

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

[gibsoncitychurchof
Christ.com](http://gibsoncitychurchofChrist.com)

This Past Week:
Worship—34
Wednesday—17
Contribution—\$1650

For meditation:
Proverbs 29.8–10
A great deal of
Proverbs is devoted
to an analysis
of evil. Identify
three characteristics
of evil from
this week's reading.
What is involved
in scorn?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Where the devil turns up, 3

**The devil took Him up on
an exceedingly high mountain.**

**After tempting Jesus in private and in
public, the devil tempted Him at the top.**

George Adam Smith, invoking the Jewish captives in Babylon, offers insight on how Satan tempts those on top of the world. Babylon, he writes, was the “*Lady of Kingdoms*” who “lifted herself to heaven from broad wharves and ramparts, by wide flights of stairs and terraces, high walls and hanging gardens, pyramids and towers. . . . No wonder that upon that vast, far-spreading architecture, upon its great squares and between its high portals guarded by giant bulls, the Jew felt himself, as he expressed I, but a poor *worm*. . . . Yet the despair sometimes gave way to temptation . . . the work of man was everywhere: buildings of brick, gardens torn from their natural beds and hung high in the air by cunning hands, lavish wealth . . . all the nations of the earth came and worshipped the great city. Who was the poor Jew that he should not be drawn with the intoxicated nations to the worship of this glory?” Consequently, many Jews forgot Zion, clung to the commerce and business of Babylon, and fell victim to her worldliness and idolatry (*The Book of Isaiah*, Vol. II, 55–56).

Like Glen Campbell sang, “There’s been a load of compromisin’ on the road to my horizon”; many have sold their soul to the pinnacle of financial, political, or popular success. “Sell me your soul and I’ll give you everything,” said the devil. But the Lord said “No.” And by so-saying, He got the very thing the devil offered. “The kingdoms of this world have become the kingdoms of our Lord.”

Saying “No” is the only answer the tempted should ever give to temptation.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

Interior of fifth-century chapel found on Masada. The mosaic floor, crafted by monks was a spectacular find. Archaeologists discovered the workshop where the monks cut the little cubes for the mosaic from stocks of raw material—thousands of long, thin stones of many colors.



Sermon: 2 Peter 1.5–9

Christian addition

18 February 2024

The Lord's Supper

It was the first day of the Feast of Unleavened Bread (v 12) and the disciples asked Christ, “Where do you want us to prepare the Passover meal?” In answer, Christ referred them to an unnamed friend in the city who would lead them to a house where a room was waiting, “furnished and prepared” (v 15).

Later, when they were in the room eating, Jesus took bread, broke it, gave it to His disciples, and said, “Take, eat; this is my body” (v 22). He took a cup, gave it to the disciples, and said, “This is my blood of the new covenant, which is shed for many” (v 24).

Ever since, Christ's disciples have continued to eat the bread and drink the cup in memory of their Lord, and they will do so until He returns. Why? Because Christ's actions involved more than just a sharing of food and drink; there was a higher significance involved in the meal.

It was a meal of remembrance. Paul, in what may be the first historical narrative of the Lord's Supper to be written, twice emphasized that we eat the Lord's Supper “in remembrance of Christ.” As David Jones wrote, “The feast is our Lord's ‘Forget Me not.’” Men go to great lengths to be remembered; Jesus wanted to be remembered, and He instituted the Supper to make sure He was.

It remembers Christ's death. The Supper wasn't meant to be a remembrance of Christ in the broadest sense, but a specific remembrance of His death. “As often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes” (1 Cor. 11.26). “Body and blood are one in life and become separate things only by death; and not by every kind of death, but by one whose manner involves blood-shedding, as in the case of sacrificial victims” (Bruce, *The Training of the Twelve*, 347).

The importance of Christ's death. We are to remember Christ's death because of its singular significance. Christ believed His death day, not His birthday, was of transcendent importance for His death was the sacrifice that propitiated (appeased) the wrath of God incited by human sin (Rom. 3.25). Christ's death was a triumph accomplishing what no other death accomplished. It's a celebratory feast, not a funereal dinner.

The next time you eat it, try remembering Christ as Victor, not victim and see what that does to your mood.

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Herodian Masada, 14

Josephus says that when Silva marched his army away from Masada, he left a garrison of Roman soldiers behind. Based on Roman coins found on the summit of Masada and in the Roman camp at its western base—from the last years of the first century AD and the early years of the second century—archaeologists estimate the Roman Legion Tenth Fretensis occupied the region for about forty years. When Rome left, the citadel atop Masada was abandoned for centuries.

In the 5th-century AD, a small group of monks settled on Masada. They built a chapel, the ruins of which still remain. It was one of the first structures to be excavated by the Masada expedition. Some of the chapel walls were fairly preserved. They were covered with plaster and decorated with bits of pottery and stones set in geometric designs and floral patterns.

It should be noted that many of the conclusions reached by Yigael Yadin, leader of the 1960's archaeological expedition, have been questioned in recent times. Initially, Masada was looked upon as the site of a heroic last stand by Jewish patriots (a Jewish Alamo). For many years, Israeli army units were sworn in atop Masada shouting the sentence, “Masada will not fall again.” But that has changed as Israelis have become less enamored with glorifying mass suicide and identifying with religious fanatics. Frankly, archaeologists were disappointed by how little they did find to confirm Josephus's account of the taking of Masada. Despite the fact 967 Jews were reported to have died on Masada, only twenty-eight remains have been found. Twenty-five of these were found in a cave; the other three—the male, female, and child mentioned last week—were found in Herod's palace. Evidence of the other 935 Jews who died is not to be found. It may be that the Romans removed the bodies and disposed of them in various ways, but questions remain.

When the fifth-century monks died out or left, Masada slept for 1500 years. Should you ever get the chance to visit the site, it will be a chance you will not want to pass up.

kenny

News about us

- Brandi is slowly improving. Larry is slowly improving. Jerry's treatment is ongoing. Lisa's brother-in-law is slowly improving. Doctors in Lafayette, IN, are trying to treat Bev's brother-in-law, Dennis Lynd, for serious problems.