

Ministers:
the congregation

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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—23
Wednesday—17

For meditation:
Ecclesiastes 12.5
What further characteristics characterize old age?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Thinking about thinking

“As are thy habitual thoughts, so will be the character of thy mind, for the soul is dyed the color of its thought.”

Marcus Aurelius

You’ve heard of wall décor? living room décor? In Philippians 4.8,9, Paul details the décor of the mind. “Finally, brethren, whatever things are true, whatever things *are* noble, whatever things are just, whatever things *are* pure, whatever things are lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.”

We are what we think. Our thoughts determine the kind of person we are. Our character will rise or fall to the level of our thoughts. The thoughts and feelings we harbor become the atmosphere our soul breathes. And just like our hand will be colored by the color of a dye we dip it into, so will our character take on the color of what we habitually think about.

Thoughts can be unconscious. We can become so accustomed to thinking a certain thing that we aren’t consciously aware of when we’re thinking it. But being unconscious of our thoughts doesn’t mean they aren’t influencing us. If we can’t control our besetting thoughts, we’ll never control our besetting sins.

The décor of the mind in Philippians 4 will go farther than anything Freud ever came up with for delivering us from sinful and destructive self-absorption.

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Gibson City church of Christ

Highway 47 South, Gibson City, IL

Edward John Brailsford, in his *The Spiritual Sense in Sacred Legend* (1910), recalls a legend about Noah having a premonition of a coming calamity. Noah told his concern to Methuselah, and they both went to discuss it with Enoch, who told them that judgment was indeed coming to the world (Jude 14,15).

Among the sins Enoch cites is that man had taken the metals God buried in the earth and forged them into weapons of war, molded the metals into coins/money he then worshipped, and found jewels that he cut and polished to pander to his pride and luxury.

Everything in this world was put here by God for us to richly enjoy (1 Tim. 6.17), but everything God put here in this world that has been used and twisted by man into something evil. For this propensity of man, the world was judged and will be judged again (2 Pet. 3.1–7).

And then came the day when man cut down a tree—one of God’s most delightful blessings—shaped it into a cross and then they crucified God on it. But God didn’t leave it there; He reclaimed the tree. He refused to allow it to remain just another instrument of death. He turned it into a Tree of Life that He uses to this day to draw a sinful world to Himself (Jn. 12.32).

Here’s a thought to be gripped by: God coming down the steps of heaven with a baby in his arms to give to the world, and then that baby as a young man, running back up the steps of heaven with a sinner by the hand.

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Sermon: Matthew 6.11–13

Our three great needs

16 August 2026

Fidelity Fiduciary Bank

**“If you invest your tuppence / Wisely in the bank / Safe and sound /
Soon that tuppence safely invested in the bank / Will compound.”**

The Sherman Brothers’ understanding of compounded interest in *Mary Poppins* is echoed by Paul. “For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that Day” (2 Tim. 1.12). There are two points I’d like to make: the first involving what Paul says about *living*; the second, what he says about the *life* to come.

What Paul says about living is that it’s like putting money in a bank. When he says he “committed” something to God, the word he uses occurs only here in the NT. It was the Gr. word for *deposit*, like “tuppence safely invested in the bank.”

Our life is a deposit we are making either in The Bank of Earth or The Bank of Heaven (Matt. 6.19,20). A life invested only in the temporary and momentary riches and pleasures of earth has no retirement, nothing saved up, nothing to fall back on. Just as the proud Pharisee only got the applause he was after when he gave alms *and nothing more* (Matt. 6.2), so the person who lives only this earth has nothing to look forward to hereafter.

What Paul says about life is that by our living now we can lay up treasures in heaven that will be there for us when our living here is over (Matt. 25.31–40). (1) The Bible teaches Christ will *keep*—safeguard, protect—the deposit we make. Every deposit involves a venture, a risk, wherein we take the chance that what we deposit will be there for us when we need it. We’re hazarding that the bank will not crash, that the business we bought stock in will not fail, etc. But in life there are no guarantees, and many investors have had their savings/retirement wiped out. We’re constantly reminded how precarious the Social Security System is. But he who believes in Christ, declared Isaiah, will not lose their investment (Isa. 28.16)! No bank safe is safer than the safety of God’s word.

(2) The treasure we lay up in heaven is not only guarded, it grows, multiplies. “Everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive an hundredfold, and inherit eternal life” (Matt. 19.20). What awaits God’s people in the ages to come is “exceeding riches” (Eph. 2.7).

One day we’ll be asked what we did with our life, and our central concern will be whether we laid up treasure in heaven.

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A bad eye

When your eyes are bad, everything is dark. Luke 11.34, CEV

When your eye is evil, your whole body is full of darkness. Luke 11.34, JBP

“When your eyes are bad” isn’t talking about cataracts, glaucoma, nearsightedness. Rather, Christ is talking about the eyes of the soul—our perspective, the assumptions from which we reason/think. If we start out with assumptions not backed by reality, if our perspective/presuppositions are wrong, chances are good that we’ll miss the truth.

Cremonini was an Italian philosopher feted and fawned over by kings and princes. In 1610, when Galileo announced he had discovered mountains on the moon, he invited Cremonini to look through his telescope to see for himself. Cremonini, who held to Aristotle’s view that the moon was a perfect sphere, *refused to look*. “Don’t confuse me with the fact’s, my mind’s made up.”

According to Christ, “a good eye” is one that looks through the telescope, gathers and evaluates evidence, and seeks proof for one’s assumptions. A “bad eye,” by contrast, refuses to look through the telescope to see what’s there. Regarding the moon, it doesn’t matter if you start out believing it’s a perfect sphere or made of green cheese. If your eye is good, you’ll look through the telescope and allow reality to shape your assumptions. Pride, which closed Cremonini’s eyes to the heavens, always closes our perspective, somehow or other, to truth.

Too often, thinking about life and our surroundings is guided by feelings rather than the mind. People think with their emotions. Often, when their emotionally-based assumptions are challenged, rather than offering proof to sustain their proposition, they leap to their own defense, attacking and insulting anyone who questions them. We are very good at dressing up our assumptions and resentments in garments of righteous and religious indignation to where they pass muster before our arrogant self and claiming we’re fighting for a *principle*, when in fact, we’re only fighting for our personal pique and pride.

May I urge us all to spend time examining our unconscious and conscious assumptions on the faith, life, etc., by looking through the telescope of empirical and common sense to see what the evidence says?

It’s what you do when your eyes are good.

kenny