

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—24  
Wednesday—15  
Contribution—\$

**For meditation:**  
**Proverbs 31.8–9**  
Whom should we  
be willing to speak  
up for and on be-  
half of?

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

## *What will life be like in Heaven? 2*

The English philosopher Isaac Taylor wrote that “It is surely a frivolous notion that the vast and intricate machinery of the universe, and the profound scheme of God’s government, are now to reach a resting-place where nothing more shall remain to active spirits through an eternity of recollections of labour, anthems of praise, and inert repose.”

In other words, Taylor found it hard to believe heaven will be little more than floating around on a cloud, singing praises, and doing little else. I agree; I find it hard to conceive of heaven as a place of eternal repose and inertia, other than singing praises.

John Watson wrote that this notion of heaven derived, in part, from *asceticism*: the belief that monks live a holier life in seclusion and meditation than do people who live real lives of work, family, recreation, children, etc. Believing the monkish approach the more spiritual approach, heaven was viewed as a place of meditation and singing, a paradise of inaction, a Christian Nirvana. I agree with Watson’s opinion that asceticism has “no analogy in life” and it’s cherished ideals “make no appeal to the heart.”

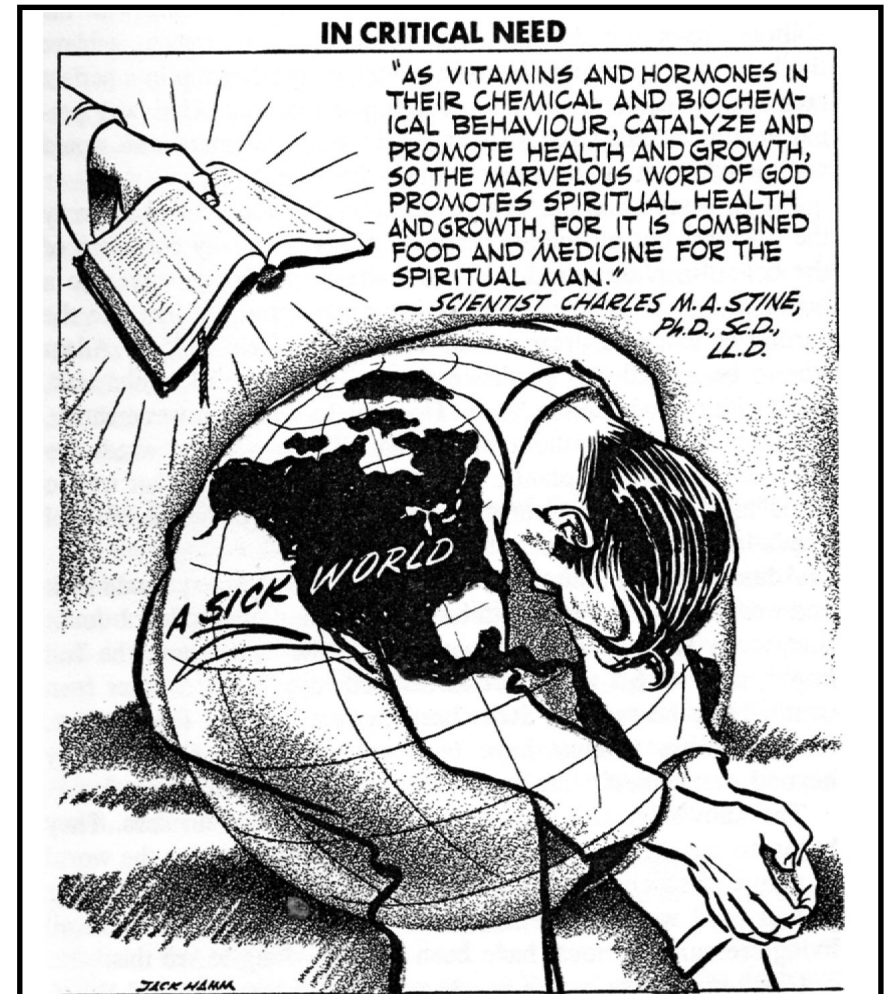
The “floating on a cloud” view of heaven is that there will be an *incongruity* between the life we live now and the life we’ll live in heaven. My view, however, is that heaven will be a continuation of our present life, but on a higher plane—an eternal ascent in knowledge, understanding, wisdom, service, love, worship, etc.; continuity rather than incongruity.

I may be wrong about all this, but I believe there are Scriptural reasons for thinking the way I do. I’ll cite some of these next article.

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# Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Philippians 2.12–13

## To the work, to the work

18 August 2024

## The Great Commission

The last words of Jesus in the Gospel of Mark are known as *the Great Commission*. It falls into three parts: the *commission* given the apostles (16.15), the *conditions* for becoming a disciple (16.16), and the *confirmation* of the apostolic doctrine (16.17–18, 20). Here are some thoughts about the commission Christ gave the apostles to “go into all the world and preach the gospel to every creature.”

### COMMISSION

Despite all the teaching they’d received, Acts 1.6–8 indicates the Twelve were still ignorant about true nature of Christ’s kingdom. They thought it would be an earthly kingdom that would be established by carnal means—calling down fire from heaven, conquering with the sword, etc.—and they thought it was national rather than universal—a Jewish kingdom reflecting the triumph of the Jews.

For forty days, Christ continued to teach them that His kingdom was a spiritual one involving the reign of God in the hearts of men; established by love, not force; and open to Jew and Gentile on equal terms.

The *trust* of the commission lies in the faith Christ had in the Twelve. He committed His cause and kingdom to them, laying on them the tremendous task of evangelizing the world despite their ignorance and meager abilities.

The *territory* of the commission included “every creature.” red and yellow, black and white, all are precious in His sight and are to be taught the good news.

The *task* of the commission was preaching. “How shall they hear without a preacher?” (Rom. 10.14), who reasons, explains, and deals with fact (Acts 17.2–3). “We cannot but *speak*,” said Peter, “the things which we have seen and heard” (Acts 4.20).

The *theme* of the commission is the gospel, the good news about Jesus Christ. They were to tell every man about Jesus, the story of His birth, life, death, and resurrection. They were to tell the tragedy and triumph that occurred at Jerusalem that was of cosmic significance. They were to tell of the only One who can bring peace and hope to the human soul.

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## A trip to Mt. Sinai, 6

After being introduced to the Archbishop of Sinai, Morton was taken to his room in the St. Catherine Monastery. An iron four-poster bed covered by a mosquito net occupied most of the room. There was also a couch, two chairs, a table, and a washstand on which stood two jugs of cold water. A picture of Mary hung on the wall. Also on the wall was a framed copy of the monastery rules in Greek, Arabic, French, and English. They read:

- Each visitor desirous to pass the night in the monastery must pay for good and lodging one Egyptian pound daily (approx. \$40), and without food half a pound daily.
- Passing the night outside the monastery (under a tent he should bring with him) he has to pay Piastres 25 (approx. \$10), for entrance fees to visit the monastery.
- Any person wishing to visit the Mount of the Decalogue and the Mount of St. Catherine must be accompanied by monk, and has to pay Piastres 30 (\$12) for camel fares to the Mount of St. Catherine, and, moreover, Piastres 50 (\$20) to the monk who will accompany him.”

The monks also demanded a fee of two gold francs for every page of a manuscript photographed; anyone who wished to work in the library had to pay a fee of five pounds.

His first night at the monastery, Morton was awakened by a sound he described as: TAK-TAK-TAK-TAK. Looking out the window, he saw a monk hitting a large plank of wood known as a semantron. Morton looked at his watch and it was 3 a.m. The pounding of the wood called the monks to their first prayer of the day. Since the time when the Emperor Justinian built the monastery (ca 565 BC), this is how the monks were called the prayer.



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### News about us

- We thank God that Dave is home from Mayo.
- Kellee is in constant need of our prayers and support.
- Pray for Lena Semenova, our Russian translator, who is facing serious health issues.