

Ministers:
the congregation

Kenny Chumbley
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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—31
Wednesday—13
Contribution—\$

For meditation:
Ecclesiastes 3.16–17
Never be surprised
when justices dis-
pense injustice or
the “righteous” turn
out to be wicked.
What does this pas-
sage say about the
righting of wrongs?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

The practice of prayer, 2

The fact stated in James 5.16b is that when we pray, the inherent, objective power of prayer is released with an effectiveness that receives what it requests (Matt. 7.7).

To illustrate this, James cites the praying prophet Elijah. Despite Elijah’s ordinariness—he “was a man just like us” NIV—when he prayed there were results only God could bring about. Elijah prayed that it not rain and “it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain.”

In the three chapters that tell Elijah’s story, 1 Kings 17–19, he is seen as a man of prayer. In 1 Kings 17 occur three trials (Jas. 1.2–12) of increasing severity: no rain (17.7), no food (17.12), no life (17.17), during which Elijah learned that prayer can bring about results only God can deliver. “The Lord heard the voice of Elijah” (17.22) and answered him. In 1 Kings 18, when Elijah appears in the court of Ahab, his challenge to the prophets of Baal rests precisely on the issue of prayer; “You call on the name of your gods, and I will call on the name of the Lord,” and whoever’s God answers prayer, “let him be God!” (18.24).

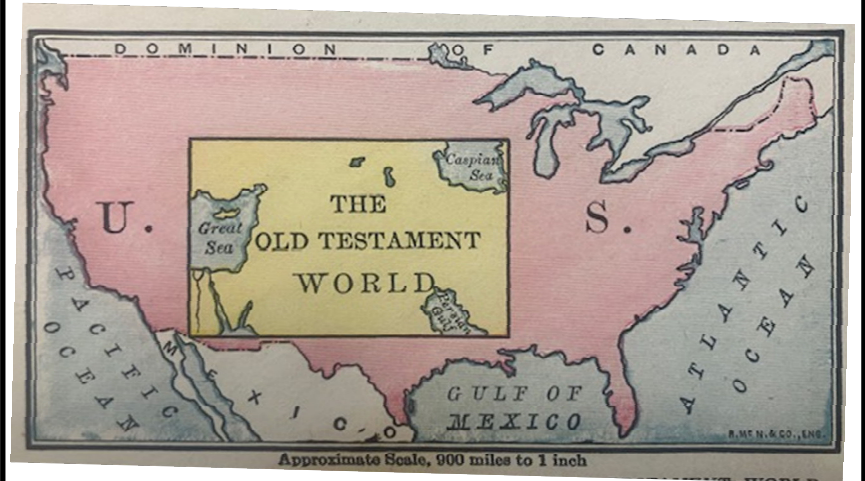
Notice that James 5.17 says, “Elijah prayed *earnestly*.” My KJV has a margin note for “earnestly” that says, “in his prayer”—Elijah didn’t “say his prayers, he *prayed in his prayer*, or “with prayer, he prayed.” This doesn’t refer to Elijah’s fervency or the frequency of his prayers, or that he used “thee’s” and “thou’s” when praying, it simply means that Elijah, a righteous man, prayed—that and nothing more.

Human prayer with divine results is what Christian prayer is all about.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Hurlburt’s Bible Atlas, 1945

Sermon: James 5.16–20

Watch and pray

4 May 2025

Books worth reading, part 11

Miscellaneous books

This is my final installment on books I recommend. I'll close by mentioning some random authors/titles I've enjoyed. I also want to thank anyone reading this who has recommended books to me.

Particularly, I'd like to thank my friend Ralph Walker for his suggestions. If Ralph recommends something to you, you ought to read it.

In no particular order:

The books of Harry Emerson Fosdick

G. H. Knight, *The Master's Questions to His Disciples*

The books of Walter Wangerin

Mark Eddy Smith, *Aslan's Call*, *Tolkien's Ordinary Virtues*

Henry G. Weston, *Matthew, The Genesis of the New Testament*

Henry Latham, *The Risen Master* (for me, the picture of Christ's graveclothes is worth the price of the book)

The books of J. Wallace Hamilton

David Smith, *The Days of His Flesh*

J. Morgan Gibbon, *The Children's Year*

George H. Morrison, *Meditations on the Gospels*

Charles Colson, *Against the Night*

Stephen Mitchell, *The Frog Prince*

Charles Jerdan, *For the Lord's Table*

Grant Stroh, *When God Comes Down to Earth*

John Edgar McFayden, *A Cry for Justice* (a study of Amos)

(These last two books were especially helpful in showing me some of the great themes involving justice and human society in the prophets.)

Daniel I. Block, *Deuteronomy, Judges and Ruth*

Nearly everything by F. F. Bruce is good.

The historical writings of Paul Johnson, especially *Modern Times*

My good friend Ken Craig's book, *The Big Picture of the Bible*, has been used in countless Bible studies and resulted in numerous conversions. I recommend it without reservation.

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Notes on the passion of Christ in John's Gospel

(For some months, our Sunday morning Bible study has been in the Gospel of John, and I've been impressed as never before with the profundity of the truth revealed. I'm going to use this page of the bulletin, for the foreseeable future, to pass along some notes from my study of John 18–21.)

Introduction to chapter 18

1. An outline of John: 1.1–18, prologue; 1.19–11.57, the book of signs; 12.1–20.31, the book of sorrows; 21.1–25: epilogue.
2. Chapter 18 begins the closing scene of the Gospel. Unlike the “synoptic gospels” (Matthew, Mark, Luke), the emphasis here is not so much on Christ's sufferings but on His glory and divine dignity, as shown by three considerations in
3. 18.1–11.

a. **Christ's providence.** After eating the Passover and instituting the Lord's supper, Christ leads His disciples to the very spot He knew Judas would look for Him: Garden of Gethsemane (v 1). If He wanted to escape the Jews, He could have easily done so. Instead, Christ went to the place He was “wont” (Lk. 22.39, KJV) to go; He *wanted* Judas to find Him. The time had come (Jn. 12.27) for the Lamb to be slain, a process that Judas would set in motion by his betrayal.

b. **Christ's presence.** “As soon as He said to them, ‘I am He,’ they drew back and fell to the ground.” Something about Jesus—His demeanor? tone of voice? commanding presence?—stopped the Jews dead in their tracks; they staggered backward in awe and fear (cf. Jn. 7.46). In the hour of His humiliation, the majesty of heaven was embodied in Christ's words and deeds.

c. **Christ's power.** Peter made a swipe with his sword and cut off an ear of a man by the name of Malchus (18.10); Christ, however, miraculously restored it with a (Lk. 22.51).

Throughout His arrest in the garden of Gethsemane, Christ was in total command of the situation.

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News about us

- Wayne is home, having come through his knee replacement surgery in good shape.
- Pray to God for Mike and Kellee.
- Pray for Verna who has been helping her sister of late.