

Ministers:  
the congregation

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

Wednesday:  
6:30 PM: Bible Study

[gibsoncitychurchof  
Christ.com](http://gibsoncitychurchofchrist.com)

**This Past Week:**  
Worship—23  
Wednesday—9  
Contribution—\$645

**For meditation:**  
Ecclesiastes 7.21–22  
Happy is the man  
who condemns not  
himself in that  
which he condemns  
in others.

**Radio program:**  
WGCY FM, 106.3  
Sundays at 8 AM

## *A preacher's job*

He who decides to preach mainly as a way to earn a living needs to do something else. Given the salaries available in some churches, preaching can be an attractive career choice. Enhancing the attraction is the fact that much of a preacher's work is unsupervised, he has what's considered a "white-collar" job requiring minimal study or formal training, and he's accorded a respectable social status. There are some congregations so strapped for a preacher that they'll take whatever they can get. I'll say again that any man who is preaching mainly as career choice ought to find a different career.

In *The Curate's Awakening*, MacDonald has the wise, kindly, deformed little man Polwarth say to the curate, Thomas Wingfold, "The office of preaching is meant first of all to wake people up, next to make them hungry, and finally to give them food for that hunger" (40). This is an excellent summary of what a preacher ought to do. Using Acts 2, I'd summarize a preacher's job this way. **Disturb** (wake people up). When Peter finished his sermon in Acts 2, people "were cut to the heart." "The entrance of thy words gives light" (Ps. 119.130), and light can disturb one who's asleep or wanting to sleep. **Desire** (make them hungry). God's truth should disturb one's thinking, His holiness should disturb one's living, creating a desire to "do" what God wants. Men and brethren, what shall we do?" (Acts 2.37).

**Direct** (feed them). What should you do? "Repent and be baptized" (Acts 2.38). Like Peter, preachers should speak with clarity; leaving no one in doubt as to what they should do to get from this world to a better.

Telling the good news is passion more than a profession.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## *John the Apostle's qualifications to assert the deity of Jesus*

1. A special friendship existed between John and Jesus. In his Gospel, John described the relationship this way: he was "the disciple whom Jesus loved" (Jn. 19.26, 20.2, 21.7, 21.20).
2. John was one of three disciples who witnessed three scenes in Christ's life that singularly revealed His deity: the resurrection of Jairus's daughter (Mk. 5.37), the Transfiguration (Mk. 9.2), and Christ's agony in Gethsemane (Mk. 14.33). In these events John came as close to seeing deity incarnate as it was possible for a human investigator to come.
3. John became the guardian of Jesus' mother, Mary (Jn. 19.27), and Mary was also told to be a mother to John (Jn. 19.26). Imagine the conversations those two had! "The apostle who knew Mary most intimately is the one who breathes his absolute assurance of the deity of Jesus into every paragraph" of his Gospel (Melvia Thomas Shelford).
4. He was the first apostle/man at the tomb of Jesus on resurrection morning (Jn. 20.4).
5. John lived to be an old man, dying around the end of the first century. He had many years to second-guess and re-think the decisions his commitment to Jesus, but there's no hint he ever thought he had made a mistake.

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Sermon: Hebrews 11.27

## The Great Education

30 November 2025

## ***Jesus saw Himself as a servant***

**I am among you as the One who serves. Luke 22.27**

Mark 10.45 is the hinge on which the Gospel of Mark pivots. “The Son of Man,” said Jesus, “came not to be served but to serve, and to give his life as a ransom for many” (ESV). Everything leading up to Mark 10.45 emphasizes Christ the servant; everything after Mark 10.45 emphasizes Christ the ransom. And the connection between the two sections is tight: it was in giving His life as a ransom for many that Christ performed His greatest act of service.

Read Mark 10.43–44. The world’s scale of honor is upside down. The highest honors are often given the most unproductive and disgraceful. Christ, however, said greatness is to be understood in terms of service, not in terms of titles or rank. To serve, not to be served, is the aspiration of the Christian.

John 13 is the great picture of service. Christ washed His disciples’ feet and said, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet” (13.14). Note two things about Christ’s service.

**Christ served because He loved.** There can be service without love (1 Cor. 13.3), but there can’t be love without service. It is the nature of love, the function of love, the proof-positive of love to serve (Gen. 29.18). Love serves or it isn’t love.

Because He loved, Christ was the best servant His mother Mary ever had. His neighbors in Nazareth never had a more kindly, thoughtful, ready-to-help neighbor kid. His was not the attitude that asks, “how little can I get by with,” but rather, “how much can I do?” In the strength of His love He could bear all things. The one thing He couldn’t bear was to be untrue in His love for God and man.

**Christ’s service was measured by the cross.** The great commentary on Christ’s service is Philippians 2.5–8. Christ, says Paul, underwent a great change, from being everything (in the form of God) to being nothing (in the form of a servant, vv 6,7). The change was voluntary (He “made Himself,” v 7). He didn’t regard Himself as being exploited or a victim (“did not consider it robbery to be equal with God,” v 6). What He did, He did as an act of obedience (“became obedient,” v 8). The Lord’s service reached its climax at the cross (“unto death,” v 8).

The *suffering servant*—that’s the example Christ left us.

kenny

## ***Dewey***

### **How to do evangelism**

Every morning when I walked into Starbucks, Dewey would already be there reading his Bible. Over time, while waiting in line for my five-buck coffee, I noticed people going over and talking to him. Eventually, I went over and talked to him also, and before long, we were friends.

Dewey held a high position in a hospital management group. He had been unfaithful to his wife, but she had taken him back, and he was working hard to repair his marriage and turn his life around. I moved away and lost touch with him, but I’ve never forgotten him.

From Dewey I learned that one of the best ways to get a Bible study is to simply read your Bible in a public place. Over the years, others have told me this is how they get studies. People are drawn to someone they see reading their Bible like bees to honey. “Thus says the Lord of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you’” (Zech. 8.23, ESV).

Should you decide to try this approach, I have two suggestions.

First, when a study results from someone seeing you reading your Bible, just tell them the story of Jesus. Tell them you have guilt because of choices you’ve made, and you want to be right with God. Tell them that two thousand years ago there was a man who said He knew God intimately and that if we’d listen to Him, we could know God too. Then invite them to “Come and see” (Jn. 1.39) this Man—invite them to open their Bible see what kind of man He was in His principles, His ways of looking at things, His thoughts of God, His thoughts of how men should relate to one another, of man’s business in life, man’s destiny, and hope. Tell them the story of Jesus and let the power of God’s good news do its work (Rom. 1.16).

Second, the only qualification you need to tell the story of Jesus is your common sense reading of the Bible. You don’t need to know Greek, you don’t need any commentaries or a theological degree. You just need your God-given common sense. Don’t let anyone convince you that you can’t understand the story of Jesus just by reading your Bible.

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