

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—  
Wednesday—12  
Contribution—\$

**For meditation:**  
**Proverbs 30.32–33**  
If you're dumb  
enough to unnec-  
essarily offend  
people, what can  
you expect to hap-  
pen?

**Radio program:**  
WGCY FM, 106.3  
Sundays at 8 AM

## *A Theology of Suffering, 4*

“Count it all joy when you fall into various trials” (Jas. 1.2, NKJV).

The KJV says count it all joy when we fall into “divers temptations,” but *trials* is a better translation here than *temptations* (even though the same word, when used in v 12, means *temptation*). The Gr. word originally meant to try or attempt (the Eng. word *tempt* originally meant to “try”). But in the evolution of the word, it was a short step from “try” to “make trial of,” and in this sense the word was applied both to the trials of life (Lk. 22.28, Acts 20.19, etc.) and the seduction to sin. Peter uses the exact same phrase as James in 1 Peter 1.6, “manifold temptations” (KJV). James 1.2 and 1 Peter 1.6 are referring to external trials—difficulties in life that are unwelcome, unsought, and unexpected. Such situations come in a wide variety; the word translated *various* (Jas.) and *manifold* (Pet.) is used in Matthew 4.24 to describe the wide range of medical conditions healed by Christ. Trials can come in bunches, hitting us from all sides, at any time. When it rains, it can pour.

The **reaction to suffering** that James prescribes is joy. That’s a jolting statement; and I’m being honest when I tell you I’ve certainly not mastered the art of reacting joyfully to the “slings and arrows of outrageous fortune.” But I do believe that joy in suffering is possible, and that many Christians have found joy amidst pain (Phil. 3.10). I’ve known times when the sun was shining even as the rain was pouring; and it is possible to build a fire in the rain.

If you’ll read Matthew 5.10–12, you’ll see that James’ brother—Jesus—also believed it is possible to rejoice amidst suffering.

Next: the **products of suffering**.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## *Love is “slow to expose”*

I recently read about an employer who caught one of his employees stealing from him and had to fire him. A few days later, the dismissed employee’s wife showed up with fire in her eyes and read the employer the riot act. Her husband had not been dishonest, it was the employer who was to blame! On and on she went, berating the employer while adamantly defending her husband. Through it all, the employer listened patiently and tried to indicate how much he understood the wife’s concern and loyalty to her husband.

After she left, the employer’s son, who had overheard everything, asked his father why he hadn’t shown the wife proof of her husband’s many thefts? The employer replied, “Son, that man is no good and he is going to break her heart more. But right now, he’s the only thing she’s got to believe in. What good would it do to take that away from her?”

What a great story.

James Moffatt’s translation of 1 Corinthians 13.7 is that love is “slow to expose.” There are times when speaking truth can hurt more than help. In matters like this, truth must always be shared in a humane way. Just as there’s a time for war, peace, etc., there’s a time for not spilling our guts, especially if telling all we know would take from someone that which is holding them together. Truth should never be used to unnecessarily embarrass or drag skeletons out of the closet (1 Pet. 4.8). Christ never told everything He knew about an individual, thereby leaving us an example to follow in His steps.

kenny

Sermon: Philippians 2.1–4

## The pattern of Christian living

28 July 2024

## *The appearance to the Eleven*

Cleopas and his friend hurried back to Jerusalem to tell the disciples about their encounter with the risen Lord. According to Luke 24.34–36, at the very moment they were telling this, the group realized there was a new Presence in the room—“Jesus Himself stood in the midst of them.” The disciples were terrified, thinking they were seeing a ghost, but the Lord comforted their fears with the words, “Peace to you.” In John 14.1, He had told them, “Let not your hearts be troubled,” but their hearts were troubled, so He asks, “Why are you troubled? Why do doubts arise in your hearts?” (Lk. 24.38). Mark underscores the rebuke Christ issued. He rebuked their refusal to believe the reports from those who had seen Him alive, and then He rebuked their hardness of heart, thus scolding them in regard to cause and effect: they had a hard heart (cause) that expressed itself in unbelief (effect). They adamantly refused to accept Christ’s words that He would rise from the dead; when He was raised, they refused all reports to the contrary.

From the point of view of apologetics, it is advantageous that the disciples were stubborn and obstinately incredulous because it adds to the value of their testimony. These were not naïve, gullible men eager to grasp at straws to imagine a resurrection that never happened. Some folks see what they want to see. But not the apostles; their preaching of the resurrection was not based on some psychological hocus-pocus like wish fulfilment.

When the Lord’s body was laid in Joseph’s rocky tomb, the disciples thought they had seen the last of Jesus. Their mood was one of desolation, dismay, despair. Changing their minds required proof piled on top of proof, evidence after evidence to convince them it had occurred. And as I said, from an apologetic perspective, their incredulity was a plus.

From a moral perspective, however, the disciples’ doubt was unreasonable, indefensible, sinful. That’s what Christ called attention to.

In the next article, we’ll look at why they deserved the rebuke they received.

kenny

## *A trip to Mt. Sinai, 3*

After talking to the governor of Sinai, H. V. Morton and his entourage continued on an erratic course south into the peninsula. Mountains that looked rose red, pale blue, and dark blue were seen, and eventually the travelers caught sight of the Gulf of Suez. Shortly after midday, they stopped at a small bungalow about twenty yards from the water. This was a government rest house (think interstate highway rest stop) that contained a sitting-room and three bedrooms furnished with beds and chairs.

The cook who was part of Morton’s group prepared lunch. On the table in the rest house he set out a bowl of soup, sardines, a roast pigeon, cold ham, turkey, and beef. A bottle of English pickles was opened, along with a potato salad, Brie cheese, French bread, butter, and a bottle of beer.

After lunch, Morton walked along the shore of the Gulf and picked up some enormous conch-sized shells lined with pink mother of pear. He looked in on a nearby manganese mine and saw some Arab fisherman in their boat pushing off into the Gulf. Morton’s group spent the night at the rest house.

At 4 a.m. the next morning, Morton was awakened by one of the group bringing him hot tea. He was told their caravan would soon be leaving and that he needed to get ready. After a quick breakfast, the two cars set off in the cold morning, still traveling south along the eastern shore of the gulf.

This map is from Morton’s account of his trip to Sinai. The thick arrow shows the location of the government rest house. The thin arrow points to Mt. Sinai and St. Catherine’s Monastery in the lower right of the map.



## *News about us*

- Kellee and Mike are still at Mayo Clinic where Kellee is receiving treatments. Please keep her in your prayers.
- Dave needs our prayers.
- Jenny’s mother is also struggling and in need of prayer.