

Ministers:  
the congregation

Kenny Chumbley  
217.493.8905

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

Wednesday:  
7:00 PM: Bible Study

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**This Past Week:**  
Worship—24  
Wednesday—11  
Contribution—\$345

**For meditation:**  
Ecclesiastes 5.4–5  
A marriage ceremony is a time for exchanging vows. What vows did we make to God when we became part of His bride? Have we kept our vows?

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

## *More beyond here*

The story may be apocryphal, but I've read that the royal motto of Spain was originally *Ne Plus Ultra*—which translates to something like, “nothing beyond here.” For the longest time, it seems, one of Spain's boasts was that it was the end of the world, the last outpost, the end of the line.

But then Christopher Columbus ruined it all by sailing out through the Strait of Gibraltar, past the Pillars of Hercules, and discovering a new world. This, of course, rendered the royal motto, *Ne Plus Ultra*, obsolete. The resolution came when someone suggested to Queen Isabella that they simply drop the word *Ne*, and this the queen ordered. Ever since, Spain's official motto has been *Plus Ultra*, “more beyond,” which could be paraphrased as, “there's more to see,” or “you ain't seen nothing yet!”

What a great definition of Christian hope!

- Ephesians 2.7: “the incredible wealth of his grace and kindness” (NLT).
- Ephesians 3.20: “God can do . . . far more than you could ever imagine or guess or request in your wildest dreams!” (PETERSON).
- Matthew 19.29: “anyone who sacrifices home, family, fields—whatever—because of me will get it all back a hundred times over, not to mention the considerable bonus of eternal life” (PETERSON).

Our staunch conviction is that there's more beyond this life—more beauty, joy, thrills, and delight than we could ever imagine. Not only are we headed for a place where we'll never grow old, we're headed for a place that will never grow stale.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

“It has been said that man is the only animal who laughs; and the only one who weeps, the only one who prays; the only one who walks fully erect; the only one who makes fires; the only one who guides his own destiny; the only one who is penitent; and the only one who needs to be.”



D. Elton Trueblood

Sermon: Hebrews 11.1–3

Faith: a 3-fold analysis

6 July 2025

## *Eve's bad rap*

Artists have been almost universally kind to Eve; I've never seen her painted as being short, fat, or bowlegged.

Commentators, however, haven't been as generous. For them, mostly, Eve has been a punching bag, vilified for introducing sin into the world (as if none of us would have done so). Rarely do you hear one of her descendants come to her defense. But Paul does in 2 Corinthians 11.3 by pointing out that naïve, innocent Eve's sin wasn't willful—she was tricked into it, seduced by a smooth talking snake. I wouldn't be surprised to learn the serpent had a smirk on his face when he realized how easy introducing sin to the world was going to be. If you're going to study the psychology of temptation, it's proper to start with Eve;

I'm certain Eve was guilt-wracked once she realized what she'd done. And imagine how she felt after her husband threw her under the bus! Instead of offering comfort, assurance, and protection, the best Adam could come up with was, "The woman whom You gave to be with me, she gave me of the tree, and I ate." "Life was good until she showed up. If you hadn't gotten into match-making, Lord, I'd still be living the good life." If anyone was the "weaker sex" in Genesis 3, it was Adam. He showed no leadership—he didn't try to stop his wife, but went along with her. Then, instead of taking responsibility and showing loving concern to his bride, he made her his scapegoat. You've got to feel sorry for a woman married to a guy like that.

And can't her grandchildren summon some compassion for the price she paid? The tree she was not to eat of was "the tree of the knowledge of good and evil." But because of her transgression, she came to know good and evil in a way that would break many women. She named her first son, in whom she seemed to place so much hope, "Cain"/Acquired, maybe thinking he was the promised son who would deliver her from her mess (3.15). But Cain broke her heart by becoming a ruthless murderer. And if that wasn't bad enough, her second son was an innocent murder victim. Imagine carrying memories like that around for hundreds of years (Gen. 5.4,5).

Thank goodness there was one descendant, however, who didn't pile on but came to her rescue. God showed her grace, for out of the pain of her curse (Gen. 3.16) came the One who undid the curse for her and for her children (1 Tim. 2.15).

kenny

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

**19.31:** Twice we're told Jesus died on "Preparation Day" (v b14, 31). Preparation day was Friday, the day before the Sabbath, when the Jews made sure they had everything needed to sustain them over the Sabbath (cf. Ex. 16.22). The Sabbath connected with Christ's death was "a high day," a special sabbath, for it was the start of the Feast of Unleavened Bread, the week-long celebration that followed Passover.

Given that the day on which Jesus died was a preparation day for the Sabbath, it's hard for me to conclude Christ died on any day other than Friday.

Because the start of the sabbath was about three hours off (per how the Jews reckoned time), the Jews asked Pilate to break the legs of the three crucifixion victims. This grisly practice, known as *crucifragium*, was meant to hasten death by suffocation. You can read about it here: <https://religion.fandom.com/wiki/>. Public executions during a major feast were a social embarrassment, and the Jews wanted to tidy things up. Pilate consented and in doing so, unwittingly set the stage for the fulfilment of a significant Messianic prophecy.

**19.32–33:** The legs of the two criminals were broken, but because it was determined Jesus was already dead (v 30), His legs were left intact. Unbelievers sometimes argue that Jesus didn't die on the cross but only swooned. Three considerations however, put the fact of Christ's death beyond a shadow of a doubt.

First, the testimony of the Romans. Had there been the least doubt about Jesus' death, His legs would have been broken. But there's no need to beat a dead horse. These Romans were professional executioners; they knew how to do their job, and the unanimous consensus of the squad was that Jesus was dead.

Second, the testimony of John. One of the Romans, as a coup de grâce, thrust his spear into Christ's side, opening up a large wound (20.25). I've no clue how Christ's blood broke down so quickly into its constituent elements of plasma (blood) and serum (water), but I do know that after death, blood only leaves the body by gravity, not by the hydraulic pressure of the heart. Even if Christ was still alive in v 33, He would not have survived the loss of blood that occurred as a result of the spear thrust.

Third, the testimony of Joseph and Nicodemus. In their burial preparations (vv 38–40), they detected no sign of life.