

Ministers:
the congregation

Kenny Chumbley
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Sunday:
8:00 AM: WGCY
9:00 AM: Worship

Wednesday:
6:30 PM: Bible Study

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Christ.com](http://gibsoncitychurchofchrist.com)

This Past Week:
Worship-33
Wednesday-7

For meditation:
Ecclesiastes 10.2-3
The wise tend to the right, the fools to the left, so much so, that you can see a fool coming a mile away. How did the ancients symbolically view the left hand? (Look up the meaning of the word “sinister.”)

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Three words for “hell”

GEHENNA (E.G., MATT. 5.22)

“Gehenna” is the Gr. spelling of the Heb. “Ge-Hinnom,” or Valley of Hinnom, a deep valley that runs along the south side of Jerusalem, where Ahaz introduced the worship of idols and Jews sacrificed their children to Moloch. When Josiah put a stop to these horrors, Hinnom became the town dump where the bodies of criminals, animals, and all sorts of filth were cast. This is the word that most commonly indicates hell in the Bible.

HADES (E.G., ACTS 2.31)

Hades (the Gr. translation of the Heb. *sheol*) means “the unseen” and was used of those who had departed this life. In Matthew 11.23 and Luke 10.15, Capernaum will be brought down to the realm of the dead.

TARTARUS (E.G., 2 PETER 2.4)

The only place this word occurs is in Peter’s reference. *Tartarus* was the Gr. equivalent of Gehenna. “Tartarus and Erebus are sometimes two divisions of the underworld, Tartarus the deeper of the two, the prison of the Sons of Earth; Erebus where the dead pass as soon as they die. Often, however, there is no distinction between the two, and either is used, especially Tartarus, as a name for the entire lower region” (Hamilton, *Mythology*).

As to why Peter would use tartarus instead of gehenna, it may have to do with Peter’s Greek readers. Far from showing respect to false teachers, the saints needed to know that false teachers—they who taught a *different* gospel (Gal. 1.6-9)—were destined for the worst fate imaginable, which to the Greek mind, would be the fate of those imprisoned in tartarus.

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Gibson City church of Christ

Highway 47 South, Gibson City, IL

A manual on mercy

SEEING, MATTHEW 9.36

1. “But when *He saw* the multitudes.” “But whoever has this world’s goods, and *sees* his brother in need,” 1 John 3.17.

3. Christ saw:

- a. *The weary*—exhausted people, collapsing under the spiritual and moral burdens the rabbis put on them. “For they bind heavy burdens, hard to bear, and lay them on men’s shoulders,” Matthew 23.4.
- b. *The scattered*—Satan divides to conquer. Proverbs 4.9-12.
- c. *The leaderless*—sheep without a shepherd are lost.

FEELING, MATTHEW 9.36

1. He was *moved with compassion*. The Gr. word signifies a gut punch; a visceral reaction. It’s the reaction you see when a dog has been hit by a car and left helpless on the highway. It’s the opposite of the reaction that sees a brother’s need and “*shuts up* his heart from him,” 1 John 3.17.

PRAYING, MATTHEW 9.38

1. *Pray* the Lord of the harvest”—always bring God into the situation by prayer.

DOING, MATTHEW 10.5

1. “These . . . Jesus *sent* out.” The apostles, after praying for laborers, became the laborers sent into the harvest. We must always consider the possibility that we are the answer to our own prayer.

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Sermon: Matthew 5.

The pure in heart

19 April 2026

A great text from Obadiah

In the day that you stood on the other side. Obadiah 11

The short book of Obadiah is one of those places in Scripture where we see what sin looks like when it's "fully grown" (Jas. 1.15).

The original sin was ugly enough when conceived. It involved a family feud between two brothers, Esau, a worldly, but manly man, and Jacob, a mama's boy who was a man of faith. When Jacob got control of Esau's birthright, Esau vowed to kill him. With the passing of time, Esau's anger lessened and the brothers were able to tolerate being in each other's presence (Gen. 33).

But the enmity smoldered and relations between the brothers' offspring (the Edomites and Israelites) worsened. By blood they were brothers, but in spirit they were enemies.

Then there came a day when Jerusalem was assaulted by the enemy. The walls were destroyed, buildings set on fire, and citizens slaughtered. The streets were red with blood, and babies heads were smashed against bricks. It was horrific.

And what did Edom, Jacob's brother, do? He rejoiced. He gloated, laughed out loud, and celebrated the atrocities of the siege. Not only that, but he actively assisted Jerusalem's enemy by joining in the plunder, impeding the flight of fugitives, and betraying them to the enemy.

But possibly the worst thing said about Edom is in v 11, "In the day that you stood on the other side." On a day of brutality, misery, and slaughter against his brother, Edom just stood there and watched!

In Obadiah 10, the prophet describes this stand-offishness as an act of *violence* against Israel. When a brother, neighbor, or enemy is hard pressed and in distress, one of the most violent things we can do is to be a moral Switzerland. Love cannot stay neutral. In the war between God and Satan, right and wrong, or good and evil, to not lift a finger in the cause of righteousness isn't an option. Read the curse pronounced on the town of Meroz whose inhabitants stayed home when there was a battle to fight (Judg. 5.23). See how Abraham refused to stand aloof when his nephew Lot, who had disrespected him (Gen. 13.11), was taken captive (Gen. 14).

Remember that how we are to others is how the Lord will be to us (Obad. 10; Matt. 5.7, 6.14–15, etc.).

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How do we determine what's true?

Pilate's, "What is truth?" (Jn. 18.38), wasn't a question but a statement reflecting a pagan's worldview. Pagans were relativistic; they didn't believe in objective, absolute truth; they believed truth was relative, subjective, situational. It was whatever you wanted it to be. More often than not, truth was *might makes right*; it was whatever the strongest person around said it was.

Assuming there is *true* truth, how do we determine that in regard to religion? How do we know which religion is the true one?

Historically, men have sought to answer this question through one of four chief methods. (I'm leaning here on J. W. Montgomery's analysis in *The Shape of the Past*.)

Common sense. There's a lot to be said for common sense, including the fact it's so common. It's an unsophisticated method that relies, almost unconsciously, on self-evident and generally held beliefs gained through experiences that are common to nearly everyone. All understand that common sense isn't always a reliable guide—the earth looks flat, but it's not; the sun seems to move across the sky but it doesn't.

Reason. When our common sense conflicts with our reasoning, one or the other has to give. You don't have to be a professional philosopher to understand certain things are known on the basis of logical, rational reasoning. Nothing comes from nothing and life only comes from life are examples. The *cosmological argument*, an exceptionally strong case for the existence of an eternal God, rests upon logical reasoning (see Mortimer J. Adler's, *How to Think about God*).

Authoritarianism. Many individuals willingly consign their right to think for themselves to an outside party (another person, a group, an institution) who will do their thinking for them. Tradition, custom, or consensus are often appealed to as authoritative.

Scientific method. This approach involves: *observation* (empirical investigation using the senses), *experimentation* (testing, verification), and *publication* (sharing your findings with others who can "peer review" your data and conclusions).

Of these four methods, 1 John 1.1–3 endorses the scientific method for determining truth. John verified the supernatural claims of Jesus by what he saw, heard, and handled. Christianity is the only religion that bases its credibility on scientific proof.

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