

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—37
Wednesday—8
Contribution—\$1794

For meditation:
Ecclesiastes 1.9-11
Absurdity (v 2),
futility (vv 3-8),
monotony (vv 9-
11). The Preacher
(v 1) is laying out
the realities of life
if there is no God.
Nothing we en-
counter is ever
“new.” The only
new thing worth
discussing is the
new “testament”
sanctified by the
blood of Christ
(Mk. 14.24ff).

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

The challenge of a wall

Nehemiah 4.10,11,14

God’s word isn’t just to be understood, it’s to be undertaken. And therein lies the rub, for obedience often involves tough going. “The Christian ideal has not been tried and found wanting,” wrote Chesterton, “it has been found difficult, and left untried.”

Nehemiah 4 illustrates this by chronicling three different perspectives on the rebuilding of Jerusalem’s wall.

THE JEWS SAID, “WE CAN’T,” 4.10

“The strength of the laborers is failing, and there is so much rubbish that we are not able to build the wall.” This is the voice of defeatism. The weariness of workers and the massiveness of the work are often offered as excuses for not finishing a job. “The builders are pooped, the rubbish piles up; we’re in over our heads” (Eugene Patterson).

THE ADVERSARIES SAID, “YOU WON’T,” 4.11

“Our adversaries said . . . we [will] come into their midst and kill them and cause the work to cease.” This is the voice of hatred. There are always those whose hearts are hostile to the work of God, and hatred will go to any length—including ridicule (Neh. 2), bullying (Neh. 4), friendliness (Neh. 6), and murder (Gen. 4.8)—to stop it. Jesus was hated by the world, and He said we would be too (John 15.18ff).

NEHEMIAH SAID, “GOD SHALL,” 4.14

This is the voice of faith. We must remember the victories God has given us in the past and to trust Him to do the same now. “Remember the Lord, great and awesome, and fight . . . Our God will fight for us” (4.14,20). The church is to fight knowing that God fights for us (Matt. 16.18).

If God fights for us, who can stop us?

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

“Rosebud”

If you’ve seen the great movie, *Citizen Kane*, you’ll recognize the significance of “Rosebud.” It was the last word the rich, powerful, and cynical Charles Foster Kane—a fictional character meant to be a composite of American tycoons like William Randolph Hearst, et al.—spoke before he died. In a flashback, we learn that “Rosebud” was a cheap little sled Kane had as a child that to him symbolized the simplicity, joy, and innocence of his long lost youth.

When I was a kid growing up on the farm, one of my greatest treasures was our barn, a big old thing that had great wooden beams in the hayloft I could walk on, mounds of hay I could tunnel in, and a tin roof that had the most peaceful, tranquil, sound during a rainstorm you’ve ever heard.

Dad tore the barn down around 1974 (replacing it with a metal Morton shed), but I saved a memento: an oak nail used to tie the beams together.

For fifty years this little piece of wood has sat on my desk as a paperweight and symbol of happy times filled with smiles, laughter, serenity, and love. I thank God for that barn; I hope you have a memory akin to mine. Before long, we’ll all be in a place like my old barn, where we’ll discover the sound of the rain on the roof was the singing of an angelic choir.

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Sermon: James 1.9-11

Wisdom and Wealth

1 December 2024

The Gospel and faith

God has planted eternity in the hearts of men.

Ecclesiastes 3.11 THE LIVING BIBLE

Within every man is the instinct that there is a reality bigger than this world. Having this instinct, every man—some more seriously than others—realizes he should live his life consistent with whatever he determines that reality to be.

Ultimate reality can only be one of two things. The one we decide on will depend on how rational or irrational we are. We will either believe an unbelievable belief or an eminently believable one. Unbelievable belief believes the universe is the result of *natural* activity. But for this to be a valid, rational belief, nature must have life coming from nonlife. But in nature, life comes only from life. Nature, therefore, does not explain nature. To believe it does, one must embrace an unsupportable, unscientific bias against truth and fact.

To conclude the universe is the product of a *supernatural* process is not only reasonable but is supported by scientific evidence! Two thousand years ago there appeared a man who claimed to be God, who offered proof *such as you would expect a divine being to offer*. The proof this One offered, says the Gospels, was profuse and public: He did *many* miracles *before them*" (Jn. 12.37). Reith's comment on John 12.37 is worth quoting: the proof Jesus offered for His deity met "the conditions demanded for proof of a miracle by modern scientists." The supernatural nature of Christ's signs/miracles was verified by the natural senses, which is the essence of the scientific method (1 Jn. 1.1–3). Creationism/the existence of God is based on science!

Though faith is founded on things seen (fact), faith deals with the unseen; faith is believing what we do not see (Heb. 11.1,3); faith infers what is unseen from what is seen. Maclaren called faith, "the sixth sense, the sense of the unseen."

When the Jews asked Jesus, "What shall we do?" in John 6.28, Christ answered, "Believe in Him whom [God] sent." Belief in God is so reasonable, so logical, so obvious that Christ was stunned by men's lack of faith (Mk. 6.6). Miracles were scientific proof that proved beyond a shadow of a doubt that Jesus was Immanuel, God with us.

If we will not see this light, we will have the lightning; for without faith, it is impossible to please God.

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Christ's "triumphal entry" in the Gospel of John, 1 of 2

"In order to claim the high honour of a triumph, the general, usually of consular rank, must have taken many cities by assault, gained several pitched battles, made a certain number of prisoners, enlarged the territory of the Republic, not suffered any defeat during the campaign, have improved each victory in the highest possible degree, and have killed at least five thousand enemies."

After the Roman Senate approved a triumph, the parade route—the *Territorium triumphale*—would be packed with people shouting out the cheer, "Io triumphe, Io triumphe," which means something like, "Hurrah, triumphal procession!" Every temple was opened and every altar smoked with fragrant incense. The celebrated general would receive the congratulations of the patricians and the court, then join his legionnaires in a feast. Sacrifices would be offered to the gods. With martial music playing, the parade would begin.

The spoils of the conquest, including the conquered nation's crown jewels, would come first, carried by legionnaires wearing tunics of purple embroidered with gold. Then followed captured statutes and captured animals, including camels and war elephants. Then came the prisoners, enduring a final insult to Roman pride; if they were not killed when the parade reached the Capitol, they would end up slaves. Then were carried along the route life-sized pictures of the battles, sieges, and assaults. Afterward came the *spolia opima*, the armor and weapons taken in combat.

Then, a hush fell on the crowd as the man himself, the conquering general, appeared. He would be dressed in a tunic worthy of an Olympian god. His skin would be painted vermillion. His chariot was of ivory and gold, drawn by steeds draped in laurel, and he was followed by his army.

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**The above taken from *Pictures of Old Rome*, Francis Elliot, 1872
—to be continued—**

News about us

- Continue to pray for Caroline and Jenny during this time of loss.
- Lena, in Orel, Russia, needs our prayers that she receive the medical care she needs.