

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—24
Wednesday—11
Contribution—\$659

For meditation:
Ecclesiastes 7.13-14
“God balances our
lives by giving us
enough blessings to
keep us happy and
enough burdens to
keep us humble”
(Wiersbe). Are you
able to see the hand
of God when life
gets crooked,
rough, difficult?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Thomas Manton on “love not the world”

The seventeenth-century Puritan preacher Thomas Manton unpacked the implications of the Apostle John’s command, “love not the world” (1 Jn. 2.15) this way.

1. Christians can love nothing *against* God. Sin is not to be loved.
2. Christians can love nothing *above* God. “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me” (Matt. 10.37).
3. Christians can love nothing *equal* with God. “No man can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other” (Matt. 6.24).
4. Christians can love nothing *apart* from God. For “in Him all things consist” (Col. 1.17), and “without Me you can do nothing” (Jn. 15.5).



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Gibson City church of Christ

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“Tongue-sins”

The text for this article is James 3.1–12, where James expands on his admonition to “bridle our tongue” (1.26). Matthew Henry, in his comments on James 3, used the expression, “tongue-sins.” Under this heading, I would offer that we can sin in our speech by *what we say*, *how we say it*, and *why we say it*. Due to a lack of space, I’ll only comment on the third of these. Proper use of our tongue depends on the *why* we say something.

At sea, a young deckhand named Charlie decided to drink with the boys. He had never done it before, and he got drunk. The next day he saw that in the ship’s log the captain had written, “Charlie was drunk today.”

Charlie went to the captain and asked him to add a note stating this was the first time he had ever drank or been drunk, and he had no intention of making that mistake again.

“Too bad,” said the captain, “but what I wrote was truthful and will not be changed.”

Not long after, it was Charlie’s job to make the daily entry in the ship’s log, and he wrote, “The captain was sober today.”

When part of the truth is used to imply something untruthful, that’s a sin of the tongue—a sin of communication, a sin of speech.

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Sermon: Hebrews 11.23

The great foundation

9 November 2025

Jesus saw Himself as the Good Shepherd

I am the good shepherd. John 10.11

Raising sheep is one of the oldest vocations in the world (Gen. 4.2). Shepherding has not always been thought a noble occupation (“every shepherd is an abomination to the Egyptians,” Gen. 46.34), but the Hebrew patriarchs were shepherds, as was King David. Most importantly, our Lord identified Himself as a shepherd—the *good shepherd*.

Christianity, wrote Anglican scholar Dean Stanley, “was in one word the religion of the Good Shepherd,” for in a kind, courageous, loving, compassionate shepherd the early Christians found they wanted in a savior.

From John 10.14–15, here are three good shepherd qualities.

TENDER CARE

The Gr. word for “good” describes something intrinsically good, something beautiful, superior. “You have kept the *good* wine until now!” (Jn. 2.10). Christ’s innate virtues are what preeminently make Him a good shepherd without equal.

Is any moral quality lovelier than compassion? Christ cared for those who didn’t care for themselves and for those who were uncared for by the religion of the time. He cared for those no one else cared for more than He cared for Himself. In Walter Pater’s novel *Marius the Epicurean*, a woman collected for burial the despised remains of Nero, and the pagans assumed she was a Christian, “for only a Christian . . . would have been so chivalrous . . . towards wretchedness.” What a thought! To be thought a Christian because you showed *compassion* for Nero’s bones.

INTIMATE KNOWLEDGE

An English shepherd, wrote David Thomas, knows how many sheep he has and how much they’re worth, but an eastern shepherd knows his sheep as individuals rather than objects—their special needs, quirks, foibles, foolishness, and he tailors His shepherding accordingly.

SELF-SACRIFICE

“I lay down My life for the sheep,” not because He had to—“No man takes my life from Me, I lay it down of myself (Jn. 10. 17)—but because He lovingly wanted to. If it comes down to himself or the sheep, a good shepherd risks himself that his sheep might be saved (10.12–13). Someone who knows you completely and loves you enough to die for you—nothing’s *gooder* than that.

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Joseph in Egypt

You heard the story growing up.

The ten older sons of Jacob were huge disappointments. The first and fourth were guilty of incest, the second and third were mass murderers, and the other six lacked a moral backbone.

But the eleventh son was different. “Now Israel loved Joseph more than all his children, because he was the son of his old age” (Gen. 37.3). Children born to parents past the normal time for childbearing are often indulged and spoiled, but this isn’t why Jacob favored Joseph. I think Matthew Henry gets at the correct meaning of the verse when he points out that “the son of his old age” could be literally rendered as the “son of old age to him”—Hebrew phrase for ‘a wise son’—one who possessed observation and wisdom above his years—an old head on young shoulders.” After the disappointments of the first ten boys, Jacob was delighted to have a son who was good, godly, and an old soul.

Joseph’s older brothers, however, hated him for his goodness (Jn. 3.19) and plotted to kill him. They backed away from this but sold him into slavery and told their father Joseph had been killed by a wild animal. This news left Jacob with such deep grief that he refused to be comforted (Gen. 37.35).

So Joseph was suddenly and violently taken from his father and home and put under the authority of an Egyptian who was “chief of the executioners” (literal rendering of Gen. 39.1). For years he had no contact with other believers in the true God. He didn’t even have a Bible to read for comfort, for as yet, there was no Bible.

Yet, despite foreign servitude, slander, false imprisonment, broken promises, and then fame and fortune, Joseph never wavered from his commitment to his God. How did he do it? It had to be due to the early upbringing he received from his father and mother. However they raised and trained him, they did it right, for they left an impact on him that he never got over.

Parents, when the day comes that your children leave home—maybe for college, or the military, or just because they’re leaving the nest—what’s going to keep them faithful in this evil society (Gal. 1.4), especially if they end up where there are no righteous companions or influences. What will hold them true to their Lord? It will be to your eternal credit, if the faith, truth, values, and character you instilled in them as children keep them true to the Lord above.

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