

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—
Wednesday—
Contribution—\$920

For meditation:
Proverbs 25.8–10
Talk is cheap—
have you ever
threatened to sue
someone? What
unintended con-
sequences might
crop up when we
take someone to
court? How
should disagree-
ments be settled
outside of court?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

“No condemnation,” part 3

One of the implications of justification/“no condemnation” for those in Christ Jesus (Rom. 8.1) is that ***fellowship with God and sin exist concurrently in a believer***. This sounds like heresy to those who have faith in their obedience rather than the obedience of faith (Rom. 1.5, 16.26), but regardless of how it sounds, the proposition is true.

AN EXAMPLE

If we’re not saved by God’s grace (Rom. 3.24), our only other option is to be saved by our sinless perfection. But is anyone so delusional to believe they’re saved by their perfection? For example: must we have perfect knowledge to be right with God? The apostles often missed the mark when it came to knowledge, and that despite having Christ as their teacher. See His exasperation with their slow-wittedness in Matthew 16.6–11. Paul was 100 percent convinced he should persecute Christians (Acts 26.9). If you have infallible knowledge, I need to talk to you to find out the right view on issues like marriage-divorce-remarriage, the covering, the meaning of the Book of Revelation, etc. But if we need to grow in knowledge (2 Pet. 3.18), how is it we can be in fellowship with God while marred by ignorance or misunderstanding on a matter of revelation? The answer, of course, is grace. ***It should be evident that in every Christian, fellowship with God and imperfect knowledge exist simultaneously.*** No one is right with God because they have a perfect understanding of God’s will.

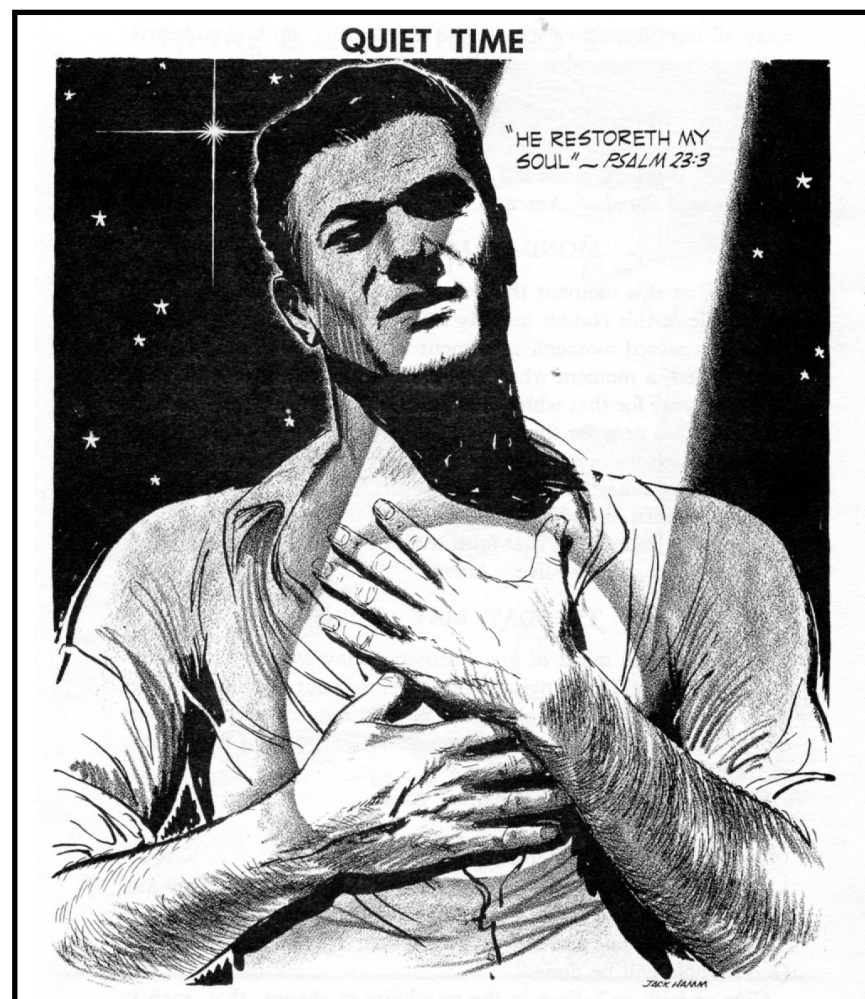
“So likewise you, when you have done all those things which you are commanded, say, ‘*We are unprofitable servants. We have done what was our duty to do*’” (Lk. 17.10).

More to come on this next issue.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Genesis 32

Israel out of Egypt, but Egypt still in Israel

16 April 2023

The maniac and the critics

It's worth noting that the Gr. words Christ used to end a storm in Mark 4.39—*rebuke* and *be still*—are the same words He used in Mark 1.25 to exorcise a demon. The stilling of the storm left an indelible impression: What kind of man can command the wind and the waves? (4.25). Only a *superman* could wield such power, and the power Christ displayed on sea continued when He and the disciples arrived on land. Take a moment to read the story in Mark 5.1–20.

It abounds in curiosities. Attempts to bind and control the man are told twice (vv 3,4); the man's meeting with Jesus is told twice (vv 2,6); how the townspeople learned about the healing is told twice (vv 14,16); the one demon of v 8 turns out to be a legion of demons (vv 9–12); etc. All the details in this story are meant to emphasize Christ's power over hell.

So important is this story that I want to devote four articles to it that will address the critics, the demons, the man, and the townspeople

HE CRITICS

The healing of the possessed man in this story is one of two miracles of Christ's that involve a destructive element (see Matt. 21.18–21), and unbelievers have pounced on it. "There is the instance of the Gadarene swine, where it was certainly not very kind to the pigs to put the devils in them and make them rush down the hill to the sea. You must remember that [Christ] was omnipotent, and He could have made the devils simply go away, but he chose to send them into the pigs" (Bertrand Russell). The impudence with which some men dare to second-guess God never ceases to amaze me.

Why did Jesus allow the destruction of the herd? I can't say, definitively, but I'll offer two thoughts.

First, allowing the demons to enter the pigs demonstrated demon possession was not a psychosomatic disorder but a true, actual, objective phenomenon.

Second, it showed that when men abandon God, the value of human life declines tremendously. A human being in the womb is infinitely more valuable than an eagle egg; destroy an eagle egg and you'll be fined and possibly jailed, but seek an abortion and the government will pay for it. When life is cheapened to where hogs (or cows, as in India) are held to be more important than men, mercy and compassion for men soon disappears.

In the pagan, pantheistic culture that is America, plants and animals are held sacred and humans disposable. No one who likes bacon with their eggs had better lecture me about how wrong Christ was to let this herd be destroyed by demons and drowning.
kenny

“And then?”

Octavius Winslow was a nineteenth-century Baptist preacher who wrote an entire book on Romans 8 titled *No Condemnation in Christ Jesus*. Here's one of the stories he tells.

A young man, whom he had known as a boy, came to an aged Professor of a distinguished continental University, University, with a face beaming with delight, and informed him that the long and fondly-cherished desire of his heart was at length fulfilled—his parents having given their consent to his studying the profession of the law. As the University presided over by his friend was a distinguished one, he had repaired to its law school, and was resolved to spare no labor or expense in getting through his studies as quickly and ably as possible. "Well! and when you have finished your career of study, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage: shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation." "And then?" repeated the holy man. "And then!" replied the youth, "why then there cannot be a question— I shall be promoted to some high office in the state, and I shall become rich." "And then?" "And then," pursued the young lawyer, "then I shall live comfortably and honorably in wealth and respect, and look forward to a quiet and happy old age." "And then?" repeated the old man. "And then," said the youth, "and then— and then— and then I shall die." Here his venerable listener lifted up his voice, and again asked, with solemnity and emphasis— "And then?" Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired.

From the chapter on “Spiritual-Mindedness”

News about us

- Larry, Donna, Mike, and Karen especially need our prayers.