

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

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This Past Week:
Worship—23
Wednesday—8
Contribution—\$550

For meditation:
Ecclesiastes 4.9–12
How can we be
more productive at
work? What do we
need when we fall?
When we're cold?
When we're at-
tached. How does
God, in Genesis 2,
show that man is a
social being?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Job's question about the hereafter

“If a man die, shall he live? All the days of my warfare would I wait, till my release should come” (Job 14.14, ASV). Here is a universal question followed by a crucial assertion. Is there life after this life?

To this question, only one of two answers can be given.

If the answer is, “No, there is no life after death,” then “vanity of vanities”—life is absurd, declares Ecclesiastes, and absolutely pointless; there is nothing to anything. If this life is all there is, let us eat and drink, for tomorrow we die (1 Cor. 15.32). Every once in a while an atheist is honest enough to admit absurdity is where atheism ends up. Sartre was such an atheist and he wrote a book with a title that perfectly summarizes the miserable state of man if this life is all we have: *La Nausée*, or *Nausea*.

But if the answer is, “Yes, there is life after death,” everything changes. We now have a reason to hang on in this life. Job said he could hang on if there's more to life than this life. What we most need to endure suffering is perspective. Knowing there is life after death gives us the perspective we need to face anything we encounter in life (2 Cor. 12.9–10).

Chesterton said he tried to be happy believing he was nothing but an animal that was completely at home in this world. But when he heard he was more than an animal and in the wrong place, his soul sang for joy.

Let Christ answer Job's question: “I am the resurrection and the life. He who believes in Me, though he may die, he shall live (Jn. 11.25). Believing this, your soul can sing for joy.

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Gibson City church of Christ

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anexeraunētos

“unsearchable”

This word appears twice in our New Testament, in Romans 11.33 and Ephesians 3.8. Literally, the word means “untraceable”; in usage, Strong's Concordance says it means “that [which] cannot be searched out.” Ancient Greek sailors used it to mean “unfathomable,” too deep to measure. When we're dealing with the Infinite, there are matters about which we'll never touch bottom. I think heaven is one of these matters. There will always be something new, exciting, something to look forward to in heaven. Eternity will be many things, but one thing it will never be is boring!

Sermon: Hebrews 2.10

5 things to see when “we see Jesus”

15 June 2025

The problem is the governed, not the government

In a 1947 speech, Churchill said something to the effect that democracy is the worst form of government, except for all others. If he meant there is no innate virtue in democracy that makes it superior to any other form of government, I agree.

The problem with any institution (technology, invention, discovery, etc.) is not the entity but the people who make it up. Government is ordained of God—"there is no authority except from God"(Rom. 13.1, Jn. 19.11), and that includes a monarchy (rule by a king or queen), oligarchy (rule by a few), aristocracy (rule by an elite group), democracy (rule by the people), republic (rule by representatives of the people), patriarchy (rule by men), or plutocracy (rule by the rich). Any government can punish evildoers and honor the good when the ruling class and the ruled obey God. Conversely, every form of government can be perverted by the sinfulness of man. But even then, a functioning government is better than the anarchy that results when there is no king in Israel (Judg. 18–21).

Is there ever a time when the violent overthrow of a government is justified? You'll be hard-pressed to find such permission in the Bible. Rome epitomized every cruelty, injustice, and vice imaginable (Rev. 18.2–4), yet Christ said render to Caesar the things that are Caesar's (Matt. 22.21). Pilate didn't find a speck of revolt in Christ. And Paul tells us our Christian duty is to submit to and obey the government (Rom. 13.1).

Justification for a revolutionary war may not be found in Scripture, but here's what is found: "If anyone wills to do His will . . ." (Jn. 7.17). To accept and obey Christ, we must have freedom of choice. Whenever government tries to impede our freedom to give supreme allegiance to God, "we ought to obey God rather than men" (Acts 5.29). This doesn't mean we stage a revolt (Acts 5.36, 37), it means is we do God's will as our conscience leads us and patiently suffer whatever consequences follow (Acts 5.40).

God, not the church, is responsible for regime change (Gen. 18.20–21, Mic.1.2–4, Rev. 18.5). Until He sees fit to effect change, we look to that time when perfect administration and perfect submission will kiss, when God and the Lamb are on the throne, perfectly served by their people (Rev. 22.3).

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Notes on the passion of Christ John 18–19

19.17: We're not sure if the place of Christ's execution was called "Skull" because skulls/skeletons of crucifixion victims lay about or because it was on an outcropping of rock that bore a resemblance to a skull (google images of Gordon's Calvary).

19.18: Keep in mind that every detail of the crucifixion narrative fulfilled some OT prophecy, whether verbal or nonverbal. Three OT foreshadowings are contained in this single verse. First, Christ's death by crucifixion is found in Psalm 22 (e.g., vv 16,17). Second, He was numbered with the transgressors (Isa. 53.9,12) was fulfilled by Christ being crucified with two criminals. Third, He was "in the midst" (KJV) of the executed, which recalls that the tree of life was in the *midst* of the garden in Eden (Gen. 2.9). Curiously, the timber on which Jesus was crucified is called by NT writers a "tree" (e.g., Acts 5.30, 1 Pet. 2.24), suggesting that the cross is the true tree of life for sinners.

19.19–20: Pilate ordered an inscription be hung on the cross specifying Jesus' crime. Verse 21 implies this taunt was meant to irritate the Jews, whom Pilate despised. It's well known that the Gospels vary in their accounts of what was written on the title. Unbelievers claim these *variations* are *contradictions*, but they aren't. The fact the title was written in three languages (Hebrew, Greek, Latin), plus the vagaries of translation, easily account for the variations. Just as different Bible versions (KJV, NKJV, NIV, NASB, etc.) vary in how they translate the same verse, so the Gospel writers render the title on the cross differently.

19.23: "The cross was laid upon the ground while the victim was nailed to it, and then lifted and dropped in the hole which had been dug for it. Usually rough, unhewn timbers were used...sometimes was shaped like a capital X or a capital T....Sometimes the feet were tied to the cross as well as nailed, but both the hands and feet of Jesus were nailed to the cross (Luke 24.39). Sometimes a small seat in the nature of a rough projection...enabled the victim to rest the weight of his body upon it as he was dying. There is no indication of this in the New Testament" (Foster, *The Final Week*, 218).

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