

Ministers:  
the congregation

Kenny Chumbley  
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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—28  
Wednesday—11  
Contribution—\$725

**For meditation:**  
**Ecclesiastes 4.13–16**  
This is a very pessimistic, but true, observation about life. What do you understand it to be saying?

**Radio program:**  
WGCY FM, 106.3  
Sundays at 8 AM

## *Why you take your kids to church*

Wednesday night it was Mark's turn to lead singing. When he got up, he handed everyone a sheet of paper, printed on both sides, with songs he copied out of *Christian Hymns #2*, the songbooks used at Rantoul when he and I were growing up.

The songs he copied were all "children's" songs/VBS songs: "The Builder's Song" ("The wise man built . . ."), "I have the Joy" (" . . . joy, joy, joy, down in my heart"), "It Isn't Any Trouble Just to S-M-I-L-E," "Oh, Be Careful" ("little eyes, what you see"), "I'm in the Lord's Army," "The More We Read the Bible" ("the happier we'll be"), "Booster, Be a Booster" ("don't be grouchy like a rooster"; my personal favorite), and "The B-I-B-L-E" ("Yes, that's the book for me").

I hadn't seen or sang these songs in fifty years or more, but I not only remembered every one, I barely had to look at the music. We sang these songs so much in my youth, that even when I forgot them, they were still a part of me.

Parents who don't take their children (the same applies to grandchildren) to church on a regular, consistent basis, lose one of the greatest opportunities provided to infect them with the gospel of Jesus Christ. Things you learn growing up stick with you, and unconsciously play a role in your life.

I want to thank Mark for singing Wednesday night; for it took me back to a happier, innocent time.

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## The Golden Rule

(Matthew 7.12, Luke 6.31)

### THREE IMPLICATIONS

1. **IDENTIFY:** Put yourself in another person's shoes.
2. **INQUIRE:** Ask yourself, "If I were that person, how would I want to be treated?"
3. **INITIATE:** Will yourself to treat the person as you would want to be treated if you were in his or her shoes (1 Jn. 4.10).

Sermon: Hebrews 2.11–15

## Destruction and deliverance

22 June 2025

## *The American dream/The Christian dream*

“Life is not defined by what you have.”

Luke 12.15, Eugene Peterson

Christianity says a man's life isn't measured by how much he has. The American dream says it can.

I think most would say “the good life” is having the money to buy what we need and want. But Jesus said we can have all the money we need to buy all the stuff we want (necessities and luxuries) and still not be living the good life. Having money/stuff doesn't guarantee we'll find life. Though living the good life isn't incompatible with being wealthy, many wealthy folks have misused life, whereas many poor folks have found it (Lk. 16.19–31).

The parable in Luke 12.16–21 is relevant here. Jesus tells about a rich man who had money for himself, his family, and enough to share with others. But he wanted more. After a bumper crop, the man found his current storage facilities weren't big enough to hold his harvest, so he decided to build bigger cribs to hold his “many goods” for “many years.” Once these were built and full, he would have the financial security to “take [his] ease; eat, drink, and be merry” (v 19). There's no indication this man was anything but a hard-working farmer. No indication he was a boozier or a womanizer. To the contrary, *take your ease* implies he had worked hard for many years. And there's nothing insidious about the word *merry* (to be glad, rejoice, enjoy yourself); the prodigal's father used this word in Luke 15.32 to describe the party he threw for his younger son. All the farmer was saying is that if he had enough stuff, he could retire and really enjoy life. Work hard, save, plan, and retire rich is the American dream.

But God called this man a fool (v 20), because he was covetous (v 15). In none of his thoughts does he think of God or his neighbor; his thinking was all on himself, I/my. No one who knew him would have mistaken him for Barnabas (Acts 4.36,37). He assumed he had many years ahead of him and never considered the shortness of life (Jas. 4.14). Nor did it cross his mind that he was but God's steward of the land and harvest. Nothing is more foolish than putting our name on our savings/retirement accounts, stocks, bonds, properties, etc., and leaving God's off.

Christ doesn't say anything about the farmer's fate after death, but Luke 16.19–31 warns us not to turn the American dream into an eternal nightmare.

kenny

## *Notes on the passion of Christ John 18–19*

**19.24:** This section illustrates the principle that “Scripture cannot be broken” (Jn. 10.35). Two verses (24, 28), both containing the words, “that the Scripture might be fulfilled” make the point. When the soldiers cast lots for Christ's garments, they had no clue they were fulfilling Psalm 22.18; but Christ, completely conscious of the fact the prophetic profile foresaw the Messiah as a parched crucifixion victim (Ps. 22.15, 69.21) said, “I thirst.” Whether or not men understand what they're doing, God sees to it that His will is done.

**19.25:** Jews were at the cross out of hatred, Romans out of duty, and a few disciples out of love, including Christ's mother and John. Jesus, caring for His own (1 Tim. 5.8), assigned responsibility for his mother to John (vv 26,27; when you compare the Gospel accounts of the women at the cross, there's a chance Jesus was cousin to James and John). Christ says nothing about His brothers in the flesh, last mentioned in John 7.3 where they seem unconvinced He was the Christ. By committing His mother to John, Christ acts on the principle that our spiritual family is a closer relationship than our physical one (Matt. 12.46–50).

Christ's reference to His mother as “Woman” (v 26) sounds harsh to us, but the Gospels make clear it was not a term of disrespect (see 20.13). Moderns sometimes try to foist contemporary definitions and meanings on the ancients, but Scripture allowed the people in Biblical times to define their own terms and customs. “Three days and three nights” (Matt. 12.40), for instance, did not mean seventy-two hours to the second (cf. Matt. 27.63,64). Women were the first witnesses of the risen Lord (Mk. 16.9), but Paul doesn't mention them in 1 Corinthians 15.5–8, apparently because they lacked legal standing in their society. Betrothal back then, unlike our “engagement” today, was a legally binding relationship that could be ended by divorce (Matt. 1.19). Our job as Bible students is not to impose our societal customs on the ancients but to understand the people and idioms of Bible times for what they were.

**19.30:** Jesus wasn't unconscious at the end but was in full possession of His mind and senses. “It is finished” proclaimed the completion of His redeeming work. With men, the norm is to die, after which the head drops, but Jesus having finished His work, bowed His head and by an act of His will, died (10.17–18).