

Ministers:
the congregation

Kenny Chumbley
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Sunday:
8:00 AM: WGCY
9:00 AM: Worship

Wednesday:
6:30 PM: Bible Study

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Christ.com](http://gibsoncitychurchofchrist.com)

This Past Week:
Worship-27
Wednesday-18

For meditation:
Ecclesiastes 11.1-2
“Cast your break upon
the waters” may mean
something like, “send
out your grain in
ships.” What risks
must people take to
engage in normal trade
and commerce? What
does v 2 mean?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Elijah was just like me?

Elijah, says James, was a man just like us (Jas. 5.17, NIV). Taken at face value, it’s hard for me to believe this.

I mean, are we talking about the Elijah whose prayer resulted in three-and-a-half years of drought? Who miraculously multiplied a widow’s meal and oil? Who was fed by ravens? Who fought a life-and-death battle with an idolatrous king and queen? Who called down fire from heaven? Who killed 450 prophets of Baal? Who foretold the end of the drought? Whose prayer brought a downpour after three-and-a-half years? Who ran ahead of Ahab’s chariot for twenty miles or so? Who fled in fear of Jezebel? Who claimed he was the only true believer left in Israel? Who was fed by angels in the wilderness? Who learned deep secrets about God in a Sinai cave? Who never died? Who vanished from earth in a chariot of fire? Who appeared with Jesus and Moses on a mount in Galilee? *That Elijah was just like me?*

Elijah was a mighty prophet of God. I’m not. He was a worker of miracles. I’m not. When he left this world he bypassed death. I won’t. How in the world could James be serious in saying Elijah was just like me?

Take a look at 1 Kings 19. In that chapter, *Elijah began looking at circumstances rather than God* (19.3); when we do that, we’re looking at life through the wrong end of the telescope. *Elijah neglected his physical welfare*—he didn’t sleep or eat (19.4-5) and burned out, *Elijah prayed foolishly* (19.4); thank God for unanswered prayer. *Elijah thought he was indispensable* (19.10); thank God for pointing out how foolish we are when we think we’re Important. In all these ways (and more), I can see how Elijah was just like me.

If he was just like me, let me be like him in his prayer life (v 18). May fervency always characterize my praying.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

found in my reading . . .

Catherine Booth was the wife of William Booth (“General Booth”), the founder of the Salvation Army. Knowing her time on earth was coming to an end, she sent this note to her friends:



“The waters are rising, but so am I. I am not going under, but over. Do not be concerned about your dying. Only go on living well, and the dying will be all right.”

Sermon: Matthew 5.31-32

Divorce

14 June 2026

A great text from Zechariah

**“Take away the filthy garments from him . . .
I will clothe you with rich robes.” Zechariah 3.4**

One of the most memorable pictures of grace in the Bible comes from Zechariah, who prophesied in the sixth century BC amid tremendous happenings in the mighty empires of the East.

Zechariah 3 opens with Joshua, the high priest, standing before the Lord, with Satan standing at his right hand. To “stand at the right hand” of a man indicated you were there either as his advocate or his accuser. When Satan stands at a man’s right hand, it’s always as an accuser (Rev. 12.10). In Zechariah 3, he accuses Joshua to God.

Satan thought he’d get a conviction; Joshua’s garments were filthy (v 2). (The greater point here is that the priests at that time were as bad as the people. What good would it do to rebuild the Temple if the priests were unqualified to minister?) Satan maybe thought that by taking out the high priest he could stop Jewish worship.

But then something surprising happened. In language reminiscent of what the father said to the prodigal son, the Judge ordered the court attendants to “take away the filthy garments” and clothe Joshua with “rich robes” (v 4, Lk. 15.22).

Joshua was acquitted. Not because the charges against him were wrong, but because the Judge loved him and graciously forgave him.

As concerned the nation, God had shown how He regarded their sin in the seventy years of exile. The Jews had suffered; they had been charred by the fire of captivity. But now God was plucking them out of the fire (v 2); the son that was dead was alive again; the son that was lost was found.

You’ve heard the expression “like a moth to the flame”? For most, maybe all, of us there is some destructive flame, some fatal attraction, that we find attractive. We flirt with it by trying to fly near enough to feel the heat, but not near enough of get burned—end up disgraced, wasted, destroyed, ruined. When the fire overtakes us, God pulls us out the fire (Jude 23). It seems He believes we possess some value that is worth sparing. Even though we’re charred and smell of smoke, the Father knows how we can still be used for His glory.

Joshua learned that. We need to learn it. To God be the glory.

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How powerful is resurrection power?

That you may know . . . what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power. Ephesians 1.18,19

The smart guys tell us that in every drop of water there is enough energy to generate two thunderstorms.

They tell us that ten pounds of radium is enough to propel and power a nuclear submarine continuously for twenty to thirty years.

They tell us that the energy in one ounce of radium is equivalent to the energy in ten tons of high-grade coal, and that that one ounce of radium would allow you to drive an automobile the whole of your natural life. (Aren’t gas stations that dispense radium an idea whose time has come?)

They tell us that one megaton of energy equals about 150,000 tons of coal, and that the most powerful hydrogen bomb ever exploded released about 50 megatons of energy. I’ll let you do the math.

It all makes me wonder how much energy was required to fling the worlds into existence?

When Paul tried to explain the power available to Christians, the best he could do was to describe its “exceeding greatness.” I think the Amplified Version is headed in the right direction when it renders this phrase, “the immeasurable *and* unlimited *and* surpassing greatness of His power in us who believe.”

The amount of power involved in raising the dead is beyond our comprehension and powers of expression.

Given Scripture’s testimony to the power available to us:

- Is there enough power to lift a Christian out of the depths of depression?
- Do believers have access to enough power to repair a broken marriage?
- Is there enough power to break a drug addiction?
- Is there power enough to fix a broken heart? Rejoice in a thorn in the flesh (2 Cor. 12.9,10)? Stop the mouths of lions? Quench the violence of fire?

If we’re struggling with, or if we’re losing in life, it’s not because God’s resources aren’t adequate to our needs. It’s because we don’t believe what the Bible says on this subject, and consequently we don’t seek God’s help.

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