

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—30
Wednesday—
Contribution—\$650

For meditation:
Ecclesiastes 3.14–15
Is there anything
new under the sun?
If not, how should
that truth affect our
living?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

“His heart went out to her”

“When the Lord saw her, his heart went out to her and he said, “Don’t cry” (Lk. 7.13. NIV).

In the story of Christ’s encounter with the widow of Nain, most versions have the word “compassion” in the verse, but I think the NIV’s “his heart went out to her” gets closer to the emotional reaction the Lord had. We are to be compassionate people, having hearts that can be touched by the suffering of others. The widow of Nain passage reveals three important characteristics about compassion.

Compassion sees: “When the Lord saw her.” The priest and Levite made sure they *didn’t* see the man in the ditch (Lk. 10.31,32). John talks about those who see suffering but haven’t enough love to do something about it (1 Jn. 3.16). Compassion is a feeling, a “gut reaction”—the lit. meaning of the Gr.—that is triggered by sight. Seeing another hurting ought to hit us hard.

Compassion speaks: “Don’t cry.” There are times when all we can offer a sufferer are words of comfort. But words can keep men on their feet (Job 4.3,4; 1 Cor. 15.1). They can point men to the promises of God, inspire with hope, remind the stricken that their present hurting isn’t worthy to be compared with what’s coming (Rom. 8.18). If all we can do is remind someone why they shouldn’t cry, do it.

Compassion acts: “Then He came and touched the open coffin.” When Christ touched a leper, the disease was gone (Matt. 8.3); when He touched a coffin, death was gone. Without action, compassion is as empty as the faith that can’t save (Jas. 2.14).

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Gibson City church of Christ

Highway 47 South, Gibson City, IL

“And they said, ‘Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves’” (Gen. 11.4).

Man-made cities (religion) are always *from the ground up*, believing “God is to be found at the topmost rung of the ladder. We meet Him on His level. We have, by a process of self-purification and self-discipline, climbed the ladder of worthiness. We attain God by our efforts” (E. Stanley Jones). “From the ground up” religion is arrogant, self-reliant, full of pride and seeks to glorify the builders rather than God.

“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God” (Rev. 21.20).

In contrast to what men build, the holy city (religion) God builds is *from the top down*. “We do not find God at the topmost rung of the ladder, but at the bottommost. For we do not get to God—God comes to us. He comes to us in Incarnation and meets us on our level. He meets us where we are and takes us where He is. He meets us on the level of our sin, not on the level of our attained righteousness. ‘I came not to call the righteous, but sinners,’ is the absolutely new thing in the Gospel. That verse shatters all our attempts to climb to God. He has come to us on our level, the level of our deepest need—our sin” (Jones).

Salvation is “from the top down.” To God be the glory!
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Sermon: James 5.1–6

Warnings to the wealthy

30 March 2025

Books worth reading, part 9

AUTHORS, 3

Frank W. Boreham

In my judgment, Frank Boreham (1871–1959) is unsurpassed as a Christian essayist. He was an Englishman, the last student Charles Spurgeon admitted to his Pastor's College, and an outstanding Bible student and newspaper journalist who spent his life ministering in New Zealand, Tasmania, and Australia. He wrote over 3000 articles for publication, most of which have been collected and reprinted in over fifty books. An example of his expository skill comes from his analysis of Benaiah, one of David's mighty men, Who "had gone down and killed a lion in the midst of a pit on a snowy day" (2 Sam. 23.20). Said Boreham, Benaiah met the worst of enemies (a lion), in the worst of places (a pit), under the worst of circumstances (a snowy day). You don't have to be a preacher to enjoy Boreham. Type his name in on Amazon and order one of the many books that will be listed. Before long, you'll look upon Frank Boreham as an old and cherished friend.



Doremus A. Hayes

I learned about Doremus Hayes from reading *Peloubet's Select Notes* (see what I wrote last week). A Methodist minister, who was sympathetic to modernist theology, Hayes is nevertheless one of my favorite authors. He can always be counted on to introduce new insights told in a memorable way. His book, *The Resurrection Fact*, is the best I've read on the subject. His reviews of New Testament books: *The Synoptic Gospels and the Book of Acts*, *John and His Writings*, and *The New Testament Epistles* are rich. Just reading his epigraphs for the Gospels indicates some of the literary flair he brought to his writing: Matthew, "The Most Important Book Ever Written"; Mark, "The Most Authentic Gospel"; Luke, "The Most Beautiful Book Ever Written"; and John, "The Most Remarkable Gospel."



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The Basis of Christian Unity

It's commonly thought that the basis for congregational fellowship is uniformity of doctrine wherein we all believe the same thing. Aren't we "to speak the same thing" and "be perfectly joined together in the same mind and judgment" (1 Cor. 1.10)? Of course we are. But was Paul telling the Corinthians to have word-perfect agreement on every Biblical subject? I don't think so.

Paul would later allow that Christians won't see eye-to-eye on everything (1 Cor. 8–10, Rom. 14), a reality we all can testify to (cf. Acts 15.36–41). A "general agreement," wrote Adam Clarke, "is all that the apostle can have in view; for it cannot be expected that any number of men should in *every respect* perfectly coincide in their views of all the minor points, on which an exact conformity in sentiment is impossible to minds so variously constituted as those of the human race." Clarke was right. In the text where Paul exhorts unity and speaking the same thing, the only two doctrinal items he mentions are the crucifixion and baptism (v 13). Writes McGuiggan, "To say we shouldn't *pursue* agreement on the meaning of every verse, surely, is a blunder. We ought to see agreement on every word from God. But there are times when it isn't possible to find total agreement. Some verses just aren't that clear. On essentials unity, on opinion liberty. (Who said that? No, Thomas Campbell was the first to say it.) Well, it's a biblical thrust. . . . Let's not make Paul's call for unity an occasion for splinters" (*The Book of 1 Corinthians*, 29).

The true basis for unity isn't knowledge but love. "Jesus realized that the tie which binds men together in life is not forged in the intellect but in the heart" (Maclaren). "Above all these things"—our level of knowledge, our level of maturity, our dogmatic views, our pet hobbies—"put on love, which is the bond of perfection" (Col. 3.14, CEV). Love is what holds us together despite our differences. How much we love, not how much we know, is what convinces men we are Christ's disciples (Jn. 13.35).

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News about us

- Many of you will remember Bailey Miller, now Bailey McCall. She and her husband are working with a small, somewhat isolated church in west Texas. If you'd like to help her secure class supplies, etc., let me or Lisa know.