

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

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

This Past Week:
Worship-23
Wednesday-11
Contribution-\$659

For meditation:
Ecclesiastes 7.11-12
How are wisdom
and money similar?
How are they dif-
ferent?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

The Son who wasn't spared

One of the harsh facts of life is that when it comes to pain and suffering, God doesn't answer the questions, *Why me? Why now? Why this?*

Job wanted to know what he'd done to merit his suffering, but he never got an answer. If there's no answer to the problem of suffering in Job, why should we bother to read the book? ***Because it shows the importance of never quitting (Jas. 5.11).***

When life goes wrong and we're up to our necks in "a great struggle with sufferings" (Heb. 10.32), the thing most needed is not an understanding of why we're suffering, but the grit, backbone, and determination to ***endure*** the suffering (Heb. 10.36, 12.1-3). "We count them blessed who endure" (Jas. 5.11 NKJV).

And what will help us endure?

Remember that **others have endured what we're experiencing**. Cancer, accidents, loss of a job, spouses requiring round-the-clock care . . . ; others *have been there, done that*. "The same sufferings are experienced by your brotherhood in the world" (1 Pet. 5.9). Others have endured whatever we're going through and emerged praising God (Job 42.6, Heb. 12.1).

But even more, remember that **God "did not spare His own Son"** (Rom. 8.32). Should we be surprised that the God who didn't answer His own Son's question of "Why?" (Matt. 27.46) doesn't answer ours? I don't know why God allowed this or that to happen to me, but I know He took His own medicine. How can you not admire a God like that? I've been less than a hero in life, but by God's mercy I can be more than a conqueror in death.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

How grandparents can show their faith

By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped leaning on the top of his staff. Hebrews 11.21

There's no time we need faith more than when we're dying. In Hebrews 11.20-22, three patriarchs are cited who showed faith at the end, in each case, involving a family relationship. Isaac's and his sons (v 20); Jacob and his grandchildren (v 21); Joseph and his brothers (v 22).

Here are two considerations from Jacob's acts of faith.

He blessed his grandchildren. Joseph brought his sons to be blessed by Jacob, expecting the older, Manasseh, to get the primary blessing. Jacob, however, gave the primary blessing to the younger Ephraim. This upset Joseph (Gen. 48.17), but Jacob stood his ground, doing as God instructed him (Rom. 10.17). Joseph apparently forgot that his grandfather, father, and he himself had been blessed above older siblings.

Grandparents, if you've lost your influence with your children, find a way to bless your grandchildren. Read them Bible stories, pick them up for worship, sing the old hymns with them, etc. Show your faith by nourishing a grandchild's soul.

He worshipped. Ever since he wrestled an angel, Jacob was a cripple (Gen. 32.25), a condition that probably worsened with age. He needed a staff (a cane, a walker) to get around. Many are embittered by life's debilities, but Jacob came to see his debility as a reason to worship God (Gen. 48.15,16). To rejoice in trials (Jas. 1.2) is a way a grandparent can show his/her faith. Grandparents let your family see you worshipful of the God who makes all things work together for good (Rom. 8.28).

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Sermon: Hebrews 11.22

The faith of Joseph

2 November 2025

Jesus saw Himself as the door

I am the door. John 10.9

To understand why Jesus likened Himself to a door in John 10, we must go back to John 9.

In John 9.34, a man blind from birth, whom Jesus healed on a Sabbath day, was excommunicated by the Jews. Hatred robs us of our humanity; the Pharisees had such a bad case of JDS—Jesus Derangement Syndrome—that instead of rejoicing that a blind man could see, out of spite for Jesus, they “cast him out of their synagogue” (Jn. 9.22). This was a technical phrase that involved religious exile and social ostracism. The Pharisees kicked the blind man out and *slammed the door shut behind him*. It’s in light of this that we are to understand Christ’s claim to be the door.

In Scripture, a *door* can be a figure of speech representing an *opportunity*. In the parable of the ten virgins, “the door was shut” (Matt. 25.10)—due to a lack of foresight, five ladies were locked out of a wedding. In 1 Corinthians 16.9, Paul says a “great and effective door has opened to me,” meaning he saw many evangelistic opportunities in Ephesus. By describing Himself as “the” door, I think Christ was saying there are opportunities in Him found nowhere else. He mentions three of these.

“If anyone enters by Me, (a) he will be saved, and (b) will go in and out and (c) find pasture” (Jn. 10.9). Here are three blessings gained when one takes advantage of the opportunities found in Christ.

(A) SALVATION—HE WILL BE SAVED

Christ is the door that opens to the presence of God. Just as there was one door in the ark and one in the tabernacle/temple, there is only one way to overcome our guilty distance from a holy God. “There is no other name under heaven given among men by which we must be saved” (Acts 4.12). We can only enter the holiest by the blood of Jesus (Heb. 10.19).

(B) LIBERATION—HE WILL GO IN AND OUT

The Son has made us free (Jn. 8.36). God’s people are not under the lock and key of a legalistic system. Where the Spirit of the Lord is, there is liberty (Matt. 11.28–30, 2 Cor. 3.17).

(C) FULL PROVISION—HE WILL FIND PASTURE

In Christ is fulness for all needs (Jn. 10.10). “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matt. 5.6). Christ is the door into the full enjoyment of life.

kenny

The Lord’s supper in the Gospel of John

continued from the October 19 bulletin . . .

THE CLEANSING OF MAN

Christ washing His disciples’ feet not only pictured the *condescension of God*, it also spoke to *the cleansing of the unworthy*. Calvary is the means by which God can *justify the ungodly* (Rom. 4.5). When Jesus said to Peter, “If I do not wash you, you have no part with Me” (Jn. 13.8), He wasn’t talking about giving Peter a bath but was pictorially and symbolically pointing to a deeper cleansing—a washing of the soul from guilt and stain.

Peter finally got the point. Not long after Christ washed his feet, he proved himself a cowardly sinner whose only hope lay in being forgiven by His Lord. To this he testified when he wrote that we’ve not been redeemed “with corruptible things like silver or gold, but by the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1.18). The truth Peter didn’t see in his pride and blustering finally became clear to him in his utter necessity.

Christ washing the disciples feet goes to the core truth of the Lord’s supper, reminding us that God treats us far better than we deserve.

THE SERVICE OF ALL BY EACH

“Do you know what I have done to you?” (Jn. 13.12), Christ asked. “You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet” (vv 13,14). This is an aspect of the Lord’s supper commonly overlooked (in my experience, at least) by Christians. The emphasis around the Lord’s table is almost entirely on Christ’s sacrifice, service, and death, with virtually nothing being said, by way of application, about how the spirit of Calvary should play out in the life of a believer. If John’s story of Christ washing the disciples’ feet embodies the essence of the Cross, then *we ought to be washing each other’s feet*; i.e., we ought to be serving each other.

The Lord’s table is one at which all sit equally, where all are obligated to follow the Lord’s example. Inspired by the love shown us at Calvary, we should reflect that love to others by the service we render (see Lk. 7.36–50). To miss this is to miss how we’re to apply the truth of the cross.

The condescension of the Highest, the cleansing of the dirty, and mutual service—remember these when eating the Lord’s supper.

kenny