

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—8
Contribution—\$1140

For meditation:
Proverbs 26.17–19
What does Solomon think of meddlers? What mischief do they cause? What often happens when you try to pick a dog up by its ears?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Why wasn't my prayer answered?

Jesus: Ask, and it will be given to you

James: You do not have

Christ's promise that those who ask receive is not unqualified. At least three factors can keep a prayer from being answered.

IT WAS DISCONTINUED

"You do not have because you do not ask," says James 4.2. Christ gave instructions for private prayer (Matt. 6.6), and the early church left an example of public prayer (Acts 12.12), but far too often we allow life to disrupt our praying. And do not mistake *saying your prayers*—a formulaic, mechanical, rote recitation of familiar phrases—with true prayer (Jas. 5.17–18). Maybe it's time "prayer meetings" came back into fashion.

IT WAS DISQUALIFIED

"You ask and do not receive, because you ask amiss" (Jas. 4.3). Several things can render prayer null and void. For example, *selfishness*: "that you may spend it on your pleasures," pleasures rooted in that which is the enemy of God (4.5, 1 Jn. 2.15–17) and self-righteousness (Lk. 18.11–12). Prayer that is prayed by a self-sufficient, self-congratulatory individual rather than one whose plea is the grace of God, can never be acceptable prayer.

IT WAS DENIED

God can say "No" to legitimate requests. Christ's prayer in the garden was a righteous prayer, but God said no (Matt. 26.36–46). God may say no because of the harm it would do to us and others if He said yes. He can also say "Wait," and He will say this when He's wanting to see how prepared we are to trust His love and wisdom.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

"HE SAW HIM AND HAD COMPASSION"__ Luke 10:33



Sermon: 1 Peter 2.4–10

Christ and the church

30 July 2023

Human opinion and God's will, 1

Mixed bathing. Social drinking. Dancing. Short dresses on girls. Long hair on boys. Rock-and-roll. Smoking. Playing cards. Going to the prom. Using euphemisms. Etc., etc.

When I was growing up, these subjects were often preached on and written about in church bulletins and religious magazines. I don't know how much attention they attract nowadays, and I believe they all should be discussed, but part of the discussion should include the dangers Christ cites in Mark 7.1–13.

When some Pharisees and scribes see Christ's disciples "eat bread with defiled, that is, with unwashed hands, they found fault." (Maybe it was at the feeding of the 5000 [6.30–44] that the Pharisees/scribes saw what they saw.) The accusation involved ritual purity (Lev. 22.1–16) and stemmed not from the Law of Moses but from the *tradition of the elders* (v 3).

The tradition of the elders was an amalgamation of rabbinic interpretations and opinions known as "the oral law." The oral law was a collection of preacher (rabbinic) opinions that grew up around the Mosaic to explain certain things in the Mosaic law and provide examples of how the law should be applied in everyday life. The oral law was viewed as a fence or "hedge" around the law to ensure obedience. If Moses said you could ride your camel 5 MPH, the rabbis set the speed limit at 3 MPH; that way, no one would violate the 5 MPH Mosaic law.

The issue over eating with unwashed hands was an example of this. The rabbis said that when time a Jew had been out in public, he should wash his hands before eating to remove any ritual defilement he might have picked up from bumping into someone less righteous than himself or some unclean person. And just any old handwashing wasn't good enough; to be valid, it had to follow rabbinic guidelines. At least one and a half eggshells of water must be used. "The water was poured on both hands . . . The hands were lifted up, so as to make the water run to the wrist, in order to ensure that the whole hand was washed, and that the water polluted by the hand did not again run down the fingers . . . If the water remained short of the wrist, the hands were not clean. Accordingly, the words of St. mark can only mean that the Pharisees eat not 'except they wash their hands to the wrist'" (Edersheim, *The Life and Times of Jesus the Messiah*, II, 11). *I'll pick up at this point next week.*

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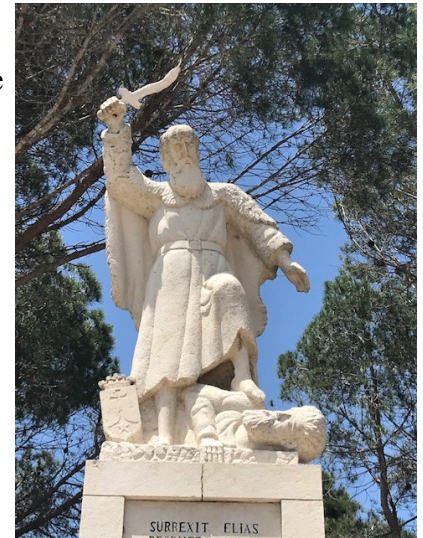
Impressions of Israel, 10

I had long wanted to visit Mt. Carmel. The site is easily spotted on maps of Israel for Carmel is the spur that juts into the ocean on Israel's Mediterranean shore. My interest lay primarily in the fact that Carmel was where the battle of the Gods occurred (1 Kgs. 18), when a single prophet of Jehovah, Elijah, threw down the gauntlet against 850 prophets of Baal (v 19) with the challenge, "the God that answereth by fire, let him be God" (v 24). When the people present heard this, their reaction was, "It is well spoken" (v 24); among other things, Baal was the god of fire, and if there's one thing a fire god ought to be able to do it's light a fire. But Baal lit no fire that day. And after Jehovah sent fire that consumed the altar and sacrifice Elijah had prepared, 450 false prophets were put to the sword (v 40).

I'm doubtful the tourist center we visited is the place where the fire fell. The tourist spot where we stopped is some distance from the Mediterranean Sea where twelve barrels of water were drawn to soak Elijah's sacrifice (vv 33–34). Also, on the viewing platform at the tourist center, there was an arrow painted on the floor pointing toward the ocean, beside which were the words, "Mt. Carmel."

Carmel not a single peak but a ridge. And though I may not have stood where Elijah stood, I was in the vicinity and was at a spot with a commanding view of Armageddon—the Valley of Jezreel—with Mt. Tabor dimly seen thirty-three miles to the east.

kenny



Statue of Elijah at Mt. Carmel

News about us

- Continue in prayer for Nancy, Tom, Jenny, Donna, the Sal-lee family, Jerry, and Mark's mother, Betty, who has been transferred to the old Knight's Templar home in Paxton.