

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—24  
Wednesday—  
Contribution—\$1627

**For meditation:**  
Proverbs 26.27–28  
Regarding v 27,  
remember that  
Moab, in at-  
tempting to curse  
God, was itself  
cursed; Haman  
swung on his  
own gallows; and  
the enemies of  
Daniel were the  
ones eaten by the  
lions.

Radio program:  
WGCY FM, 106.3  
Sundays at 8 AM

## *There is no other stream*

Are not the Abanah and the Pharpar, the rivers  
of Damascus, better than all the waters of  
Israel? Could I not wash in them and be clean?  
2 Kings 5.12

Naaman's story is everyman's story. Whether  
we're talking about the *problem* he had, the  
*prescription* he received, or the *protest* he  
made his story is ours.

The Jordan is indeed a muddy stream  
compared to the clear mountain streams that  
make Damascus a green space. Why couldn't  
he wash in them and be cured of leprosy,  
Naaman wanted to know.

Why not? Because God put His cleansing  
power in the Jordan, that's why. Can't a man  
deal with his sin problem through Buddhism,  
Hinduism, Islam, etc. we want to know.

In C. S. Lewis's Narnia book *The Silver  
Chair*, one of the children, Jill, is dying of  
thirst. She hears running water, goes looking  
for it, and finds "a stream, bright as glass."  
But when she sees it she doesn't rush to it to  
drink, for beside the stream was a great lion.

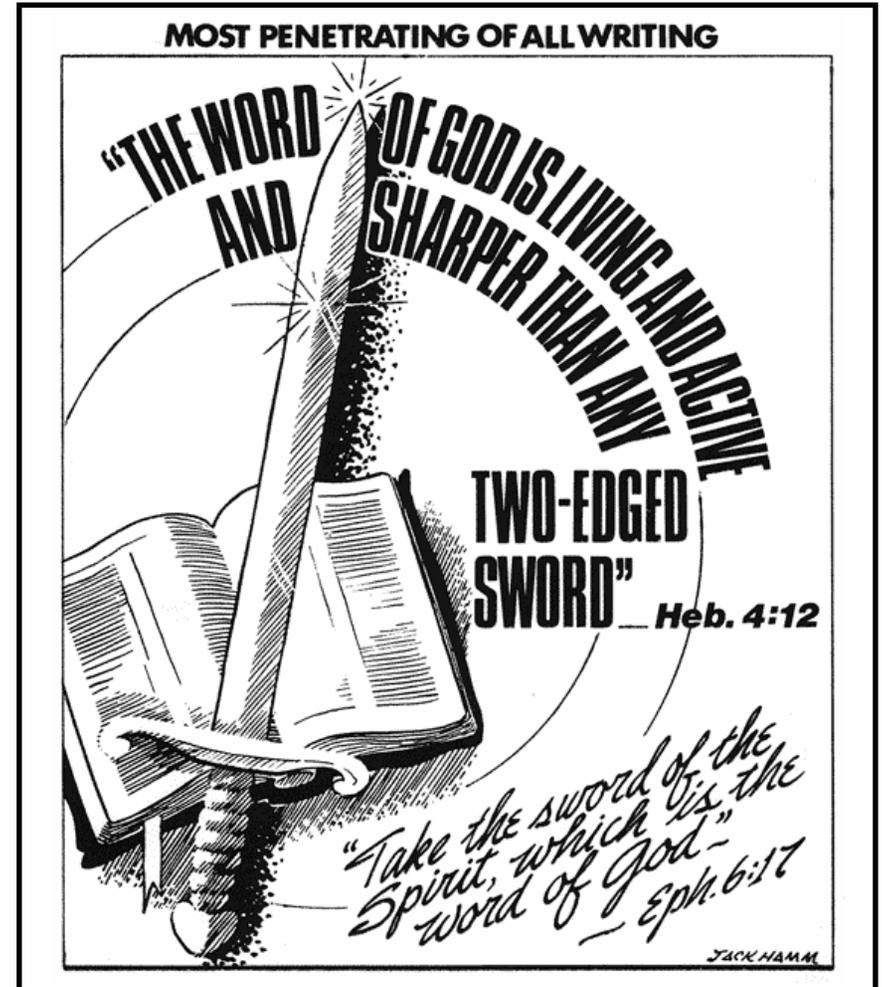
"Are you not thirsty?" said the Lion. "I'm  
dying of thirst," said Jill. "Then drink," said  
the Lion. "Would you mind going away while  
I do?" said Jill. The Lion answered with a low  
growl. "Will you promise not to do anything  
to me?" said Jill. "I make no promise," said  
the Lion. "Do you eat girls?" she asked. "I  
have swallowed up girls and boys, women and  
men, kings and emperors, cities and realms,"  
said the Lion. "I daren't come and drink," said  
Jill. "Then you will die of thirst," said the  
Lion. "Oh dear!" said Jill . . . I suppose I must  
go and look for another stream." "There is no  
other stream," said the Lion.

And in the same way, there's only one  
fountain, filled with blood, wherein men lose  
all their guilty stains (Acts 4.12).

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: 1 Peter 2.13–17

## The good work of submission

20 August 2023

## “Tisn’t like Him”

The Anglican churchman Charles Vaughan would open a sermon on Christ’s cursing of the barren fig tree by saying, “Curse a fig-tree! My Master curse a fig-tree! Tisn’t like Him!” And “tisn’t like Him” is what we find in Mark 7.24–30.

Christ and the disciples travel approximately fifty miles (v 24) to the region of Tyre and Sidon, where they are met by a mother with a demonized daughter (v 25). Matthew and Mark make it clear the woman was as nonJewish as she could be by calling her a Greek (Gentile), Syro-Phoenician (v 26), and a Canaanite (Matt. 15.22). With she pleads for Christ to help her daughter, He first **ignores her** (Matt. 15.23), then **excludes her** (“charity begins at home”; your health insurance policy doesn’t cover exorcisms, Matt. 15.24), and finally **insults her** by calling her a dog (v 27). It’s easy to see why anyone reading this story superficially would be shocked by Christ’s unChristlike behavior. (F. W. Beare characterized the Lord’s behavior here as “atrocious, insolent, and chauvinistic.”)

But when this story is kept in its context, Christ’s dealings with the woman become clear. Mark 7 opens with the Lord exposing the ugly underbelly of human tradition. A Pharisee could have spent all day promoting and defending the traditions of the fathers, but something that looks good in theory can be very bad in practice. And this is what Jesus demonstrates with the Syro-Phoenician mother. He did so by treating her the way the typical, tradition-bound Pharisee would have done: rudely, unmercifully, unlovingly. “So Jesus played the role of tradition to the hilt, as in an acted parable He unmasked it before His disciples for the vicious thing that it is” (Hobbs, *An Exposition of the Gospels*, I, 203).

But the noble lady was undaunted. Discouragement didn’t deter her; she remained confident Jesus not only could but would help her. Christ characterized her persistence as *great faith* (Matt. 15.28), and she received the blessing she sought.

This is the NT counterpart to Jacob’s wrestling with the angel in Genesis 32—she wasn’t a dog but she was dogged, and she tenaciously hung on to Jesus. Our faith during trials brings glory to Christ (1 Pet. 1.6–9) blessings to us. Our faith will not be finally disappointed. He who believes on Jesus will never be put to shame (1 Pet. 2.6). Remember that.

kenny

## Impressions of Israel, 13

“Galilee,” said H. V. Morton, “is one of the sweetest words I know.” It is a word as soft and gentle as *wilderness* is hard and cruel. Before visiting Galilee, I had no idea of the gentleness, beauty and garden-like character of the region.

The orthodox Jews of Jerusalem looked down their noses at Galilee, shuddering at the integration of Jews with Gentiles in the region, mocking the Galilean dialect and its way of pronouncing the gutturals. It was by his dialogue that Peter was outed in the courtyard of the high priest: “Thou art a Galilean, and thy speech agreeth thereto” (Mk. 14.70, κϒν). Galileans talk like yokels, said the Jews of Jerusalem.

Our group was fortunate in that our guide, Scott Powell, knew of Mt. Arbel. Mt. Arbel isn’t mentioned in the Bible (Josephus

mentions a battle that occurred there between the Jews and Greek Seleucids, ca. 161 BC). The Sea of Galilee is 700 feet below sea level, but it is ringed by mountains, one of which is Arbel. Situated on the northwest side of the lake, it offers a spectacular view of the region north of the Sea of Galille. You can see Israel’s highest peak, Mt. Hermon, and if you know where to look, you can pick out Capernaum, the traditional site of the Sermon on the Mount, the city of Tiberius, and somewhere across the lake the place where the Gergesene swine drowned in the sea.

Conditions were nearly perfect the day we were on Arbel. It is truly a front row seat for a panoramic view of Lower Galilee.

kenny



### News about us

- Mark’s mother, Betty, needs our prayers.
- Nancy, Tom, Donna, Jerry, Betty Sallee, and others always need our prayers.