

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:
Proverbs 30.29–31
Agur continues his common sense observations of the world around him. What principle is common to lions, greyhounds (“strutting roosters,” marg.), billy goats, and kings?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

A Theology of Suffering, 3

To read in John 9 that a man had lived his entire life blind because he, like Job, had been chosen by God to illustrate God’s glory, leads to an important element in the Christian understanding of suffering. I believe the devil is the direct cause of all affliction and suffering (Acts 10.38). But I also believe the devil must have permission from God for any suffering he causes (Job 1.12, 2.6–7). What this means, of course, is that *God is ultimately responsible for all human suffering.*

To help us grasp this reality, there are at least two truths that must be kept in focus: God’s providence and promise.

God’s providence. Christian’s believe (at least in theory) in allowing the Sovereign to be sovereign, meaning that God is within His rights to allow or do whatever He wants. Further, believing that God in His essence is love, it follows that all God allows is a loving gift (Jas. 1.17), even if we don’t see the connection. It’s been said that if we knew everything about us that God knows about us, we would pick for ourselves the very set of circumstances God has allowed to come our way. “Shall not the judge of all the earth do right?” (Gen. 18.25)

God’s promise. “God is faithful, and he will not let you be tempted beyond your ability” (1 Cor. 10.13, ESV). One thing God knows about us is how much we can handle. For good reasons, God is willing to let us grow, mature, and achieve our potential as a moral creature, even if it involves Job-like pain. We may think He’s given us more than we can bear (2 Cor. 12.7–10), but He knows where our breaking point is and will not allow Satan to take us beyond that point. There may be no harder area to walk by faith than in this.

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Gibson City church of Christ

Highway 47 South, Gibson City, IL



Roman & Lena Semenova

For many years, Lena, a Christian in Orel, Russia, has served as our translator when Kenny Marrs and I have been in Russia. A few years ago she was treated for Chernobyl-related cancer. We all thought it was gone, but it has come back. She is sorely in need of our prayers.

Sermon: *Philippians 1.27–30*

Christian privileges

14 July 2024

The road to Emmaus

The longest resurrection narrative in the Gospels involved the village of Emmaus, located seven miles northwest of Jerusalem (Lk. 24.13)—about a two hour walk. Two individuals were headed there when they were engaged in conversation by a third individual they didn't recognize. Having been asked a question, "What are you talking about?" (Lk. 24.17), "they stood still" (ESV) to answer. One of the two was Cleopas, the masculine form of the feminine Cleopatra.

Cleopas and his friend had been in Jerusalem that day and had heard a strange report of the empty tomb: some women who had gone to the tomb returned to say they had talked with angels who told them Jesus was risen; other disciples then went out and confirmed that the tomb was empty. Despite this news, The two on the road to Emmaus didn't believe the Lord had been raised. "We were hoping that it was He who was going to redeem Israel" (Lk. 24.21).

Christ's reply to these two was piercing: "O foolish ones, and slow of heart to believe in all that the prophets have spoken!" (24.25). He who had asked the two for information at first is now giving them information; they who had reproached Him for His ignorance (24.18) are now reproached for their ignorance. Their sadness was needless; their bereavement useless. They didn't believe what God had said through the prophets, and as a result, they were *fools* (lit., without understanding), blind to the fact they were speaking to Jesus Himself. "If you had more brains you would have more faith. Your despondency arises from ignorance and your ignorance from inattention to the Word of God" (Hayes).

As they walked on, Christ gave them a master's class in Messianic prophecy. There is great significance in the fact the risen Lord spent about two hours on the day of His resurrection in a Bible study. Can you think of a better way to spend the Lord's day than to be in God's word poring over the great truths of Scripture?

The study set the two on fire (24.32–35), and they immediately returned to Jerusalem to tell all they knew.

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A trip to Mt. Sinai, 2

For the trip to Mt. Sinai, H. V. Morton hired a chauffeur who had been to Sinai five times and knew the road. This chauffeur was a Mr. Vallinis. He told Morton they would have to take a spare car in case of a breakdown. They would also have to carry enough food and water to last for six days, which was the amount of time Morton wished to be away. A cook to prepare meals was needed, and Mr. Vallinis said he would find one.

When an agreement had been reached, Morton later returned to the garage to find an American sedan fitted with desert tires, heavy springs, two spades, a pick, and other desert equipment strapped to it. When Mr. Vallinis opened the trunk, Morton saw that it contained a slab of ice, on which was a plucked turkey, chickens, pigeons, a large piece of veal, a leg of mutton, and some lamb cuttlets. In the spare car was a chest holding artichokes, cabbages, potatoes, French beans, peas, and carrots.

The travelers left at 5 a.m. the next morning and drove into the Sinai desert. The road turned south, but "road" is misleading, for there were no roads in the desert; there were only tracks in the sand made by other cars. They came upon a signpost. An arm pointing north said "Jerusalem"; the other, pointing south, said "St. Catherine's Monastery." Before long, the party arrived at a clump of palm trees and brackish water known as the "Wells of Moses." Local tradition held that the Israelites camped at this spot. Morton wrote that "no country more like one's Sunday school impression of the Wilderness could be imagined."

Hour after hour the track ran over a plain. At one point, they met four "lorries"—trucks with a flat platform—that turned out to be military vehicles. They all stopped and asked the same questions always asked in the desert: Where are you going? and What is the road like? A man identified who himself as the governor of Sinai said they had been inspecting the roads. They were not in very good shape, the governor said, but he thought Morton's group could make it to Sinai.

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News about us

- Mike and Kellee leave for the Mayo Clinic on Tuesday and will be gone for several days. Kellee needs our prayers.
- Hayes Emmett Moody, 7 lbs, 6 oz., born just before midnight, Friday, July 12. Congratulations Jordan & Cody!