

Ministers:
the congregation

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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—21
Wednesday—10
Contribution—\$435

For meditation:
Ecclesiastes 4.1–3
Have you ever
wished you hadn't
been born? Did
Christ ever mention
a situation in which
He said it would
have been better if a
man had not been
born?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

God's truth in Job

Here's my outline of Job:

God's truth 1–2	Man's two cents 3–37	God's truth 38–42
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In 17 percent of the chapters, God talks; in 83 percent, man does all the talking. That's not unusual. Man likes to talk. Classes and sermons that should be "thus saith the Lord" are often little more than man's two cents presented as "thus saith the Lord." Everything God says in chs. 1–2, 38–42 is true truth; nearly everything man says in chs. 3–37 is mistaken or misguided.

Here's some truth from chs. 1–2 on the subject of evil and suffering.

- Satan is not a coeval, independent, autonomous being. He is a hateful, murdering, malevolent being under the authority of God (1.11, 2.4).
- Satan can only inflict suffering subject to God's allowance (1.12, 2.6; 1 Cor. 10.13).
- Although there is a difference between God commanding something and Him allowing something, the buck for all human suffering stops with God.
- Satan is an accuser; sometimes he's right (Zech. 3.1–3) and sometimes wrong. He was wrong about Job (1.11, 2.5). And don't you know how he hated Job for that.
- If all suffering is ultimately due to the allowance of God, there must be some good in suffering, for God only gives/allows good things (Jas. 1.17a), and He never changes (Jas. 1.17b).
- Finding the good in suffering requires self-surrender to the governance of God. Self-surrender is what Christ meant when He said we must "take up our cross and follow Him" (Matt. 16.24). Self-surrender is what Paul meant when he said, "when I am weak, then am I strong" (2 Cor. 12.10). Paul's weakness was his infirmities (2 Cor. 11.23–33); his strength was his willingness to accept his infirmities as a gift from God meant to bless him rather than curse him (12.7–9).
- The cross, of course, is the ultimate example of how goodness can come from suffering.

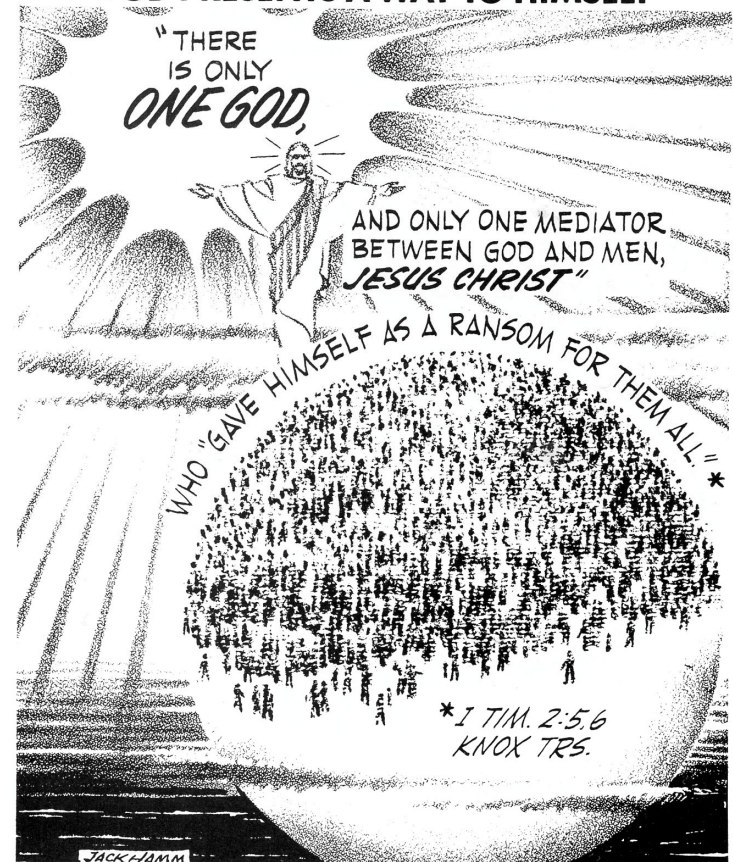
God's truth is that what He allows to touch us is for our good, whether we realize it or not (Job 1.21, 2.10).

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Gibson City church of Christ

Highway 47 South, Gibson City, IL

BREAKING THROUGH CLOUD & CLOUD GOD PRESENTS A WAY TO HIMSELF



Sermon: Hebrews 1.4–14

Christ: greater than the angels

18 May 2025

The Life of a Mighty Warrior

Judges 6.12

When we first meet him, Gideon is hiding from the enemy (Judg. 6.11), but the God who knows what is in every man (Jn. 2.25) addresses him as a “mighty man of valor.” *What does it mean to be a mighty man of valor?* Here are three thoughts.

Judges 6.13: There was a situation that concerned him. “If the Lord is with us, why then has all this happened to us?” (6.13). For seven years the Midianites had occupied and impoverished Israel (Judg. 6.1–10), and Gideon didn’t understand why the Lord hadn’t delivered Israel. The mighty are not without questions or doubts. Have you ever struggled with why God allows bad things to happen to good people?” The problem of evil and innocent suffering is always a concern—*my God, my God, why?* While the mighty don’t have all the answers, they never allow the lack of an answer to shake their view of God’s goodness. The mighty know there’s an explanation even if they don’t know what it is (Hab. 2.1). If God can know we’re mighty even when we’re hiding; we should know He is good and loving even when such virtues are hidden.

Judges 6.14: There was a summons that challenged him. Often, when we ask someone *Why?* we’re really asking, “How could you let this happen? Why haven’t you done something about it?” The Lord’s response to Gideon’s *Why?* was, “Why don’t you deliver Israel?” Before Gideon could work for God, God had to first work on Gideon, overcoming his fears and hesitancy. The Lord wanted Gideon to deliver Israel in a way that would give God the glory, so everything He told him to do was counterintuitive. Gideon was to poke the enemy by cutting down an image of Baal (6.25), then, when the enemy was thoroughly aroused, he was to meet the enemy by reducing the Israelite army to nearly nothing and carrying torches rather than swords into battle. The job given Gideon had all the marks of a suicide mission.

Judges 6.15: There was a success that crowned him. As we read about Gideon in the book of Judges we marvel at him, but it’s when we read about him in Hebrews that we understand him. What he accomplished was due to his faith (Heb. 11.32), which is to say, he was able to put the armies of the Midianites to flight because of the power of God. By faith = by God. Our faith is what determines whether we are a mighty man or woman of valor (1 John 5.4).

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Notes on the death of Christ in John 18–19

19.1–3 I don’t believe any passage in the Gospel accounts of Christ’s crucifixion delivers a more visceral or emotional punch than John 19.1–3.

The brutality of Christ’s treatment is seen (1) in his *scourging*. “The scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim [was] a bleeding mass of torn flesh” (Edersheim); (2) in the soldiers twisting *thorns together to make a crown* that they beat into the head (Mk. 15.19; apparently, the soldiers thought that one who claims to be a king, 18.37, needs a crown); and (3) in the soldiers “*striking Him with their hands*.” The tense of the verb indicates Christ was struck repeatedly. Some versions say He was slapped, others say He was struck with fists.

The symbolism of Christ’s treatment is found in the phrase, “they put on Him a purple robe.” Matthew says it was scarlett (27.28). I’m not sure how to reconcile the purple/scarlett distinction. It could be two robes—one scarlett, one purple—were put on Jesus at different times; it could be that scarlet and purple were synonyms, as “purple” was used to describe a range of shades, including some that were reddish. At this point in His passion, red would have been the dominant color associated with Christ. Wounds from the scourging would be bleeding; wounds in His scalp from the thorny crown would be bleeding; the slaps/punches likely left His face a bloody, misshapen mess.

And then there’s Psalm 22, which is the OT prophecy that gives us the view *from* the cross. Verse 6 has the crucified victim saying, “I am a worm, and no man.” To describe one’s self as a *worm* is an admission of humiliation and insignificance. But curiously, the word translated “worm” is usually translated “scarlett,” and once it is translated “crimson” —“Though your sins are . . . red like *crimson*, they shall be as wool” (Isa. 1.18). Christ was red not only from His own shed blood but symbolically from the redness of our sins that were put on Him. The scarlet robe may have been meant to remind us of the atoning work Christ was accomplishing as the lamb who would take away the sin of the world.

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