

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—29
Wednesday—15
Contribution—\$1965

For meditation:
Ecclesiastes 7.7
What destroys a
man's ability to
think clearly? Have
you gone through
any trial that robbed
you of your ability
to reason properly?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

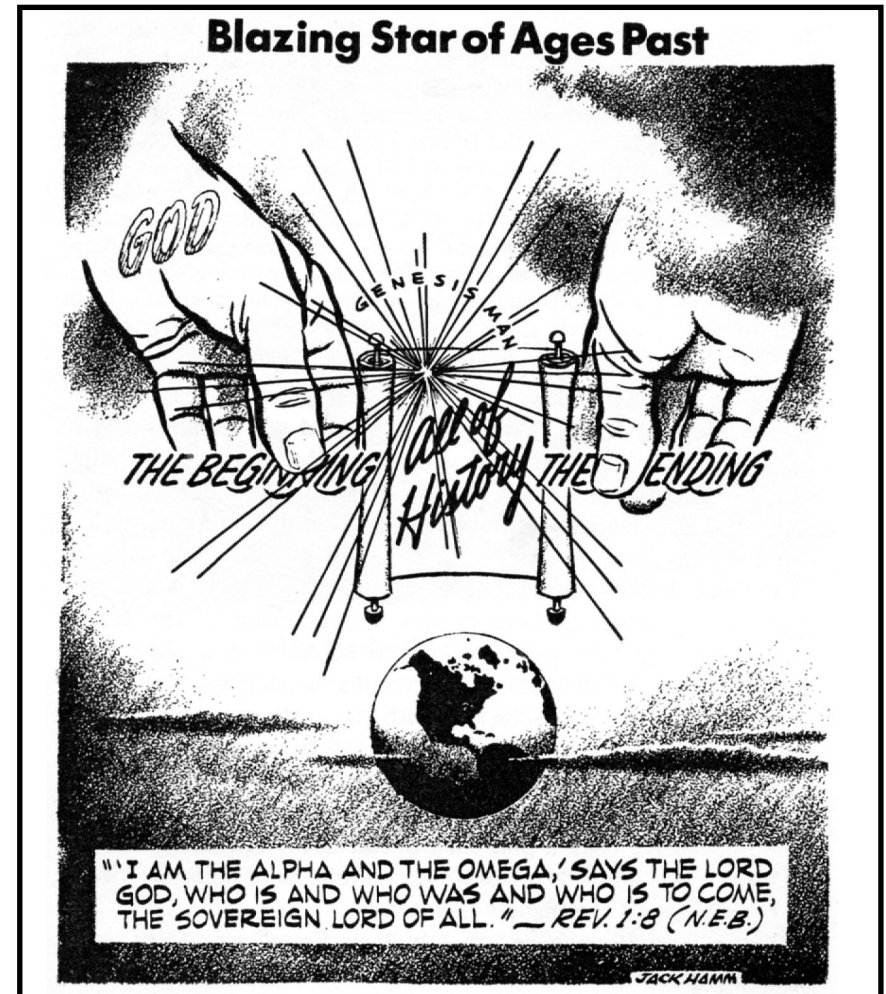
Don't become a preacher if

- ***You're not self-disciplined.*** When a man works as a gospel preacher, rarely is he asked to keep "office hours," as would be expected if he taught school, worked in a factory, etc. A preachers is on the honor system—it's expected he'll put in the study, prayer, meditation, and scholarship to show himself approved unto God (2 Tim. 2.15). And because of the very nature of the work, a preacher ought to model discipline in his study and sermon preparation.
- ***You can only study when the mood hits you.*** If a preacher has no method in his work other than waiting for some inspiration to come along, he may find himself still waiting for an idea on Saturday night. A preacher can always preach systematically through a Bible book or do a series on a Bible topic, so there's really never any excuse for him not to know what he'll speak on the following Sunday. You may not find anything to watch on the hundred channels you have on your TV, but for a book whose riches exceed all other books put together, shame on anyone who can't find a topic to preach on.
- ***You only want to preach on subjects that interest you.*** Yes, preaching means regularly speaking on subjects you know nothing about, which is why disciplined study is needed, so you can learn something about your topic. By studying things you know nothing about, you'll become more balanced and proportioned as a preacher and learn about things you really need to know.

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Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Hebrews 11.17-19

The resurrection of Isaac

12 October 2025

Jesus saw Himself as the bread of life

I am the bread of life.

John 6.35

The question the crowd asked was unthinkable. “What sign will You perform then, that we may see it and believe You?” The crowd was asking Christ for credentials that would validate Him as the One sent from God (Jn. 6.29). They had already dismissed the miracle that occurred just hours before when Christ fed them—a crowd numbering in the thousands—with a two-piece fish dinner like you’d get from Long John Silvers. “Oh, sure, you fed thousands of us last evening with next to nothing, but Moses fed thousands upon thousands for forty years with manna” (6.31).

Ignoring their affront, Christ turned the discussion to a deeper need He was sent to address; namely, the feeding of their souls. He is “the true bread from heaven” who gives life to the world; He is “the bread of life” (6.32–35). Christ saw Himself as the One who imparts, nourishes, and sustains life.

Let’s look at some implications of all this.

First, man is a hungry being. We’re born with an appetite; we’re born crying to be fed. But with maturity and self-awareness comes the awareness of other hungers—the craving to be happy, loved, supported, forgiven. This last hunger can be especially acute. To satisfy it men make religions, carve idols, build altars, and offer sacrifices. We cannot live without bread/food, and Christ saw Himself as the only one who could provide “food” that satisfies the cravings of the soul.

Second, as bread, Christ works from the inside out. There are many things in life that work on us from the outside in. Clothing. Light. Vick’s Vapor Rub. But Christ affects us by changing our heart, which then leads to outside changes. Being filled inwardly with knowledge/wisdom/understanding that enables us to outwardly be fruitful in every good work (Col. 1.10).

Third, to admit our hunger to God triggers His hospitality. “Blessed are they who hunger and thirst for righteousness, for they shall be filled” (Matt. 5.6). The God who enabled spiritual hunger supplies the means to satisfy our needs.

Finally, God’s supply for our soul is the cross. “I am the living bread . . . If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh” (6.51), which He gave on the cross (Jn. 12.32).

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What ought to happen at church?

There are six days on which men *ought* to work . . .

ought not this woman . . . be loosed from this bond? Luke 13.14,16

This was the last time Jesus taught in a synagogue, but He left us guidance for what ought always happen at a church service.

In a synagogue, Christ saw a woman “who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself” (Lk. 13. 11). The poor woman was “bent double,” and there was nothing she nor anyone else could do about it; the demon’s power over her was too strong. It’s worth noting that the Gr. word translated “in no way” in v 11 is the same word translated “uttermost” in Hebrews 7.25. The woman was in *uttermost* bondage, but Christ had *uttermost* power. That’s important.

There’s no indication the woman asked Jesus for help, but when He saw her, His love wouldn’t allow Him to ignore her (1 Jn. 3.17). “Woman, you are loosed from your infirmity” and it was as good as done. He laid His hands on her and *immediately* she was made straight, liberated from a cruel deformity.

Those familiar with the Pharisees and scribes aren’t surprised that this sparked a controversy. Said the ruler of the synagogue, “There are six days on which men *ought* to work; therefore come and be healed on them, and not on the Sabbath day” (v 14).

Christ couldn’t ignore the woman’s infirmity nor the ruler’s ignorance. Rabbinic law didn’t allow water to be carried to an animal on the Sabbath, but it allowed an animal to be led to water. A cow could be “loosed” from its stanchion to be watered on the Sabbath, but a “daughter of Abraham” couldn’t be “loosed” from the devil on the Sabbath? “**Ought** not this woman, a daughter of Abraham, whom Satan has bound for eighteen years, be loosed from this bond on the Sabbath?” Anyone who thinks you can show mercy to an animal but not a person on a holy day has no business being in charge of a Sabbatical service.

When people go to church this Sunday, who knows what they’ll hear. It might be clever/boring, expository/topical, a diatribe against heresy, or something else. What I want to say is that in a church gathering, captives should be freed and the blind enlightened (Lk. 4.18). The power of God needs to be brought to bear on loosen chains and to illuminate darkness/ignorance/blindness. And anyone who doesn’t understand what ought to happen at a church service really has no business being in charge of a church service.

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