

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—30
Wednesday—11
Contribution—\$1580

For meditation:
Proverbs 29.13–14
What do the poor
and rich have in
common?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

What is truth? 1 of 2

The classical definition of *truth* has been around since Plato and Aristotle. It has been repeated in various ways ever since and has seldom been improved upon. Here's how philosophy defines it: *truth is that which is; falsehood is to assert as is that which is not.*

Truth is that which corresponds to reality or fact; falsehood is the claim that something is real or factual when it is not. "Nothing comes from nothing" is true because it reflects reality. Its truthfulness is revealed by the fact we find it impossible to imagine the opposite or being true ("Nobody can imagine how nothing can turn into something," Chesterton, *The Everlasting Man*, 3). Truth recognized by our reason and rationality is called *common sense*. It is the basis Paul used to convict the Gentiles of sin in Romans 1.20, 2.14–15.

Truth can also be determined by our senses. "Water freezes at 32° F" is confirmed by our five senses as reflecting reality. Christ's miracles provided sensory/empirical evidence to establish His claims (Jn. 5.36, 10.37–38; 1 Jn. 1.1–3).

Because it is objective and reflects reality, truth exists apart from what we know, think, or feel. I would note that *falsehood* is different from honest error. The umpire who honestly calls a runner "out" when he was "safe" has made a mistake, not told a lie.

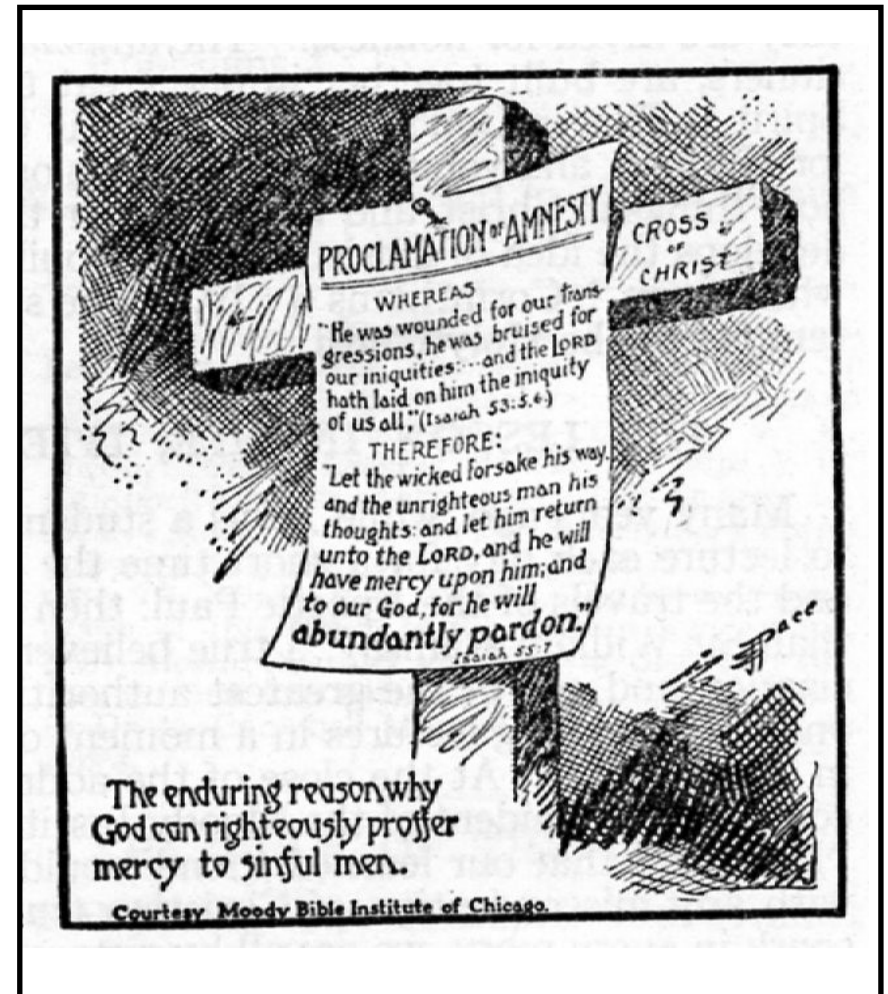
As noted last week, *postmodernism* is the claim that truth is subjective and relative and is based on feelings. Truth, however, is objective and factual completely apart from how I or anyone else feel about it.

Defining "truth" is fairly easy; knowing a particular statement is true is harder; and pursuing truth is the hardest of all.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: 2 Peter 1.12–21

Purpose and proofs

3 March 2024

Let him that thinketh he standeth . . .

When Christ was arrested in Gethsemane, His disciples “all left Him and fled” (Mk. 14.50). Peter, however, showed some courage and followed the mob “at a distance” (14.54). He ended up warming himself with others at a courtyard fire, maybe thinking he would be lost in the crowd. If so, he was wrong.

When a servant girl of the high priest saw Peter, she said, “You also were with Jesus of Nazareth” (v 67). I suspect the mood around the fire changed considerably. Caught by surprise, suddenly under scrutiny, Peter tried to bluff his way through with a, “I don’t know what you’re talking about” (v 68).

Leaving the light of the fire, Peter sought shelter in the shade of a porch (v 68). But he was again accused by the same girl, “This is one of them” (v 69; Matthew and Luke indicate it was a different girl who made the second charge). Peter again denied the accusation; it was still his word against hers.

Peter always talked too much, and about an hour later, it caught up with him, “Surely you are one of them, for you are a Galilean, and your speech shows it” (v 70). Frantic with fright, Peter “began to curse and swear, ‘I do not know this Man of whom you speak!’” (v 71). His reaction apparently silenced his accusers; as James Stalker said, “they did not believe Peter’s assertion, but they could not help believing his sins.”

At that very moment, a rooster crowed, Peter heard it, remembered what Christ had predicted, and was filled with guilt and shame like he had never known.

I have no stones to throw at Peter; he was no coward (I would have been with the nine disciples who were nowhere to be found). If he had had his way in the Garden, the mob would have only seized Jesus over his dead body.

Peter is a warning to the strong, not the weak. He was overconfident; the others might turn traitor, but he wouldn’t (14.29). He didn’t need to watch and pray in the Garden. He didn’t need to pray, “Lead me not into temptation.”

We should never underestimate our weakness. We should never see how close we can get to the edge without going over. If Peter played a leading role in the early church (which he did), it wasn’t because he earned it by loyalty under fire. It was by grace, pure and simple.

There but for the grace of God go I.

kenny

The search for Sodom and Gomorrah, 2

[Some of the following comes from an article, “The Discovery of the Sin Cities of Sodom and Gomorrah,” that originally appeared in the summer 1999 issue of *Bible and Spade*.]

Sodom and Gomorrah were two of five cities cited in Scripture as being located on or near “the plain of Jordan” (Gen. 13.10) and the “Valley of Siddim (that is, the Salt Sea)” (Gen. 14.13). In the time of Abraham, the plain of Jordan “was well watered everywhere” and was so green and lush that it reminded people of the description of Eden (Gen. 13.10). The modern-day topography, geology, and climate of the region, however, is very different from the description in Genesis. The area is no longer a well-watered plain, and to call it a “valley” is a stretch, considering the area is the lowest spot on earth (the bottom of the Dead Sea is a half-mile below sea level).

Many believe God’s judgment on the Cities of the Plain is the reason for the depression in the crust of the earth that is the Jordan Valley/Dead Sea—the fire and brimstone God poured out having burned a deep topographical scar. Without a doubt, the area around the Dead Sea is one of the most unusual spots on earth, given its great depth, the abundance of salt in the area, and the strange rock formations and geologic structure. I have no problem believing that a divine judgment could burn a significant hole in the planet, but I don’t know if that explains the Dead Sea phenomena.

Henry Morris, a strong creationist, points out that the Jordan Valley is part of “the Great Rift,” a fault line that includes the Dead Sea, the Gulf of Aqaba, the Red Sea, and the upper Nile valley into southern Africa. He argues for a naturalistic explanation for the geography of the area. “It has been suggested to many that the catastrophe [that destroyed Sodom and Gomorrah] was actually a volcanic eruption, as there is much evidence of past vulcanism in the area. A more likely possibility is that a great earthquake took place in association with a violent electrical storm” (*The Genesis Record*, 353).

kenny

News about us

- Lisa will be staying in Champaign with her mother for some time as her mother recovers from a broken ankle and the surgical repair.
- Dave continues to deal with a bad back and other issues.