

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—38
Wednesday—
Contribution—\$1055

For meditation:
Proverbs 26.3–5
Here is one of the great paradoxes in Proverbs. The setting is a debate. How are we not to reply to a fool? How are we to reply? Is it possible to use absurdity to expose absurdity?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Temptation

**In all points tempted as we are, yet without sin.
Hebrews 4.15**

- Temptation isn't sin. Christ was tempted, but He was without sin.
- Being tempted doesn't mean we're bad, it means we're important; important enough to have Satan for an enemy.
- Temptation must not be allowed to morph into sin. Preventing this can be hard, because sin lives next door to temptation. From temptation to sin is one, small step.
- Temptation can be resisted. God doesn't allow us to be tempted above what we are able to bear (1 Cor. 10.13). This is a blessed assurance; it means God knows exactly how much we can stand, and His mercy never allows us to be hit with more than we can handle. I read a story about a father and son in a store. As they walked through the aisles, the father would pick up something to purchase and have his son carry it. The boy's load kept growing to where another customer finally said, in good humor, "I don't think you can carry any more than you've got." The boy's reply was, "Daddy knows how much I can carry." Our Heavenly Father will see to it that the load we carry does not exceed the load we can bear.
- Blanchard splendidly summarized 1 Corinthians 10.13 this way—temptation is:

common to man
controlled by God
conquerable by Christ

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Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: 1 Peter 1.13

Get your head in the game!

25 June 2023

From improbable to impossible

In his comments on the raising of Jairus's daughter, Glover says something worth thinking about: "It is a not uncommon dealing of God to postpone answering prayer till the answer seems to have become impossible." He goes on to say that we so cling to wanting a natural solution to our problem that we never put all our hope and trust in Christ.

Ouch; that's too convicting; which is why I need to hear it.

Jairus, one of the rulers of the synagogue (5.22), came to Christ seeking help for his critically ill daughter (5.23). Maybe he was one of those who paid attention to the miracles Christ performed in Capernaum (Matt. 11.23); maybe he was one of those sent by the centurion to beg healing for his servant (Lk. 7.3). Regardless, he came to Christ and Christ agreed to go with him. But the crowd and the woman with the issue of blood slowed their progress. Just as Christ was finishing with the woman, messengers arrived to tell Jairus, "Your daughter is dead. Why trouble the Teacher any further?" (5.35)—she was now beyond Christ's power to help. All Jairus got for his efforts was the pain of not being with his child when breathed her last.

Or so they thought.

This story is filled with the kind of evidence meant to produce faith in the Lordship of Jesus. Having just displayed His power over the improbable (v 29; there's always the chance a physiological disorder will heal of itself), Christ now displays His power over the impossible: death. Knowing what He will do, He assures Jairus: "Do not be afraid, only believe" (v 36), and He gives a new perspective on death: "The child is not dead, but sleeping" (v 39). Wherever the dead are, they are within the range of His voice (v 41). From start to finish in this story, Christ wields divine power such as He will one day display when death is conquered for all humanity. For those with eyes to see, His own resurrection, however dimly, is prefigured in His command to the little girl to arise (v 41; cf. Matt. 26.63).

We misconstrue death. The pain that accompanies it is worthy of sorrow, but not despair. We may be hard pressed by it, but we are not to be crushed by it. It is sleep, which implies an awakening. When you're in its presence, when you're surrounded by hopelessness in others, remember that Christ said, "*Don't listen to them, just trust me*" (v 36, THE MESSAGE).

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Impressions of Israel, 6

After the fall of Jerusalem in AD 70, only three centers of Jewish resistance remained. Herodium (seven and a half miles SE of Jerusalem), Machaerus (where John was held in prison, Matt. 11.2), and Masada—the 1300'-high rock on the edge of the Judean desert that Herod turned into a fortress. The Jews occupied Masada in AD 66 and were invested by the Roman general Flavius Silva, and his Xth Legion near the end of AD 72.

To reach the summit, the his Xth Legion, auxiliaries, and Jewish slaves build a ramp to the top; it was the kind of engineering in which the Romans excelled. When the fall of the Masada became inevitable, 960 Jewish holdouts engaged in an act of mass suicide. Excavations in 1963–65 found clothing, sandals, skeletons, baskets, personal belongings, coins, arrows, scrolls of Biblical, sectarian, and apocryphal books, and storerooms full of food. Among the ostraca (pottery shards) found were what appeared to be the lots cast by the last ten Jewish survivors to determine who would kill the other nine and then himself.

No more spectacular view of the wilderness and Dead Sea is to be found. To stand in the remains of Herod's palace on the northern end of the rock is to live a day you'll never forget.

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News about us

- Jerry is still in need of our prayers, as well as Leroy, Donna, Tom, Nancy, and others.