

Ministers:
the congregation

Kenny Chumbley
217.493.8905

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—26
Wednesday—12
Contribution—\$485

For meditation:
Ecclesiastes 1.12-14
Relate this week's
passage in verses
12 to 14 with the
teaching of James
in James 1.2-4.

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Guidelines for public prayer

Christ taught His disciples to pray (Lk. 11.1ff), not only privately but publicly (“*Our Father*”). Public prayers were part of the gatherings of early Christians (Acts 5.24ff). We are encouraged in prayer by the fact that the fervent prayer of a righteous man is powerful (Jas. 5.16).

I’ve led not a few public prayers in my life; I’ve heard thousands more, and would offer the following uninspired—but hopefully, practical—thoughts to anyone called upon to lead others in prayer.

1. Whether a prayer is public or private should have a bearing on how we pray. On occasion, Christ would spend the entire night in private prayer. By contrast, the prayer He provided as a template for public prayer contains only sixty-six words.
2. I think the brevity of the public prayer Christ left us recognizes the sad reality that our attention spans are very short. The longer something goes on (be it a book, preaching, praying, etc.), the fewer there are who are mentally engaged in it. Less is often more.
3. Accordingly, don’t pray publicly for too long or for too many things. Long prayers that methodically try to mention every sick person or struggling person, or travelling person, etc. can kill the prayer.
4. Pray for me but don’t use a prayer to preach at me.
5. Don’t try to impress me (Matt. 6.5–8). Acceptable prayer isn’t determined by the use of stained-glass diction. The feeble, faltering prayer of a humble man can do much more than the wordiness of a mature Christian whose prayer comes from the lips rather than the heart.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: James 1.12–15

Temptation—trouble within

8 December 2024

Shane

- He was born out of wedlock; he never knew his father.
- He was raised by his granny and mother who showered love on him by feeding him full of Southern cooking. Consequently, he battled serious weight gain all his life.
- He desperately wanted a good wife and in pursuit of one had his heart broken more than once. Eventually, he met and married a beautiful, godly Illinois girl by the name of Kristi Bennett.
- He taught Bible at a college he loved until he was fired for an innocuous opinion he held about “the days of Genesis.”
- He preached for congregations in the north and south. His lessons were always well constructed, in-depth, and enlightening. He was a superb speaker who never wasted words. He was my favorite preacher. I can’t tell you how happy I am that all of us at Gibson City had a chance to have him here in 2022.
- He loved laughing, singing, preaching, and the Kentucky Wildcats. He was tender-hearted and never took himself too seriously.
- His granny and mother died. And then, worst of all, his beloved Kristi came down with cancer and died. He had no blood relatives left of whom he knew. He loved Kristi till the day he died. On his Facebook page, next to a picture of her, he wrote, “My heart still leaps for her.”
- An injustice was corrected when he was invited back to the college from which he’d been released and taught there for several years.
- And then he was diagnosed with ALS—Lou Gehrig’s disease—and had to endure all the fears, debilities, affronts, and indecencies imposed by that horrible, horrible disease.
- Despite taking blow after blow that recalled Job’s struggles, his faith nor hope never wavered. Many have talked about how when they went to visit him, he did more to encourage them than they did to encourage him.
- Despite the ravages of ALS, he utilized the new AI technology to continue to preach and teach. An example of his work can be accessed here: https://www.youtube.com/watch?v=_IN010dfJZ8.
- This past Wednesday evening, Shane—unable to move his arms or legs, barely able to open his eyes and mouth—surrounded by Christians who loved him like their own, was freed from all his trials and went to be with the Lord.

One of the great privileges of my life was to have been Shane’s friend for over thirty years. I first met him when he was a young preacher in Portage, Indiana, and have stayed in touch with him ever since. I know no one who had a better heart, more native talent, or showed greater courage in this life.

I’m looking forward to seeing him again soon.

kenny

Christ’s “triumphal entry” in the Gospel of John, 2 of 2

As we saw last week, in antiquity a *triumph* was a magnificent parade accorded a victorious Roman general. (An *ovation*, from the Lat. word meaning to “exult” or “rejoice,” was a parade for a general whose exploits did not rise to the level of a triumph. If a *triumph* was the Roman Medal of Honor, an *ovation* was the Distinguished Service Cross, the second highest award.)

To call Christ’s entry into Jerusalem in John 12.12ff “The Triumphal Entry” (as my NKJV does) misses the point. Yes, of course Christ’s entry into the city where He would die was a step that led to His victory over the grave, but the emphasis involved in His entry was *humiliation* not *exaltation*. This is readily apparent from the prophecy Christ’s entry fulfilled.

The manner and mode of Jesus’ entry into Jerusalem fulfilled Zechariah 9.9 (Jn. 12.15).

Zechariah predicted a coming king—“Behold, your King is coming to you” (Zech. 9.8). Israel’s king would not leave the people to their fate at the hands of their enemies but would come to their rescue. (Custer’s last message was to one of his adjutants: “Benteen, Come on . . . Be quick.” But Benteen never came, and Custer didn’t survive the Battle of the Little Big Horn.) Israel’s king came as promised.

Zechariah predicted a saving king—“He is just and having salvation.” Israel’s king was coming to save His people, not lose them to the enemy. “Call His name Jesus, for He will save His people from their sins” (Matt. 1.21).

Zechariah predicted a humble king—“Lowly and riding on a donkey.” *Lowly* translates a word that means weak, poor, humble. Nothing about Christ’s entry suggested triumph but the opposite. Conquerors rode warhorses, not donkeys, into battle. But the genius of Christ’s entry is that He would conquer the greatest enemy of all not by the glory on high but by the glory of the low: humility, surrender, sacrifice, death. In these qualities is found victory and triumph. We ought to try them on for size.

kenny

News about us

- I’ve been here at Gibson nearly twenty years, and I can’t recall a time when more of us needed special prayers than now. Remember all of our group in prayer.