

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—32  
Wednesday—17  
Contribution—\$

**For meditation:**  
**Proverbs 31.1–3**  
What godly advice  
should a mother  
give her son re-  
garding women  
and kings?

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

## *A Theology of Suffering, 5*

“Knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete lacking nothing” (Jas. 1.2, NKJV).

We’ll never have the reaction of James 1.2 until we have the reasoning of verses 3 and 4. After telling us to rejoice amidst trials (v 2), James tells us that trials are the means by which patience is produced.

Some virtues can only be learned in the classroom of pain, pressure, and problems (Eccl. 7.2). Patience is an example. Patience is that quality of character—the grit and determination of the soul—that enables us to hold our place under the negative stressors of life. And notice I said *live*, not *exist*; patience gives us the ability to live radiantly and joyfully despite adverse circumstances.

We’re not born patient. Like every virtue, is something we must grow into—“let patience have its perfect work.” To pray for patience it’s something we must develop, and to develop it God allows us to encounter trouble. Often, at that point, we’re wanting to drop the course. But James’ exhortation is to give patience a chance; wait for the “finished product” (Moffatt).

“That you may be . . . *complete*.” There comes a point in the growth of fruit when it has all it’s constituent parts and is *lacking nothing*. But that doesn’t mean it’s ready to eat, because it still has to *ripen*, which is indicated by the word *perfect*. Patience is the quality that enables us to acquire all the virtues and allow them to mature, despite a life beset by storms, hail, drought, pests, and disease. Patience during such times doesn’t seem joyful (Heb. 12.11), but it can yield sweet fruit. And that’s why we rejoice during trials (v 2).

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## *“To speak ain’t that much trouble”*

My friend Ed Harrell would tell a story about an old Christian in Tennessee, who had begun his career as a peddler. It was a time when the countryside still had a frontier quality, and the man frequently found himself in unpredictable circumstances.

One day, the man drove his truck to the end of a county road, selling to the farmers along the way. At the road’s end he encountered an old man with a wagon, who told him there were others living back in the woods. If he would load some of his goods onto the man’s wagon, the peddler could ride through the woods with him and sell his wares.

As they rode along, a rabbit ran across the road in front of the wagon. “Hello, Mr. Rabbit” said the old man. The peddler paid no attention, but soon, another rabbit ran across the road and the old man said the same thing.

“Why do you speak to rabbits?” asked the peddler.

“In these parts,” said the man, “there’s a legend that rabbits is the spirits of them that’s died, and if’n a person ain’t kind to ‘em, they’ll come back to haunt you.

The peddler said, “Surely, you don’t believe that, do you?”

“Oh, no,” said the old man, “I ain’t believin’ it. But taking time to speak ain’t that much trouble.”

“Taking time to speak ain’t that much trouble,” in life it’s a good rule of thumb. A lot of good can be done by taking the time to speak to someone, especially when our speech is with grace, season with talk. When you come to church, speak to everyone at church. It ain’t that much trouble.

kenny

Sermon: Philippians 2.5–8

## The pattern of Christ

4 August 2024

## *The Eleven's unbelief*

On the day of the resurrection, no one refused to believe in it more than the eleven disciples. They had heard the reports of the empty tomb, the undisturbed grave clothes, encounters with the risen Lord, but they did not believe. When Christ appeared to them (Jn. 20.19), “He rebuked their unbelief and hardness of heart because they did not believe those who had seen Him after He had risen” (Mk. 16.14).

As I said last article, from an apologetic standpoint, their unbelief strengthens the validity of their testimony, but from a personal standpoint, it was inexcusable.

Why was the disciples' unbelief so egregious?

### **BECAUSE JESUS TOLD THEM HE WOULD RISE**

On three occasions (Matt. 16.21, 17.23, 20.19), not to mention numerous allusions (e.g., Matt. 12.40, Jn. 12.32), the Lord had told them exactly what to expect in Jerusalem. These were courageous, devoted men who were ready to die for Him (Jn. 11.16). But though they were practical servants of Jesus they were doctrinal sceptics of Christ, completely unprepared for the greatest news the world ever heard: “He is risen, *as He said*” (Matt. 28.6).

### **BECAUSE EYEWITNESSES TOLD THEM JESUS HAD RISEN**

Men and women they knew and trusted, not one but several, told them they had seen the risen Lord, but the disciples either dismissed it as craziness or refused to accept the reports. It's remarkable that when Peter spoke about the eyewitnesses to the resurrection in Acts 2, and when Paul wrote about the witnesses in 1 Corinthians 15, neither mentioned the testimony of the women.

### **BECAUSE THEY SAW FOR THEMSELVES JESUS HAD RISEN**

The sudden appearance of Christ in their midst terrified them and they thought they were seeing a ghost (Lk. 24.37). Even when they got over their initial fright, “they still did not believe for joy” (Lk. 24.41)—it was too good to be true.

Only when they were finally convinced of the greatest miracle they ever witnessed, were they ready to be given the greatest assignment ever assigned.

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## *A trip to Mt. Sinai, 4*

When H. V. Morton's two-car caravan turned east, away from the Gulf of Suez, they entered a mountain gorge that was the beginning of the Wadi Feiran, an eighty-one-mile-long ravine that stretches west to east across the southern tip of the Sinai Peninsula and ends near Mt. Sinai. Morton was struck by the multi-colored mountains of rose red, mauve, pale amber, sulphur red, and black stone. Spreading over the rocks were the green colors of grass filling every nook and cranny. “Never for one moment did the eye become weary of this wilderness. There was some new beauty to be seen along every yard of the way.”

For four hours the travelers continued on, rising in elevation all the time, eventually coming to the only oasis in in southern Sinai: the Oasis of Feiran, also known as the “Pearl of Sinai.” In any other part of the world it would be just a shady spot with a few trees, a bit of grass, and a stream. The only inhabitants found in the area were a few Bedouin and a Greek monk, Father Isaiah, who lived in a house belonging to the Monastery of Mount Sinai. He grew vegetables for the monastery and acted as a sort of watchdog for the monks.

Morton wanted to spend some time with Father Isaiah, who was white-bearded, wore a dusty cassock above khaki trousers, had his long hair pinned up in a bun at the back, and carried a gun. It turned out the Mr. Vallinus, the man who arranged Morton's trip, knew Father Isaiah. When the monk saw it was Vallinus, he asked for some tobacco and complained that the hadn't anything to smoke for months except dry weeds.

Morton asked the monk if he could look at his gun—a flint-lock muzzle-loader whose barrel was held together with bands of brass. It was an English gun with the word “Tower” and the date 1859 engraved on it.



**1859 Tower musket**  
kenny

## *News about us*

- Kellee's treatments for the present have ended and she and Mike may be able to come home this week.
- Dave and Donna leave Wednesday for Mayo. He will be seen by doctors Thursday and Friday. Pray for all.