

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—27
Wednesday—12
Contribution—\$590

For meditation:
Ecclesiastes 7.8
How is the end of a
marriage better than
the start? The end
of a career? The
end of a project?
The end of life?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

It will never happen again **Christ, having been raised from the dead, dies no more. Romans 6.9**

“Then they came and laid their hands on Jesus and took Him. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death. ‘What do you think?’ They answered and said, ‘He is deserving of death.’ Then they spat in His face and beat Him, and others truck Him with the palms of their hands, saying, ‘Prophecy to us. Who is the one who struck you?’”

—THIS WILL NEVER HAPPEN AGAIN—

“It was the third hour, and they crucified Him. And the superscription of His accusation was written above: The King of the Jews. With Him they also crucified two robbers, one on His right and the other on His left. And those who passed by blasphemed Him, wagging their heads and saying, ‘Aha! You who destroy the temple and build it in three days, save Yourself and come down from the cross!’”

—THIS WILL NEVER HAPPEN AGAIN—

“And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘*My God, My God, why have you forsaken Me?*’ Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, ‘Father, into Your hands I commit My spirit.’ Having said this, He breathed His last.”

—THIS ALL HAPPENED ONCE,
BUT IT WILL NEVER HAPPEN AGAIN—

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

The English poet Dora Greenwell, in one of her books, called attention to something worth passing along.

“The Man Christ Jesus was, of all created beings—as far as we know their history—the only one who chose His own destiny, who foreknew and accepted its full conditions . . . ‘My leave,’ said the acute Frenchwoman, ‘was not asked before I came into the world.’”



Dora Greenwell

Have you ever heard the expression, “I didn’t ask to be born”? As the Frenchwoman (above) noted, none of us had a choice about our birth. Had we been, and had we known what we would face in life, we might have declined. If we knew we were going to spend our life blind, or crippled, would we have agreed? Would we have agreed if we knew before our birth we would die in Auschwitz?

The Lord Jesus Christ was the only one who ever chose to be born. And He chose this knowing full well He would die on a cross. Voluntarily, knowing the end from the beginning, uncompelled, His declaration was, “I have come to do your will, O God” (Ps. 40.8).

Truly, “love so amazing, so divine, demands my soul, my life, my all.”

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Sermon: Hebrews 11.20

The faith of Isaac

19 October 2025

Jesus saw Himself as the light of the world

I am the light of the world. John 8.12

This may be the most daring (spoken by a Galilean peasant no less) glimpse we have into Christ's self-awareness, revealing His sense of His importance to the human race, a mood of mind and thinking that lay behind everything He said. *He* was the Divine light, and He refused to be hidden under a bushel (Matt. 5.15).

To get the full impact of Jesus' claim, we must look at the perversity, blindness, and depravity in the verses leading up to John 8.12, not just on the part of the woman caught in adultery, but even more on the part of the Jewish ecclesiastics, the scribes and Pharisees. The darkness of their malice set the stage for Christ's claim to be "the light of the world."

This is the second of the seven great "I AM" statements Christ made in John's Gospel. His claim to be *the light* is in full accord with the prophecies that foresaw the Messiah as a light (e.g., Isa. 42.6, 49.6, Mal. 4.2). And it reflects one of the three essential things God is said to be: "God is spirit" (Jn. 4.24), "God is light" (1 Jn. 1.5), and "God is love" (1 Jn. 4.8). It's true that Christ said believers are "the light of the world" (Matt. 5.14), and Paul echoes this in Philippians 2.15, but the believer's light is moonlight, reflected light; Christ alone is essential light, sunlight, light itself.

The chief benefit of light is that it enables us to see things. Within the full and final revelation of truth revealed by Christ, certainly these five truths ought to be clearly seen.

1. **God.** Christ gave the fullest revelation of God. John 1.18 says He "declared" the Father. *Declared* means to tell out (Acts 15.14); it's translated "told" in Luke 24.35. Jesus has told us everything we need to know about God.
2. **Man.** Christ gave an equally full and final revelation on the worth, dignity, and destiny of man.
3. **Sin.** He fully expounded the depravity and evil of human sin; not just the Sodom-and-Gomorra-type of perversity, but the Capernaum-type arrogance and pride as well (Matt. 11.23–24).
4. **Love.** Jesus revealed to the utmost the patience, sacrifice, and willingness to save that is Divine love. The highest symbol of love is His cross.
5. **Life.** By His resurrection, He has given a glimpse into the otherwise unknowable realm of life beyond the grave. Jesus, indeed, is the light of the world.

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The Lord's supper in the Gospel of John

There are many curiosities in the Fourth Gospel, one of which is the omission of any reference to the Lord's supper. The supper was eaten in an upper room (Mk. 14.15), and John devotes five chapters to Christ's time in the upper room, but he leaves out the most important event of all: the institution of the Lord's supper. What are we to make of this?

Of the various explanations offered, the one that makes the most sense to me is this: rather than giving a *description* of the supper—as do Matthew, Mark, Luke, and Paul—John offers an *interpretation*. In his Gospel, John is concerned with getting at the meaning of things. More than mere "wonders," for instance, he saw miracles as *signs* that conveyed ideas that went far beyond amazement over a supernatural act. When he described the blood and water coming from the Savior's side (19.34), he tells us there's meaning here (19.35), don't miss it! (See 1 Jn. 5.6–8.)

In the same vein, rather than describing the eating of the supper, John tells us what happened immediately afterward (13.4): Christ arose, girded Himself with a towel, poured water into a basin, and washed the disciples' feet. Far from being the rote, ceremonial ritual practiced in some churches, this incident reveals the very essence of the Lord's supper; namely: *the condescension of God, the cleansing of man, and the serving of man by man, all for each other.*

THE CONDESCENSION OF GOD

Washing the disciples' feet wasn't an assertion of Christ's *divinity* but a demonstration of His *humility*. As God, He is Holy, Holy, Holy, but as man, He is humility, humility, humility. We glorify Him in the highest precisely because He endured the lowest (Phil. 2.5–11). They who claim to know say there was no more humiliating death in the Roman empire than crucifixion, and there was no more humiliating service in Roman society than feet washing. The Lord's supper was not a display of the privileges and trappings of royalty. "The Lord," wrote T. R. Glover, "ate from a cheap bowl . . . and he washed their feet with a towel about him—the lowly-minded God and Lord of the universe." And the meal eaten—unleavened bread broken and grape juice poured out—couldn't have been more common.

The lowly service of washing His disciples' feet bespoke the lowly death our Lord died on the cross.

kenny

to be continued