

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—36
Wednesday—14
Contribution—\$995

For meditation:
Proverbs 31.10
In the NIV, a margin note says “Verses 10-31 are an acrostic poem, the verses of which begin with the successive letters of the Hebrew alphabet.” There are 22 letters in the Hebrew alphabet and each verse in 31.10-31 begins with a successive letter in the Hebrew alphabet.

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

What will life be like in Heaven? 3

I believe heaven will be characterized by continuity rather than incongruity. “According to the drift of Jesus’ preaching, the whole spiritual content of this present life, its knowledge, skill, aspirations, character, will be carried over into the future, and life hereafter be the continuation of life here” (Maclaren, *The Mind of the Master*, 303). In heaven, life will be raised, not diminished; work will be elevated, not ended (“Work for the night is coming . . . when man works no more?”), disability will be replaced by capability, etc. I don’t see heaven as an eternal St. Petersburg, FL, where saints retire to an eternity of leisure and inactivity, except for time spent singing and praising the Lord.

My reasons for believing heaven will involve the continuity of life include:

THE NATURE OF GOD

Man’s character is to reflect God’s. So long as God is a working being, man will work as well. God rested on the seventh day after working for six days. “My Father has been working until now,” said Jesus, “and I have been working” (Jn. 5.17). If God will do any work in eternity, I think it a safe assumption that work will be found for man to do.

THE NATURE OF MAN

If in the earthly paradise there was blessing to be gained by man working (Gen. 1.28), why would that change in the eternal paradise? If life is so constructed that man derives nobility and joy from work, why would that change, especially if in heaven work is liberated from the curse (Gen. 3.17-19)? If my premise is true and heaven is characterized by continuity, I will not be surprised to learn God has things for us to do in heaven.

kenny

more to come . . .

Gibson City church of Christ

Highway 47 South, Gibson City, IL

Anyone who thinks a
king, or president, or
Congress, or parliament,
or shiek, or oligarch, or
Big This, or Big That runs
this world, needs to go
back to Sunday School,

and learn “that the Most High
rules in the kingdom of men.”

Daniel 4.32

Sermon: Philippians 2.9,14

Therefore . . . Therefore

25 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 conditions Christ stated for salvation, “He who believes and is baptized will be saved.”

CONDITIONS

Christ says there are two things sinners must do to be justified/saved from their sins.

Sinners must believe. “Belief,” as used here, means more than a mere intellectual assent to facts. I believe $2 + 2 = 4$; I believe Lincoln was shot at Ford’s Theatre. And I believe two thousand years ago there lived a man known as Jesus of Nazareth who was put to death on a Roman cross but was raised by the power of God three days later. But my belief in this is more to this last proposition than just recognizing an historical fact; in this case, belief must rise to the level of *trust*.

In the 1800s, the Scottish missionary John Paton went to some islands in the southwest Pacific known as New Hebrides. The islands were inhabited by cannibals. One of the things Paton set out to do was to translate the Gospel of John into the islanders’ language. One day, Paton was trying to figure out how to translate the expression in John 1.12, “*pisteuo eis*,” to “believe in” or “trust in” Jesus Christ. “How could he translate it? The islanders were cannibals. Nobody trusted anybody else. There was no word for ‘trust’ in their language. [Paton’s] native servant came in. ‘What am I doing?’ [Paton] asked. The servant replied that he was sitting at his desk. Paton then raised both his feet off the floor and sat back on his chair. ‘What am I doing now?’ In reply the servant used a verb which means ‘to lean your whole weight upon.’ and this is the expression Paton used throughout the Gospel to translated ‘to believe in’” (J.R.W. Stott, *Understanding Christ*, 39).

“The devils believe and tremble” (Jas. 2.19), but the kind of belief involved in being saved puts its entire weight/trust on Jesus Christ.

kenny

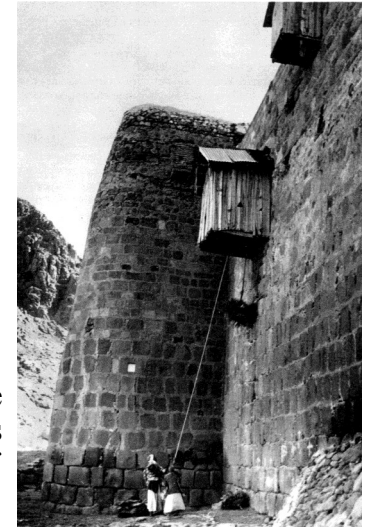
A trip to Mt. Sinai, 7

While at St. Catherine’s Monastery, H. V. Morton was able to see a gigantic windlass (winch) put to use. This device had been installed around the year 1600 and was the main means by which large, cumbersome items, including people, had entered the monastery. This means of entry only stopped in the 1880s when the British occupied Egypt. Even though a door had been installed in the walls of the monastery, the monks would still carry on commerce with the local Arabs by means of this rope and pulley.

The reason the windlass was used so long was due to safety precautions. For centuries, the “Christian” monks inside the structure were subject to attacks by the Arab Muslims on the outside; it would have been easier to batter down a door than to try to gain entry by an opening located high on the wall.

The Bedouins who lived around the monastery in the 1930s were known as the Jebeliya. Said to be descendants of Roman slaves from the Black Sea and Egyptians, they were brought to Sinai by Justinian when he build the monastery in the 6th century. Their original job was to protect the monastery from the Muslims. The Jebeliya believed the rain of Sinai was caused by the opening and closing of a book the Lord gave to Moses on the summit of Sinai, and they thought this book was in the possession of the monks. Once, a Bedouin whose camel and sheep had been washed away in a torrent, rode up to the monastery and fired his gun at it. When asked the reason, the man explained, “You [monks] have opened the book so much that we are all drowned!”

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News about us

- Jerry got a fairly good report lately, but efforts are ongoing to improve his overall condition.
- Kellee continues to struggle. “The McGuires need our prayers. Also, keep Lena in Orel, Russia, in your prayers.”