

Ministers:
the congregation

Kenny Chumbley
217.493.8905

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—28
Wednesday—11
Contribution—\$785

For meditation:
Proverbs 31.19–20
Industry has replaced many of the *home economic* jobs formerly done by women, but no industry has replaced the kindness and benevolence that a mother or wife can display to her family.

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Eugenics, 5

One of the points made by G. K. Chesterton in his book on eugenics is the use evil men make of ambiguity.

Eugenicists who advocate killing the unborn or elderly never call it what it is. Instead of *killing* the unborn, they say *abortion*, or *birth control*, or *a woman's right to choose*. Doctors don't talk to a family about *killing* their elderly member with Alzheimer's. But when they talk about *pain management*, or *end-of-life measures*, or *end-of-life management* they probably aren't talking about hospice care. Thus, eugenicists, wrote Chesterton, "introduce their horrible heresies under new and carefully complimentary names; as the Furies were called the Eumenides." (The *Furies*, goddesses of vengeance, were sometimes called the *Eumenides*, "the kind ones.")

Evil uses ambiguity/euphemisms to further its aims and succeeds *due to the uncritical, naïve, gullible acquiescence of normal people*—Chesterton's "splendid dupes"—who are willing to believe the lies they're told. Goebbels described how Germany became "Nazi" Germany: (1) keep people in the dark as long as possible; and (2) support your claims with scientific officialism (*The Second World War: Basics of Politics and Strategy in Documents*, 56–57). A lie is always easier to swallow if an "expert," like a doctor, says it.

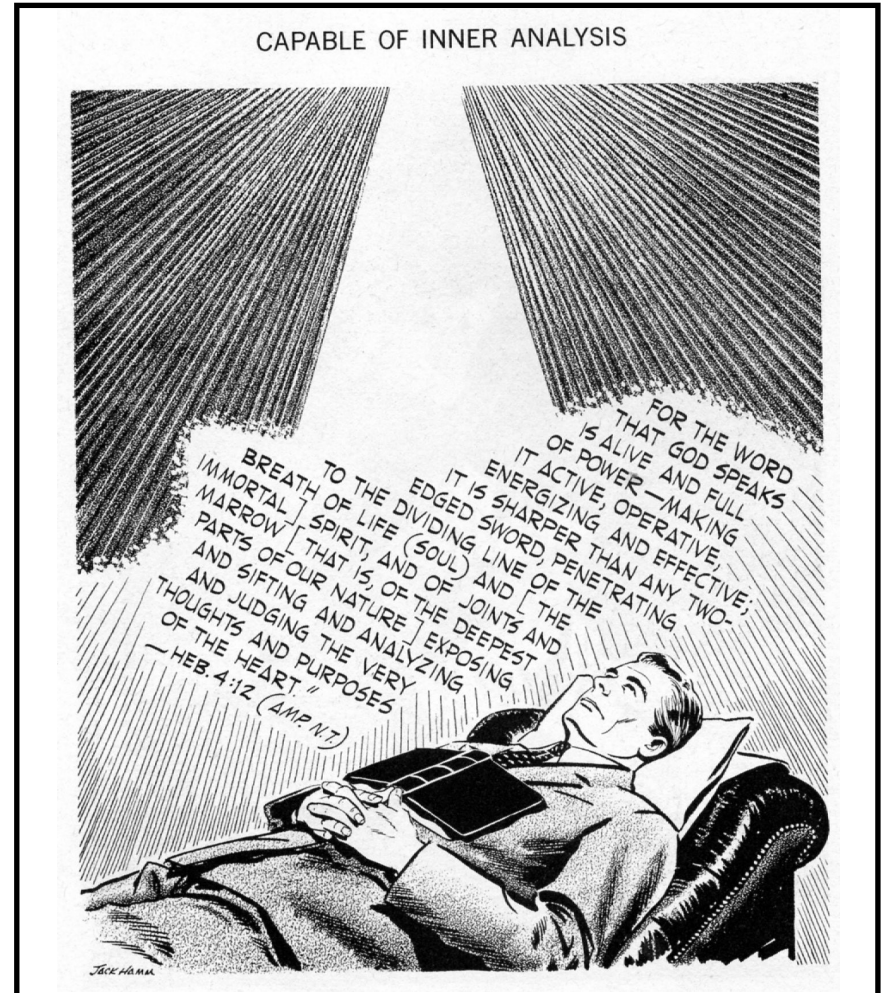
In 1999, two economists at the University of Chicago linked abortions in the 1970s to a reduction in crime in the 1990s. By aborting children in the '70s who probably would have grown up to be criminals in the '90s, the crime rate was kept low ("Legalized Abortion and Crime").

It makes sense, doesn't it? Better to kill—I mean, abort—a child than risk the child growing up to be a criminal . . . right?

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Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Philippians 3.8–11

Three Things We Get in Christ

29 September 2024

The Ascension

The reference to Jesus as “Lord” in Mark 16.19–20 is something new. Before the cross, Christ was simply “Jesus” to His disciples; after the cross, He was the “Lord Jesus.” This was not because Christ was *promoted* to the rank of “Lord” after the cross; He was Lord from beginning to end. The difference was that the resurrection finally opened the eyes of the disciples to the real glory of their Master. They now recognize Christ’s dignity like they never had before, and “Lord” reflected that.

In his final two verses, Mark seems to be rounding off his Gospel. Only he and Luke mention the ascension, with Luke mentioning it twice (Lk. 24.51, Acts 1.9). But despite its bare mention in the Gospels, the ascension is assumed, presupposed, and taken for granted in the Epistles. “We have a great High Priest who has passed through the heavens” (Heb. 4.14). It was from heaven that Christ appeared to Paul on the way to Damascus (Acts 9.3). Peter says Christ “has gone into heaven and is at the right hand of God” (1 Pet. 3.22).

In the Ascension, Christ did more than simply return to eternal glory. I’d like to mention two consequences of His return.

HE IS NEAR

Mary Magdalene wanted to hang onto Christ and never let Him go (Jn. 20.7), but Jesus said, “It is to your advantage that I go away” (Jn. 16.7). Christ left the disciples for their enrichment, not impoverishment. By losing Him, they gained Him. When Christ was in bodily form He was a localized Christ, who at times was elsewhere when people needed Him (Jn. 11.21,32). But an ascended Christ is always near. We don’t have to go to the Middle East to find Him. Spiritually, He is near to us always and everywhere.

HE IS RULING

Christ ascended to “the right hand of God” (Acts 2.33). “Right hand” speaks of power, authority, might. Jesus reigns! It doesn’t matter what happens in Washington, Beijing, or Moscow, Jesus reigns! It doesn’t matter who’s elected, Jesus reigns! Believe this and you’ll dispel despair. The kingdoms of this world are become the kingdoms of God and Christ. Believe this and take hope!

Ascension was the natural sequence to the resurrection; Christ conquered and was coronated. He arose, and then rose until He reached His throne in heaven.

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The King James Bible, 2

When John Rainolds made his appeal to James I to authorize a translation of the Bible, he offered four reasons for a new translation: first, that the doctrine of the church might be preserved in its purity according to God’s word; second, that good pastors might be planted in all churches to preach the pure word; third, that church government might be sincerely ministered according to God’s word; fourth, that the Book of Common Prayer might be suited to the increase of piety.

James was an interesting individual. He had received religious training growing up in Stirling Castle, Scotland (the castle overlooked the bridge where the battle featured in the movie *Braveheart* was fought), the young James complained that he was taught Latin before he was taught Scots. Somewhere along the line, he even wrote a commentary on Revelation.

William Tyndale was the first Englishman to attempt a printed English Bible. Having studied under the great Erasmus at Cambridge, he began his translation of the New Testament from the original Greek, not from any Latin translation.

Although Henry VIII had left the Roman Catholic Church, he refused to allow his bishops to back Tyndale. In 1524, Tyndale left England for Germany. He met with Martin Luther at Wittenberg and made arrangements to have his NT translation printed at Worms, using funds given him by a London merchant.

Henry VIII condemned Tyndale’s translation, and copies of his Bible had to be smuggled into England. Henry demanded that Tyndale be arrested and returned to England to be tried for sedition. In 1535, Tyndale was betrayed and taken captive by the Holy Roman Emperor Charles V. Charles had Tyndale put in a dungeon near Brussels. Shortly thereafter, Tyndale was declared a heretic and burned at the stake.

His dying words were, “Lord, open the King of England’s eyes.”

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News about us

- Continue in prayer for Kellee, Jerry, Lena, Dave and Donna, and Henry and area farmers during the harvest.