

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—30
Wednesday—11
Contribution—\$1525

For meditation:
Proverbs 31.10–11
A priceless wife is
one whom her
husband can trust.
How crucial is
trust to the well-
being and survival
of a marriage?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

What will life be like in Heaven? 4

Wondering what heaven will be is not a main thing because it's not a plain thing. The main things in the gospel are plain things. But not everything is plain; some things are ambiguous, some are only hinted at. We must be cautious about such subjects; they are not meant for wild speculation. No, the precise nature of heaven is not a main thing, but it is a Biblical thing and I'm trying to summarize what I understand the Bible to say about it.

I believe the Bible teaches that heaven will be characterized by *continuity*, not *incongruity*. The life God has given us will continue, but in a grander, exalted, glorified, redeemed, unimaginable way (Eph. 3.20). If I'm right about this, I think it safe to believe heaven will be in a **paradisical setting** (Gen. 2.8, 2 Cor. 12.4), will involve **responsibilities** (Gen. 1.28), **relaxation** (Gen. 2.2), **food and fellowship** (Gen. 2.16), **relationships** (Gen. 2.18, "it is not good that man should be alone"; there will be **friendships** in heaven—"the sort of love one can imagine between angels," C. S. Lewis, *The Four Loves*, 77—but not marriage, Matt. 22.30), and, preeminently, **worship** (worship is always the proper response to a revelation of God; e.g., Lk. 13.13,17; Jn. 9.38).

I base these conclusions on three primary considerations: the *nature of God*, the *nature of man*, and the *implications of Scripture*. I've already written some about the first two of these items; I'll conclude in the next bulletin by talking about what Christ's parables imply about heaven, followed by a quote from C. S. Lewis that revealed his idea of heaven.

kenny

more to come . . .

Gibson City church of Christ

Highway 47 South, Gibson City, IL

Eugenics, 1

"Eugenics" isn't a word you hear much any more, but it stands for a depraved, diabolical, and deadly system that permeates our society.

The term was coined in the nineteenth century by an Englishman named Francis Galton. Eugenics is a combination of two Gr. words: *eu*, meaning "well" + *genēs*, meaning "born"—thus, well born. Galton used the term to describe a philosophy that sought to improve the genetic quality of the human population to advance the betterment of mankind. Specifically, he wanted to increase the number of people with superior intelligence. And how would he accomplish this? By better schools? a longer school year? teaching Greek and Latin in grade school? No, by selective breeding. Where did he get such an idea? From his cousin, Charles Darwin.

In *The Descent of Man*, Darwin endorsed Galton's ideas and argued that for the good of mankind, inferior individuals should be prevented from marrying lest their offspring supplant the better, more intelligent members of society.

In the twentieth century, this view was readily embraced by some of the intelligentsia on this side of the Atlantic, one of the most prominent being Margaret Sanger, who, to further the practice of eugenics, founded an organization still in existence today . . . known as Planned Parenthood.

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more to come . . .



Margaret Sanger

Sermon: Philippians 2.19–30

The mind of Christ incarnate

1 September 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 sinners must do two things to be saved/justified from their sins. Last week, we looked at the condition of belief; now, we look at the condition of baptism.

Sinners must be baptized. Few commands of Christ have been more denigrated, ignored, or taken with a pinch of salt than baptism. The primary reason for this, I think, is that many see baptism as a “work” done to “earn” forgiveness. As salvation is a gift received by grace through faith and not of works (Eph. 2.8–9), many conclude the act/work of baptism cannot be a condition of salvation.

But there are serious problems with this conclusion. Either God does everything in salvation and we do nothing, or God does some things and we do some things. Just because conditions are attached to a gift doesn’t mean a person who meets the conditions has earned the gift. A gift is only of benefit when it is received; a gift refused is of no value at all to the intended beneficiary. If you get an infection and penicillin is prescribed, the medicine won’t help you until you take it. What’s so hard about understanding this? If you’re a sinner who is dead in sins (Eph. 2.1), there’s a medicine to save you; namely, the blood of Jesus Christ (Eph. 1.7). But to “take the medicine,” you must believe and be baptized. When you take an antibiotic, the cure is in the drug, not in the taking. Everybody understands this. In the same way, it should be easy to how belief and baptism are merely meeting the conditions Christ prescribed for salvation.

A sick person who doesn’t take the medicine won’t be cured; and a lost person who doesn’t obey Mark 16.16 won’t be saved. Sinners must do something to be saved.

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A trip to Mt. Sinai, 8

As mentioned in the last article, the Bedouins who lived around the St. Catherine monastery in the 1930s were the Jebelîya. Only three of them were allowed in the monastery at a time; no Bedouin was allowed to sleep inside the walls. The tribe mostly lived in the gardens and sheds around the monastery.

St. Catherine’s was ruled by the Sinai Assembly, which was composed of the nonresident archbishop and four “archimandrites,” monks who lived in the monastery. Generally, thirty to forty monks lived there. Some would stay a few years and then go to another monastery; some hoped to live out their life at St. Catherine’s. Inside the monastery was a mill where corn was ground, a wheelwright’s shop, and a bakery where bread was baked each day. There was also a small garden.

Morton asked to see a typical monk’s room—or “cell” as they’re known—and was shown one belonging to Brother Gabriel. The room was in a wooden structure built against the monastery wall that was reached by a series of steps. Morton wrote that it was “a clean little room where a few sacred pictures hung on the walls and a few Greek books stood on a shelf; there was a bed and a chair.”

Surprisingly, inside this “Christian” monastery was a mosque. It was explained to Morton that centuries ago, a Turkish general was headed to the monastery to destroy it. A delegation of monks went out to meet him, and after a conversation the general said he had no desire to harm the monastery and would try to save it, but it would be difficult because his troops were thirsting for Christian blood and were hard to control. The general told the monks to go back and quickly build a mosque inside the walls. “When we come, say to us that in days gone by the Prophet [Mohammed] himself visited the monastery, and the ground is therefore hallowed by his feet.” The monks did as the general suggested, and the monastery was saved.

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News about us

- Jerry, Kellee, Dave, Lena (Orel, Russia), and many others need our constant prayers.
- Ryan and Em Miller are hosting a singing and get-together at their home on Sept. 21, 6 PM. See me for details.