

Ministers:
the congregation

Kenny Chumbley
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Sunday:
8:00 AM: WGCY
9:00 AM: Worship

Wednesday:
6:30 PM: Bible Study

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This Past Week:
Worship—
Wednesday—12
Contribution—\$

For meditation:
Ecclesiastes 7.23–25
Solomon had wisdom enough to see that the world could not bring satisfaction to his soul. Further, his attempts to fully understand the evil around him proved futile. Have you learned about the inadequacies of this world what Solomon learned?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

a fable . . .

There once was a man on a quest to find the original Gospel of John, because he wanted to be sure that what he read in his Bible accurately reflected what John wrote.

Somewhere he'd heard that the original Gospel of John was in a Coptic monastery in the vast waste of Egypt's western desert.

After a harrowing journey involving several life-threatening situations, the man at last found the monastery. To his surprise, the door in its thick walls stood wide open. Going inside, he found other walls, each with a door, each wide open. Proceeding deeper into the fortress, he finally reached an innermost room that, he was certain, contained the prize for which he sought.

Here too the door was open, and inside, on a table, lay an antique parchment that was, indeed, the original Gospel written by John who wrote down what Jesus said.

When the pilgrim reached for the book, the beloved disciple suddenly appeared on the other side of the table. Snatching up the book, John turned and threw it into the fireplace, and in no time at all, the priceless document was nothing but ash.

In shock and incomprehension, the man screamed. "How could you do this? Now it's gone forever! How can I ever know that what you wrote is what I read in my Bible?"

To this John replied, "The grass withers, the flower fades, but the word of our God stands forever." And the pilgrim understood.

We're not told how He does it, but if the God who cannot lie promised that His word would endure forever, on the basis of intelligent faith that accords with the evidence, we can believe and be sure that the Bible we read today accurately preserves what inspired men wrote long ago.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

a question . . .

Can you name one thing you did this past week for no other reason than that God wanted you to do it?

Things done out of habit, or done so many times that we can do them by rote, unconsciously, without thinking, don't count. Examples of what I'm talking about would be Abraham leaving everything familiar to him—his home, family, job, religion, etc. in Ur of the Chaldees—for parts unknown. Moses building a boat bigger than a football field in his backyard. Moses renouncing all the pleasure and treasure of Egypt.

So again, can you name something you did this past week that makes no sense to the world, your family, friends, or even yourself, but you did it because God wanted you to do it?

This past week, did you ever go against your emotions to:

- Restrain your anger?
- Withhold judgment?
- Show generosity to someone who can't repay you?
- Pray for those who've hurt you?
- Loved someone unlovely or unlovable?
- And on and on?

Faith comes by hearing, and hearing by the word of God. When God, through His word, directs us to respond a certain way in a given situation, what He wants is for us to do His will (Matt. 7.21). He's looking to see whether we show the faith we profess by the works we do (Jas. 2.18).

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Sermon: Hebrews 11.27

Heading out and hanging on

7 December 2025

Jesus saw Himself as Teacher and Lord

You call Me Teacher and Lord, and you say well, for so I am.

John 13.13

There are times when social etiquette involves addressing certain people with titles. In England, the king is “Your Highness,” a duke is “Your Grace,” an earl is “My Lord,” and a knight is “Sir.” In America, “Doctor” is a popular title. (*Doctor* comes from a Latin word meaning “to teach”; the root *doc* can be seen in a word like *doctrine*. In the KJV, Gamaliel is called “a doctor [teacher] of the law” [Acts 5.34].)

Out of respect and devotion to Christ, the apostles called Him “Teacher” (“Master” [KJV] was a common English synonym for *teacher*) and “Lord,” and the Lord seemed pleased that they did so. Although He had just identified Himself as a servant (13.1–11), He was conscious of His royalty and accepted titles that reflected His deity.

For the apostles to call Jesus “Teacher” was the same as calling Him “Rabbi” (lit., “your Honor,” “Great One”; Jn. 1.38,49; 3.2), a title of respect the Jews used for their teachers (professors). One of the first impressions Christ made on people was that He was a teacher (Mk. 1.21). Especially impressive was the note of authority with which He taught (Matt. 7.28–29). Jewish rabbis/scribes spoke *by* authorities, quoting the precedents of teachers who preceded them. Christ, however, spoke *with* authority—as One who possessed the right to define truth, as One who had solved all the problems and learned all the lessons, as One who could speak with certainty and absoluteness on God, man, sin, salvation, and eternal things. His demonstrations of divine power was the evidence that backed up His claim to be the author of salvation (Heb. 5.9).

For the apostles to call Christ “Lord” was to use a very practical term. Lord is what a servant called his master; Lord/landlord is what a renter calls the one he rents from. The lord is the owner, the one who has the right to dictate the terms of occupancy and determine how the property will be used. To call Jesus Lord involves our daily living; He determines our assignments, our duties, our obligations. The great Samuel Johnson once said of an acquaintance, “He has not been in the inside of a church for year, but he never passes a church without pulling off his hat.” Acknowledging Jesus as Lord is more than giving Him a tip of our hat; it’s giving Him our whole life.

kenny

a promise . . .

I’ve been in the Upper Room—or at least, I’ve been in a room the tour guides claim is the Upper Room. The room I was in is a big room, but I highly doubt it’s the Upper Room where Christ kept the Passover with His disciples.

The upper room of the Gospels, though, was a sacred place; not because of its architecture, furnishings, etc., but because of what Christ said and did there. John, while not mentioning the institution of the Lord’s Supper, gives much more space to the account of the Upper Room than Matthew, Mark, or Luke. John 13–17 tells the story. Especially significant are three promises Christ made in John 14.2–3 designed to bring peace to a troubled soul (14.1), especially one troubled by the shadow of death.

THE PROMISE OF HOME INVOLVES:

“In My Father’s house are many mansions; if it were not so, I would have told you” (14.2a). “There is a Father, and there is a Father’s home, and in His home many dwellings [mansions] awaiting them in this world” (Reith, *St. John’s Gospel*, II, 90). The thought of “home” generates strong memories and longings. Humanly speaking, home—more specifically, the love of home—is one of the strongest anchors for a troubled soul. When we get to the other side, we’ll not feel like strangers in a strange place, we’ll feel completely at home in our Father’s house.

“I go to prepare a place for you” (14.2b). “The mother of a large family has just received a letter from a loved son who has been for years in a distant land, informing her he will be home on a certain day. What preparation forthwith she sets about! She thinks of his tastes, his wants, what will please him, what will supply his needs, and yield him joy. . . . *Love makes preparations* for the known tastes of the loved one” (Thomas, *Gospel of John*, No. 52). Our Lord has prepared for us a place exactly suited to our needs and happiness in eternity.

“And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also” (14.3). Christ promised to return for a definite purpose. He wasn’t talking about what would happen in three days at His resurrection, He was talking about an event yet to come (1 Thes. 4.14–18), when He will visibly return to take His own—the righteous dead and the righteous living—to their eternal home.

There’s no place like home.

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