

Ministers:
the congregation

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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 7.26
Wise people must
deal with the sinful-
ness of humanity.
The first example
Solomon cites is the
prostitute. What
about Solomon's
life would have giv-
en him insight into
this danger?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

When we can't undo a wrong we've done

**I threw believers into the Jerusalem jail,
and when it came to a vote, I voted for
their execution. Acts 26.10 (Peterson)**

I've wondered how Paul could live with the guilt of knowing he helped murder innocent people (Acts 22.4). I've wondered how anyone can live with the guilt of terrible sins that we can never make right. I mean, how do you make amends to someone you've killed? How does a parent make up for what they've done to their child by out-of-control anger, abuse, molestation, alcohol, selfishness, etc.?

A murderer can't make amends to his victim; parents sometimes cannot make up for what they did to their child. And because of this, many live guilt-ridden lives of despair.

But listen, don't think that because we can't do something, God can't either. With God nothing is impossible (Lk. 1.37); He wouldn't be much of a God if He could do no more than we can do. He doesn't want His people living in misery, even if we deserve to be miserable because of something we've done. God longs to give us the bliss of living by restoring our joy and peace, even when we're powerless to set something right.

If something you've done that you can't undo has broken you, turn it over to God. Ask Him that in the power of His love, with an eternity in which to work, He will bring peace and wholeness to those you've hurt.

Browning said the smile of God can change the world. And knowing God smiles on you, even when you can't undo harm that you've done to another, can turn your sorrow into gladness (Jn. 20.20).

Kenny

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Whatever happened to . . . ?

Sometimes at the end of a movie we learn what subsequently happened to characters in the show. Scripture and secular history do this for us with the chief perpetrators in the crucifixion of Christ.

- **Judas**, the betrayer: a suicide (Acts 1.18).
- **Annas**, the first high priest appointed by the Romans (AD 6–AD 15) after Judea came under Roman rule. He continued to wield great influence after he was deposed—five of his sons and his son-in-law Caiphas served as high priest after him (Jn. 18.19–24). The date of Annas's death isn't known, but his family was destroyed by an infuriated mob in AD 68 when his son Ananus took the side of the Romans against the Jewish rebels.
- **Caiaphas**, the son-in-law of Annas who presided over the Sanhedrin court that condemned Jesus to death. He was deposed by the Roman legate Vitellius not long after Christ's execution.
- **Pilate**, the best known of the Roman governors of Judea, was recalled to Rome by Tiberius for an atrocity he committed against the Samaritans. Eusebius reports that disgraced by this, he committed suicide.
- **Herod Antipas**, who put John the Baptist to death and treated Jesus as nothing but a curiosity, was exiled to Gaul (Josephus)—France—and died in disgrace.

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Sermon: Hebrews 11.27

The pull of the kite

First day of winter, December 2025

Jesus saw Himself as the way

I am the way, the truth, and the life.

John 14.6

In 2001, I rode in a Land Rover from Addis Ababa to Hosaina, Ethiopia, a distance of 180 miles. It took over seven hours. The dust kicked up by an approaching bus was blinding and suffocating. That trip taught me to appreciate *infrastructure*—highways, railroads, and interstates that allow you to go lickety-split from Point A to Point B.

The Romans knew the importance of well-kept roads, carefully leveled and solidly laid. They built them so well that parts of them are still in use today, 2,000 years later.

Roads are quiet servants, expediting the transportation of our body *and* the enlightenment of but our souls. In their ceaseless search for true religion and the peace it brings, men have followed the roads of Buddhism, Hinduism, Islam, Jim Jones' Jones-town, the Manson Family, and countless others.

And then there was a day when Christ told His followers that He was going to prepare a place for them, and added, "where I go you know, and the way you know." Thomas—for whom the glass was always half empty—replied, "Lord, we do not know where You are going, and how can we know the way?" To this, Jesus said, "I am the way, the truth, and the life" (Jn. 14.6). His use of the definite article means He is the *one and only way* to the true God and that every other way is a false path. Only Jesus is the certain, plain, correct, and perfect way to God.

JESUS IS THE WAY TO TRUTH

All other ways to God are built on lies of the devil. Jesus, who with unimpeachable evidence proved Himself to be the Christ, the Son of God, revealed the saving truth of God in His teaching and living. He left us an example we can follow (1 Pet. 2.21). If we continue in His word we will be His disciples indeed and we'll know the truth that sets us free (Jn. 8.31–32). Jesus is the truth—let Him be true and every man a liar (Rom. 3.4)!

JESUS IS THE WAY TO LIFE

When Christianity first appeared, men said, "Here's a new sect claiming to know *the* way to life," and the Christian claim ruffled quite a few feathers (Acts 9.2, 19.9, 22.4). Unlike all other religions, however, Christ objectively proved His claim to be *the way*. There are many roads into hell but only one road out: Jesus Christ.

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The Word must become flesh

According to the date on the front endpaper, on August 15, 1978, I bought an 1860 copy of R. C. Trench's book, *On the Study of Words*. In seven lectures, Trench shows how words are treasures, storerooms, embalmed romance coined and preserved by the ages to record laughter and tears, virtues and vices, and the passions and pain of the human experience.

But words, by themselves, aren't enough. As powerful as they are, they must be made flesh. We never really grasp a word until this happens. When I started school, I was taught to read with Dick and Jane Readers. The first sentence I learned was something like, "See Spot run." The reason I was soon able to read these words was not because I was given the alphabet was written on the chalkboard, but because my teacher, Mrs. Oberlin), pronounced the words and explained what they meant. Because of my teacher, I was able to match the words "See Spot run" to my dog Sandy running to meet me when I got off the bus.

Hearing a lecture is helpful, but seeing it lived out in life is more helpful. Children learn virtue not by reading Aristotle's *Nicomachean Ethics* but by seeing a father and mother exemplify love, patience, kindness, courage, etc. in their lives.

"Ideas are often poor ghosts," wrote George Eliot, "but sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then [an idea's] presence is a power, that can shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame" (*Scenes of Clerical Life*). Make a word incarnate, clothe it in flesh, and it will never be forgotten.

Christmas is knocking at our door, and I'm glad because this time of year often causes people to remember the foundational truth that *the Word became flesh*. "In the beginning was the Word, and the Word was God, and the Word became flesh" (Jn. 1.14, 1 Jn. 2.22). The incarnation exceeds all philosophical attempts to define/explain God. To make someone a Christian, you need more than just the words that GOD IS JESUS AND JESUS IS GOD; you need men and women who make these words incarnate and live like God is Jesus and Jesus is God.

Can you think of a better gift to give this year than to let others see the Lord Jesus Christ living in us?

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