

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

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

This Past Week:
Worship—29
Wednesday—10
Contribution—\$1980

For meditation:
Ecclesiastes 3.18–22
How are we like
animals? How are
we unlike animals.
How do you under-
stand v 22 in the
context?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Job's main point, according to Satan

Based on my reading, most books on Job think the main point of the story has to do with the problem of evil: “Why do the righteous suffer?” “Why do bad things happen to good people?” It’s a question that raises doubt about God’s fairness: if God is really good and loving, how can He allow the innocent to suffer? Could it be that God isn’t good?

I’m not denying that this issue is discussed in the book. Job certainly wanted to know why bad things were happening to him; his friends certainly tried to explain why bad things were happening to him.

But there’s a deeper question addressed in the book, and it’s the one Satan calls attention to in 1.9: “Does Job fear God for nothing?” It was more slander than question. The slander is that the only reason Job is loyal to God is because he’s been bought off. To keep the blessings coming (see 1.2–3) is the reason Job worships and obeys. It’s one big quid pro quo.

To test Satan’s proposition, God allows Satan to hit Job with everything he has. Having been reduced to nothing but his bare existence, Job’s devotion is untouched: “The Lord gave, and the Lord has taken away; blessed be the name of the Lord” (1.21).

In Job, the question is not God’s character but Job’s. The question mark lies with the finite, not the infinite. “A man was meant to be doubtful about himself, but undoubting about the truth; this has been exactly reversed,” wrote Chesterton.

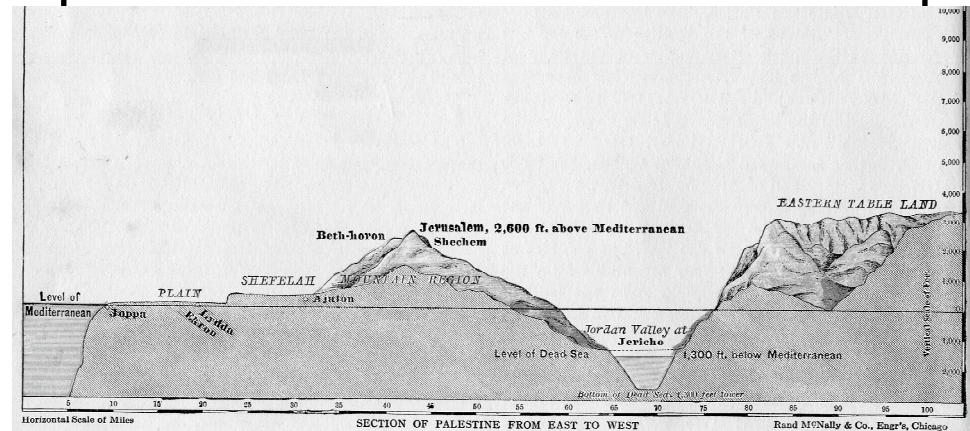
If after reading Job we’re still questing God rather than ourselves, we’ve missed the point of Job.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

A cut-away picture of the topography of Judea at the latitude of Jerusalem, looking north and laid out from west to east. To see all the captions and elevations in the image, zoom in on your monitor.



from Hurburt's *Bible Atlas*

Sermon: Hebrews 1.1–3

The most comprehensive sentence
about Christ in the Bible

11 May 2025

“You are so beautiful, to me . . .”

Song of Solomon 7.1–9

Song of Solomon 7.1–9 is the most passionate, explicit expression of love in the Bible. The bridegroom praises his bride from head to foot in a way that can make you blush (especially when read in a modern translation). But the principle involved in this passage is so important that it ought to be included in all marital counseling. Let me take a stab at explaining it.

Among the things husbands should know is that no matter how pretty his wife is, or how much time she’s spends making herself pretty, when she looks in a mirror she sees her worst (of course there are exceptions). To offset his wife’s negative self-image, husbands need to frequently and sincerely remind her of how beautiful she is. “Husbands, love your wives” (Eph. 5.25) implies a man will tell his wife how she appears to the one who looks at her through the eyes of love.

A touching passage I chanced upon in my reading that illustrates this attribute of love is found in Florence Barclay’s novel, *The Rosary*. Garth Simpson was a skilled artist who had painted two pictures of his wife, Jane, but for some reason I forget, Garth hadn’t shown her the paintings. What made the portraits remarkable was that Garth painted Jane—a plain, unattractive woman; hers “was not the sort of face one would have wanted to see always in front of one at the table”—as a stunningly beautiful lady.

A misunderstanding caused an estrangement in their marriage. When a friend who knew the couple stopped by to see Garth, she happened to see the paintings of Jane. “These pictures are exquisite,” she said to Garth. “You have made a plain woman beautiful.”

This surprised Garth and he asked for an explanation.

“Surely you realized your [wife] to be [plain]. And therein lies the wonder of the pictures. You have so beautified her . . . that the longer one looks the more one forgets her plainness, seeing her as loving . . . lovable, and lovely.”

Despite this praise, Garth said he was going to destroy the paintings without ever allowing Jane to see them. The friend begged him to show them to Jane. “Why?” Garth wanted to know. Replied the friend, “Because of all it would mean to a woman who knows herself plain, to see herself thus beautified . . . Do you suppose, for a moment, that [Jane’s] mirror has ever shown her a reflection in any way approaching what you have made her in these pictures?”

Jane finally sees the paintings and is stunned by what she

saw—the portrayal of a woman of dignity, strength, loveliness. “Is that how I look?” she asks. “Is this what he saw?”

What Garth had painted was the beauty of his wife’s soul. Jane seeing herself as her husband saw her hastened the healing of the breach between them.

Two thoughts.

First, living with a wife *in an understanding way* (1 Pet. 3.7, esv) means a husband will counter her negative self-image by regularly telling her how she looks through the eyes of his love. Husbands, tell your wife that in every part of her being she is everything you hoped for, everything you need—“you are so beautiful to me.”

Second, because the Song of Solomon looks beyond the husband-wife relationship to the Christ-church relationship (Eph. 5.32), I understand a woman’s negative self-image thing. I understand it because I’ve got the same problem. When I look in the mirror of God’s word (Jas. 1.23) I see my worst—more sins than I can name or number—and my heart condemns me (1 Jn. 3.21). Every attempt to pretty myself up fails (Isa. 64.6). Were it not for the frequent Christ gives me of His love, I would be in total despair. “You are all fair, my love, and there is no spot in you” (Song 4.7). It’s hard for me to believe this; but if Christ said it, I’ll believe Him. His love is the entire basis of my assurance before God (1 Jn. 3.21).

The loving reminders wives need from their husbands is exactly what I need from the Lord.

kenny

Notes on the death of Christ in John 18–19

18.19 Annas asked Christ about His *disciples* and *doctrine*. The Jews didn’t want Jesus arrested during the Passover lest a riot break out (Matt. 26.2–5). Christ, however, arranged to be taken on the feast, and Annas was probably hoping for any information that might reveal if the disciples were planning to storm his house.

18.20–21 Morrison wrote “there are times in every life when it takes a certain courage to be quiet.” If we were unjustly charged and facing death, we’d likely filibuster long and hard. But Christ, who was unjustly charged and facing death, was ready to die (Jn. 12.27) and had nothing to add to what He had already said.