

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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This Past Week:
Worship—35
Wednesday—21

For meditation:
Ecclesiastes 11.5–6
What does Solomon
say we don't know?
Should we ever allow
our ignorance of
God's workings to
make us fearful, care-
less, or paralyzied?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Our Lord's passion

After reading the Gospel accounts of Christ's death, it seems the battle of the cross was fought more in the Garden than at Golgotha.

Everyone agrees that in His dying the Lord endured suffering that is beyond our comprehension.. But look at the language used to describe His agony in the Garden:

- He began to be sorrowful and deeply distressed.
- “My soul is exceedingly sorrowful, even to death.”
- “O My Father, if it is possible, let this cup pass from Me.”
- And being in agony, He prayed more earnestly.
- Then His sweat became like great drops of blood falling down to the ground.
- He offered up prayers and supplications with vehement cries and tears.

The worst of Christ's agony was not His manner of death (crucifixion) but in His agony of soul when He was made to be sin for us (2 Cor. 5.21). What this all means is a mystery, but it's a mystery that seems to have primarily taken place in the Garden. It took all of his resolve to brace His body and all of His trust to calm His spirit, but even then, an angel was sent to strengthen Him (cf. Ex. 17.8–16).

Thoughts about Christ's death seem to dwell on the horrors of crucifixion, but what Jesus endured physically was something untold thousands had experienced. But the anguish in His soul in Gethsemane, that was singular, unique to the Lord and to Him alone. Leaving nine disciples outside the Garden, Christ took three into the Garden with Him, but leaving them, He went further still, “about a stone's throw.”

Just a stone's throw, yet it encompassed a distance that only Christ Himself ever crossed.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

Don't forget to say this

Only five handwritten copies made by Abraham Lincoln of the Gettysburg Address are known to exist.

Two of them—the **Nicolay** copy (named after Lincoln's secretary, John Nicolay and believed to be the original), and the **Hay** copy (named after Lincoln's other secretary, John Hay)—appear to have been written before the speech. The other three—the **Everett**, **Bancroft**, and **Bliss** copies—were written afterwards for friends.

In the two copies written before he went to Gettysburg, the words “under God” are left out of the phrase, “that this nation, shall have a new birth of freedom.” Stenographers who took down the speech as Lincoln delivered it, however, noted that he said “that this nation, *under God*, shall have a new birth of freedom.” It seems Lincoln added “under God” on the spot, but what a profound addition it was.

James tells us that in every decision we make, “if the Lord wills” (Jas. 4.15) should be part of our deliberations. In verse 13, in thinking about our schedule, we often think we determine when, what, where, how long, and what will happen but James says that in all our planning, we'd better leave space for God to interrupt our plans (2 Cor. 1.15–21). If we truly mean, “thy kingdom come, thy will be done,” we'll never be upset when the Father changes our plans.

Under God were important words at Gettysburg; *if the Lord wills* are important words always.

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Sermon: Matthew 5.38–42

Going above and beyond

28 June 2026

The plagues on Egypt

The ten plagues (Ex. 7–10) were divine judgments on Egypt (and some were judgments on the Hebrews, Eze. 20.6–9). The plagues displayed God’s power. They exposed the worthlessness of idols (Num. 33.4). They brought Pharaoh to his knees (Ex.10.16), and they struck a blow at the arrogance and obstinacy of man.

(Pharaoh’s hardening/softening is currently seen in the rapidity with which the Persians agreeing to, then breaking ceasefires). The plagues also served to warn other nations (Josh. 2.8–9).

I. Water to blood. Egypt worshipped the Nile, but the life-giving water is turned to blood that brought death (Rev. 6.12). Compare this first plague with Christ’s first miracle where He turned water to wine, sending a message of festivity, feasting, celebration.

II. Frogs. Frogs were lucky charms (amulets) in Egypt, and frogs now invade the land. (Rev. 16.13 is the only NT mention of frogs). As with the rod becoming a snake and water turning to blood, Pharaoh’s magicians produced frogs—which was just what Egypt needed, more frogs.

III. Lice. Herodotus says Egyptian priests were obsessive about hygiene and would shave their bodies every three days so as not to provide a habitat for lice. But the lice became as pervasive as dust, which served to wreck Egyptian religion and worship.

IV. Swarm. “Flies” is italicized; in Heb., the word is “swarm.” Many insects, including several kinds of flies, swarm and bite and feed on blood. The swarm that plagued Egypt likely infested the land with a horde of blood-sucking bugs.

V. Pestilence. Egypt’s sacred cows were struck with a fatal disease, while the livestock of the Hebrews was spared (Ex. 9.4).

VI. Boils. Leprosy? Bubonic plague? Other? See 1 Samuel 5.6.

VII. Hail. I once saw the aftermath of a hail storm with softball-sized hail that hit Bowling Green, KY. Unbelievable devastation.

VIII. Locusts. An invasion of locusts is one of the terrors of the Middle East that is graphically depicted in Joel 2.

IX. Darkness. The sun was worshipped (“Ra”; Pharaoh), but now comes a darkness so thick it could be “felt” (Ex. 10.21, 10.23). See Matthew 27.45.

X. Death of the firstborn. Whereas the plagues bore witness to the power and wrath of God, the last plague was really a blessing, in that it witnessed to the power and sufficiency of the blood to spare us from judgment. *There’s power in the blood!*

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Speech class

**Let your speech always be with grace, seasoned with salt.
Colossians 4.6**

Few human faculties have greater potential for good or evil than speech, and the Bible has a great deal to say about how disciples ought to speak.

To the Colossians, Paul gave two rules about Christian speech.

LET YOUR SPEECH BE ALWAYS WITH GRACE

Gracious speech doesn’t consist of flattering words, pleasant nothings, or insincere and exaggerated praise.

Understanding grace is an outgrowth of love, to speak with grace is to speak with the love and sympathy of Jesus in our heart—for it is out of the heart that the mouth speaks (Matt. 15.17). Love in the heart will control and color our words so that they are kind and courteous. “No person has a greater call to be a gentleman or lady, in all real refinement of thought and heart, than has the Christian man or woman” (J. Hastings).

LET YOUR SPEECH BE SEASONED WITH SALT

In ordinary use, salt has two main functions: to flavor and preserve. Salt makes food taste better and it retards rotting. How do these two traits apply to our conversation?

Flavoring. Whereas love in the heart encourages grace, the life we’ve lived provides the salt. Our personality and life experiences are what flavor our speech. For example, nothing grabs our attention more quickly than when a speaker says, “That reminds me of the time . . .” Every one has a wealth of personal anecdotes, adventures, calamities, near misses, and successes to spruce up any conversation. Each life is a book of illustrations that can illuminate the Word, making it more understandable and memorable. Surely we have more to talk about than just the weather.

Preservative. Has anyone ever cussed around you, then caught himself and apologized (“pardon my French”) because they know you don’t appreciate coarse speech? That happens when we’re the salt of the earth. The way we talk, the way we respond to foul talking, can keep others from letting corrupt words get out of their mouth (Eph. 5.29). May our speech always exemplify and recommend Christ to the unforgiven.

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