

Ministers:
the congregation

Kenny Chumbley
217.493.8905

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—26
Wednesday—11
Contribution—\$

For meditation:
Proverbs 25.27–28
Man is a creature
with many de-
sires, some of
which can go too
far (there are
some that can
never go too far).
Into which cate-
gory does v 27
fall? How can the
desire for praise
go too far?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Why sin is serious

Our sins are too much for us—but you get rid of them once and for all. Psalm 65.3, THE MESSAGE

Scripture doesn't take a light view of sin. And neither should we for two important reasons.

SIN'S POWER

"Our sins are too much for us." There's a lot of silly, shallow, and stupid talk about our "freedom" and our right to do whatever we want to do, but there's no denying that in many ways we can do as we please. ***We are not free, however, to stop doing it.*** The power of sin, as everyone has experienced, is that it is habit-forming. If we do something long enough (smoke, overeat, be lazy, pop a pill, etc.), before we know it, we are imprisoned by a habit we cannot break, fettered by fears we're afraid to face, and caught by consequences we cannot undo. "Whoever commits sin," says the Bible, "is the slave of it" (Rom. 6.16). Sin's power makes sin serious.

SIN'S PENALTY

Sin must not be treated as a purely a social problem or a personal inconvenience. The Bible teaches that sin involves God, is a transgression of His will, and comes with a penalty. "The wages of sin is death" (Rom. 6.23).

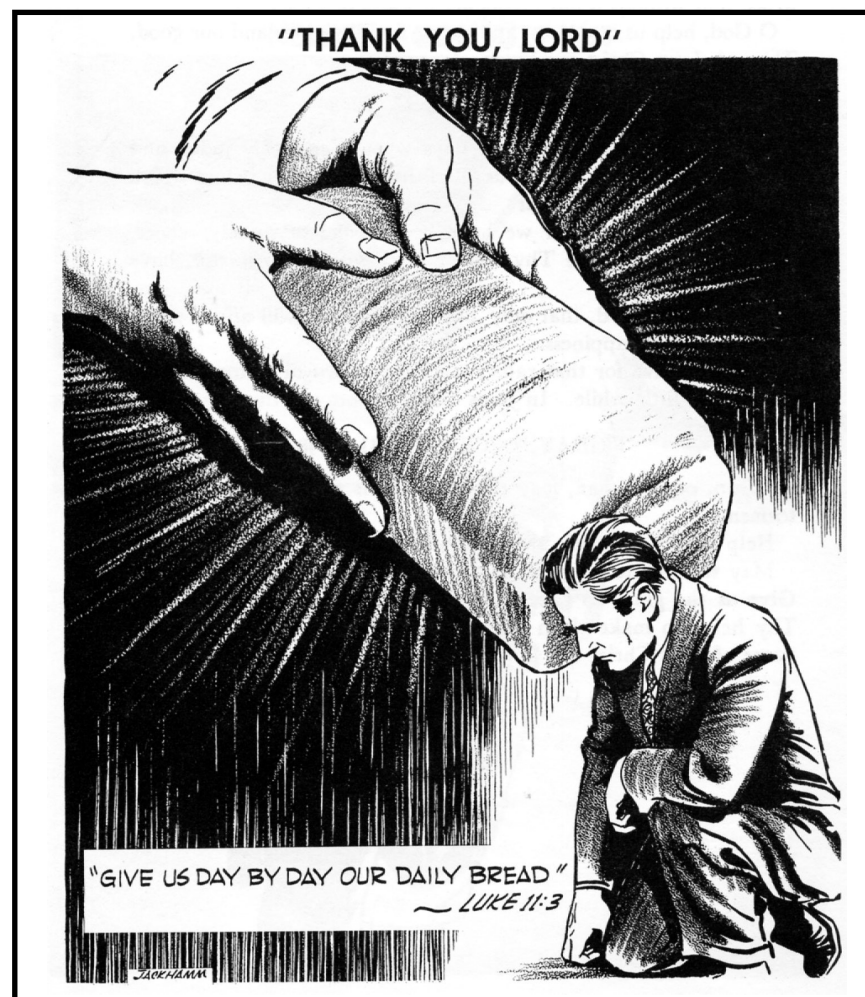
Some years ago, a driver in a pickup improperly changed lanes and smashed into my car. When the police arrived, much to his chagrin, he was ticketed—there was a penalty for his violation beyond the mere inconvenience of it all. Sin carries a penalty—death—that is temporal and can be eternal. But thank God that He is willing to rid us of that which overpowers us!

This is the gospel of Jesus Christ.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Daniel 12.1–4

Three things to remember at the end

11 June 2023

The hem of His garment

Having demonstrated His lordship over bad storms (4.35–41) and evil spirits (5.1–20), Christ next takes on sickness and death. Mark liked to insert stories within stories (3.20–35, 6.7–32, 11.11–24), and the best example of this is the woman with a “female problem” who sought Christ’s help while He was on His way to deal with an emergency involving a young girl (5.22–24). The two incidents are connected not only chronologically but by similarity: both involve females, both involve the number twelve, in both cases Christ was a last resort, and both connect faith to the miracles Christ performed.

Regarding the woman who touched the hem of Christ’s garment, let’s note her hopelessness without Christ and her healthiness by Christ.

HOPELESSNESS

Her “flow of blood” was likely a chronic menstrual hemorrhage. Beyond the physical drain this would cause (anemia, cramps, etc.), there were serious spiritual and emotional side effects. Menstruating women were ritually unclean (Lev. 15.19–24), and anyone who touched someone unclean became unclean. For twelve years this poor lady’s social relationships had been impacted. If she had a husband, her marriage was almost certainly affected. (There’s a good chance the “uncleanness” that allowed divorce in Deuteronomy 24.1 involved something like what this lady suffered from.) Luke the physician said she “could not be healed by any” (8.43); she had spent all her money on doctors and was worse off than ever (v 26). Like the storm, the demoniac (v 4), and Jairus’s daughter (v 35), this woman’s problem was beyond the power of any man to cure.

HEALTHINESS

As a result of visiting the Great Physician, the *effect* on her health was instantaneous—*immediately* (not, “Take this, and in a week to ten days you’ll feel better”); the *extent* of her health didn’t stop at the symptoms but went to the cause—from the *flow* (v 25) to the *fountain* (v 29); the *evidence* of her health was perceptible—she *felt in her body* the return of health (v 29).

This woman’s disorder was a microcosm of every sinner’s situation, so her healing reflects the means by which wholeness is restored to the sinner: “your faith has made you well; go in peace” (v 34). This is the gospel of Jesus Christ.

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Impressions of Israel, 4

The Church of the Holy Sepulchre is a cluster of chapels—Roman Catholic, Greek Orthodox, Armenian, Coptic, Syrian, Abyssinian, etc.—begun in the fourth century by order of Constantine to cover the site of the crucifixion and tomb of Christ. The tradition identifying this as the actual place of Christ’s death and burial is strong (Finegan, *The Archaeology of the New Testament*, 162ff), but to me, the Church of the Holy Sepulchre is a desecration. The structure and furnishings are antiquated, gaudy, and superstitious. Signs explaining what you’re looking at are almost nonexistent. The crowd was shoulder-to-shoulder, and instead of being able to see the tomb, I had to stand and watch various bored and jaded clerics go through empty, senseless rituals.

H. V. Morton visited the tomb a hundred years ago and described it as “a small cell lined with marble, six and a half feet long, and six feet wide. Only two or, at the most, three people can enter at one time. On the right hand is a cracked slab of white marble, three feet in height, covering the rock on which [Jesus] was placed after the Crucifixion.”

I was underwhelmed by the Church of the Holy Sepulchre; about the only thing I got out of it is that I can now say, “I’ve been there.”

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This structure (right) covers what is believed to be the tomb of Christ.



News about us

- Donna came through her surgery in great shape and is recovering at home. Tom has some tests coming up on the 15th. If Larry and Debby aren’t here today, they’ve taken Leroy and Betty to a family reunion in Kentucky.