wise  
course for com-  
mon men when  
evil men are in  
charge? See  
Amos 5.13.

**Radio program:**  
WGCY FM, 106.3  
Sundays at 8 AM

## *Cain's wife*

This past week a friend asked: “Where did Cain get his wife?” (Gen. 4.16–17). We could also ask where the men came from whom Cain feared might kill him (4.14)? And where did the people come from to populate the city he built (4.17)?

Scripture says God “made from one blood every nation of men to dwell on all the face of the earth” (Acts 17.26) and that Eve “is the mother of all living” (Gen. 3.20). The inference, therefore, is that Cain either married a sister or a niece (grandniece, etc.). To start the process of multiplication, at least one of Adam’s sons had to marry one of Adam’s daughters. Though rare, inbreeding, consanguineous marriage, is not unknown. Check the royal houses of Europe; the Ptolemies married sisters; so did the Incas, and other cultures as well. Apparently, early on there were no mutant genes to do genetic harm in brother/sister marriages. My answer about Cain’s wife is valid, simple, and within the realm of nature.

What isn’t possible within the realm of nature is the evolutionary explanation that Cain’s wife, like Cain, evolved from a monkey (as Darwin believed; *The Life and Letters of Charles Darwin*, I, 289). The myth of evolution is so ingrained in the secular world view that its absurdities are seldom noticed and cannot be questioned. Evolution, *for which there is no scientific evidence at all*, becomes more absurd with every advancement in scientific knowledge (e.g., Michael Behe, *Darwin’s Black Box*).

The matter of Cain’s wife is not without difficulties, but they are nothing compared to those involved in believing Cain and his wife evolved.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## *The siege of Jotapata*

AD 66



Sermon: 1 Peter 4.12–19

## *A theology of suffering, 2*

10 December 2023

## *The blasphemy of the sanctuary* Jesus went into Jerusalem and into the temple.

G. Campbell Morgan once said he was more afraid of the blasphemy of the secular than the blasphemy of the sanctuary. I've learned a lot from reading Morgan, but I don't agree with him on this. At the conclusion of Christ's "triumphal entry," He didn't go to the places of secular power—the Fortress Antonia or Herod's Palace—rather, He went to the Temple, the condition of which was far more critical to the wellbeing of Jerusalem than anything having to do with Pilate or Herod.

### WHAT JESUS SAW

"Jesus went into . . . the temple [and] looked around" (Mk. 11.11). What He saw bothered Him so much that He went back the next day (vv 12,15). What did He see? Buying and selling, a currency exchange, a den of thieves. What does the Lord see when He looks around the temple that is us (1 Cor. 3.16)? He doesn't see any livestock or anyone buying, selling, or exchanging money—but does He see pride? An unforgiving spirit? Foolish and foul thoughts? Worldly daydreaming while, to outward appearances, we're engaged in worship? If we bring any of these things into the Temple, we've desecrated it as badly as the Jews did in Jesus' day.

### WHAT JESUS DID

He "drove out those who bought and sold . . . and overturned the tables of the money changers" (v 15). Earlier in the day, Christ *cursed* a fig tree (vv 12–14); now, he *cleanses* the Temple (the two events are connected). Actions speak louder than words—Christ began His public ministry at a Passover with a cleaning of the Temple (Jn. 2.15); He now concludes it at a Passover with a cleaning of the Temple. The Lord is filled with anger at those who dirty His house.

### WHAT JESUS SAID

The Temple was supposed to be a house of worship for all nations, but it had become a den of thieves (v 17)—a haven for crooks who exploited worshipers. When the Temple is thus corrupted, worship is corrupted, and people are corrupted. Our Lord is neither meek nor mild with those who foster such a sin.

"If anyone defiles the Temple of God, God will destroy him" (1 Cor. 3.17).

kenny

## *Herodian Masada, 5*

Josephus does not give much information about the siege of Masada by the Romans, but another siege discussed in detail by Josephus may shed light on how the taking of Masada unfolded.

Jotapata (in Heb., Yodfat) is a hill located just outside Cana of Galilee where Jesus performed His first miracle (Jn. 2). Early in the Great Revolt (AD 66–73), a Jewish citadel atop Jotapata was besieged by the Roman army. Vespasian commanded the Roman forces; Josephus commanded the Jews.

To reach the Jewish stronghold, Vespasian decided to build a ramp up to the wall. The Roman army was sent out into the surrounding countryside to gather the materials needed. Nearby mountain slopes were stripped of their forests, which provided a huge amount of lumber. Large stones were hauled to the spot. Dirt in baskets was carried in by the hundreds of thousands; entire hills were leveled. The ramp rose as dirt was emptied and pounded down atop a foundation timber and stones.

Within the citadel, the Jewish defenders fought back every way they could. They hurled stones and fired volleys of arrows at those building the ramp. The Romans constructed large wooden screens to protect the builders and brought in their artillery: 160 engines of war—catapults that hurled stones, heavy javelins tipped with iron, flaming arrows, and pots of fire.

Driven from the ramparts, the Jews adopted other tactics. Small groups would dart out to make surprise raids on the ramp builders, but the Romans kept building. They tried to cut the Jews off from water supplies, but Jewish soldiers, wearing animal skins, would sneak out during the night past the Roman sentries, and bring in water and supplies.

The ramp finally rose to where the Romans could employ a battering ram. Soon, the walls of the citadel shook from the pounding, but the Jews lowered sacks filled with straw to cushion the blows of the ram. The Romans eventually cut the ropes holding the bags of straw and resumed the battering.

*Continued next week.*

kenny

## *News about us*

- Jerry continues to recover from covid and fall he had. He may be a bit stronger.
- Mark and Lisa are in St. Louis today.
- Singing at Normal next Sunday at 4 p.m.