

Ministers:  
the congregation

Kenny Chumbley  
217.493.8905

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—35  
Wednesday—17  
Contribution—\$1152

**For meditation:**  
**Proverbs 25.11–13**  
When are we like  
air conditioning?

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

## ***“No condemnation” part 2***

A treasured friend, Ken Craig, wrote a booklet called *The Big Picture of the Bible*, which has been used to great effect in sharing the gospel of Christ. I’m going to steal his title and apply it to Romans 8. If I had to pick a chapter that gives the big picture of the Bible, it would be Romans 8. Three words summarize the big picture: **justification**: becoming a Christian (vv 1–3), **sanctification**: living like a Christian (vv 4–17), and **glorification**, the Christian’s future (vv 18–25)

The justified, says Paul, are not under condemnation (Rom. 3.24; see Lk. 16.15, 18.14). To be justified is to be liberated from the curse of death (Gen. 2.17); it is to be righteous, forgiven. When God justifies us, it doesn’t matter if the devil (lit. accuser), we, ourselves (1 Jn. 3.20), or a Pharisee (Matt. 12.10) condemns us; God doesn’t, and that’s all that matters (8.34).

Paul further says the uncondemned are those who are “in Christ Jesus, who do not walk according to the flesh.” What Paul says here is what Christ said in the great commission (Matt. 28.19–20). To be a disciple/uncondemned, one must be baptized into Christ (Rom. 6.3, Gal. 3.27); at which point one is freed from the *penalty* of sin.. To not walk according to the flesh” is the negative form of “observing all things Christ commanded.” Obedience is the means by which one is freed from the *power* of sin.

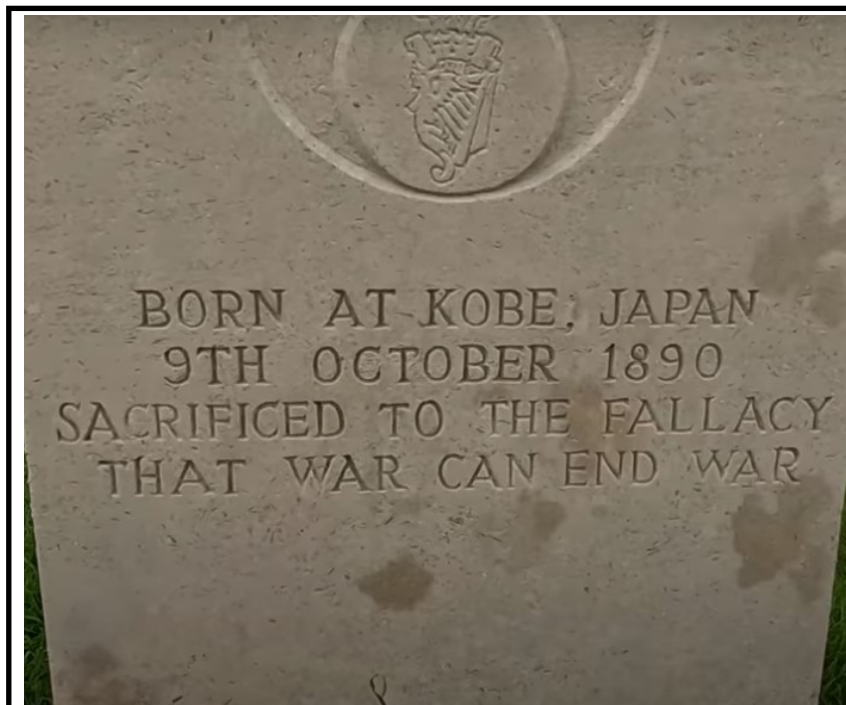
“Not walking according to the flesh, doesn’t mean a Christian never sins. The paradox of grace taught in Scripture is that fellowship with God and the presence of sin exist concurrently in the life of the believer.

In the next bulletin, we’ll look at passages that teach this.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL



This is the tombstone of 2nd Lt. Arthur Conway Young of the Royal Irish Fusillers, who died in the WW I Battle of Ypres on August 16, 1917 and was buried in the British Cemetery at Tyne Cot, Belgium. His parents had chiseled on his marker the words, “Sacrificed to the fallacy that war can end war.”

What a contrast to Calvary, where the sacrifice of a Son proclaimed the truth that only love can end war.

Sermon: Romans 8.18–26

The weight of the cross, the weight of the crown

Mark’s 70th birthday 2023

## *If Jesus is in the boat . . .*

In Mark 4, when Christ finished teaching His disciples by means of parables (4.34), He did what every good teacher does at the end of a lesson—He gave a test.

“Let us cross over to the other side” (v 36). There was nothing out of the ordinary about this statement; Jesus and the twelve would cross the Sea of Galilee many times during Christ’s years of ministry.

“And a great windstorm arose” (v 37). What was usually a routine passage turned into a life-threatening situation. Storms on the Sea of Galilee are of the kind that affect every lake surrounded by mountains. Adding to the mix at the Sea of Galilee is the fact it lies nearly 700 feet below sea level. In the evenings, cooler, descending mountain air sometimes collides with warmer, rising lake air, resulting in ferocious turbulence. And the wind that is funneled through mountain passes achieves a ferocity that roils the surface of the lake into a maelstrom.

“Teacher, do You not care that we are perishing?” (v 38). The disciples had been doing their best to keep the boat afloat while, Jesus was sleeping. I don’t know if Christ slept from exhaustion or from the peace that passes understanding (Phil. 4.7), but to the disciples, a Christ who slept during a storm seemed a contradiction. How could He sleep at a time when water was flooding in (v 37) and the boat was going down? We sing the words, “Does Jesus care? / Oh yes! He cares,” but if we’re honest, I think there are times when the storms that hit us cause us to doubt Jesus’ care. This is what the disciples thought. They awaken Christ and ask, “Don’t you even care that we’re all about to drown?” (TLB). In asking this, the disciples flunked their test.

“Then Christ arose” (v 39) and did two things. First, He rebuked the storm, “Peace, be still,” and the wind ran out of breath and the sea became as smooth as glass. Second, He rebuked the apostles. In the Greek, it’s emphatic, “How is it that *you*, of all people, have no faith?” (v 40). In Mark 4.9,23, Christ urged, “If you have ears, use them!”—“pay attention to what I’m saying,” but the Twelve hadn’t paid attention. Christ said, “Let go to the other side” (v 35), He did not say, “Let’s go to the middle of the lake and drown.” They got an “F” on the test, and it didn’t stand for faith.

Whenever we allow a storm on the outside to get inside our

soul, we’re in trouble (Matt. 14.28; isn’t this a major cause of depression?). Imagine the storm of shame and sorrow with which the woman came to Jesus in Luke 7; but Jesus stilled her storm: “Go in peace” (v 50), and immediately, I’m thinking, there was a great calm in her soul. “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me” (Ps. 23.4). And thus the storm is stilled.

For peace during storms, turn your eyes upon Jesus.  
kenny

## *The revival octave*

In the Old Testament, there are seven prominent revivals, beginning with the one in the household of Jacob (Gen. 35) and ending with the one in the days of Nehemiah (Neh. 8,12). Eight (hence, octave) distinct characteristics can be identified from these periods of spiritual renewal.

First, they occurred in a time of deep moral darkness. Second, they began with a single, consecrated servant of God. God used the faith of this individual as the catalyst for change. Third, each revival relied on the Word of God, involved a return to the Word of God, and resulted in proclaiming of the law of God with power. Fourth, all the revivals resulted in a return to the worship of Jehovah, including the sacrificial offerings and sacrifices. Fifth, idols were destroyed. Sixth, there was repentance, a separation from sin. Seventh, the revivals resulted in a period of exuberant joy and gladness among the people of God. Eight, each revival was followed by a period of peace and prosperity.

I’ve seen enough in the headlines lately to convince me the country I grew up in is gone; at least for now. In fact, it’s so far gone that it’s past the point of being fixed by politicians. The only One who can fix our mess is God Almighty. His message is what our mess needs. I’m praying to God that His powerful Word will work powerfully to turn this nation around..

kenny

## *News about us*

- Our walking wounded continue to mend.
- A gospel meeting will be held at Rantoul this Friday, 7 PM; Saturday, 10 and 11 AM; and Sunday with Rick Liggin from Peoria. Rick will do a fine job. Attend if you can.