

Ministers:  
the congregation

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

Wednesday:  
6:30 PM: Bible Study

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

**This Past Week:**  
Worship—canceled  
Wednesday—8

**For meditation:**  
**Ecclesiastes 8.9–13**  
Should we expect  
the wicked to al-  
ways get what they  
deserve in this life?  
What is Solomon's  
word for the frustra-  
tion we feel over  
the injustices we  
live with constantly,  
where evil is  
praised as good and  
good is condemned  
as evil?

Radio program:  
WGCY FM, 106.3  
Sundays at 8 AM

## *Am I my sister's keeper?*

If you ever have a chance to advise adoles-  
cents/teenagers who are beginning to date, I  
would encourage you to include something  
like the following in your counsel.

There are exceptions, of course, but the  
rule is that adolescents, boys maybe more-so  
than girls, worship a hidden god of idolatry,  
themselves, in which their desires/feelings  
are paramount. If a teenage boy is to treat his  
date Christianly (Matt. 22.39, Jas. 2.8) one of  
the best ways he can do so is by protecting  
her from himself and his selfishness.

Adolescent boys commonly think lust is  
love. (Lust: the “black shadow, the demon  
which murmurs *I love* that it may devour,”  
MacDonald). Boys will tell a girl they love  
her in order to get sex; some girls will give a  
boy sex in order to get love. But once lust  
falsely labeled as love is satisfied, the object  
of lust becomes a burden to the god of Self  
and is quickly discarded (2 Sam. 13.15),  
leaving a broken-hearted, distraught girl who  
may be facing a lifetime of regret.

Boys need to have it drummed into them  
that real love protects the one you love from  
being used, objectified, or manipulated into  
serving the appetite of the idol Self.

Just as God demanded of Cain an ac-  
counting for his brother Abel, so God de-  
mands it of every boy who takes a girl on a  
date. Teach boys that Christian love makes  
them their sister's keeper/protector/guardian.

And teach girls need to not be naïve about  
boys but to take responsibility for them-  
selves, never letting down their guard, and  
not consigning the guardianship of their vir-  
tue to a selfish, immature, irresponsible, ado-  
lescent jerk.

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# Gibson City church of Christ

Highway 47 South, Gibson City, IL

## *John 14.1*

‘Twas the Master Himself who said it  
To the sorrowful little band,  
Facing an hour of darkness  
That they could not understand.

The light of their lives was fading.  
Their eyes with tears were dim,  
The rugged men were shaken  
At the thought of losing Him.

“Let not your heart be troubled.”  
Never was voice so sweet.  
Never was look more kingly,  
Nor assurance more complete.

“Let nor your heart be troubled.  
Ye believe in God Most High,  
And one with God the Father,  
Equal with Him am I.”

Author unknown

Sermon: Hebrews 11.32

## The faith of a bad woman

1 February 2026

## *Let not your heart be troubled*

The 2015 movie, *The Field of Lost Shoes*, recounts the Battle of New Market, in which cadets from the Virginia Military Institute were sent into battle to help repel a Union Army trying to enter the Shenandoah Valley. The movie focuses on seven friends who fought in the battle. Three were killed and are remembered to this day in an annual ceremony at VMI.

As one of the boys lay dying, one of his friends, a Jew, asked for a New Testament. When questioned why a Jew wanted a NT, he said he wanted to read something to comfort his dying friend. When he was given a NT, the words he read were: “Let not your heart be troubled . . . In My Father’s house are many mansions . . . I go to prepare a place for you” (Jn. 14.1,2).

When facing the indescribable horror of an unknown dread, are there any words more needed than these? “Whenever I am called to a house of sickness or sorrow,” wrote the great Ian Maclaren, “I always read to the troubled folk the fourteenth chapter of John. Nothing else is so effective.” When the Scottish author and historian, Sir Walter Scott (*Ivanhoe*, *Rob Roy*, *The Talisman*, etc.) was near death, his son-in-law, John Lockhart, read John 14 to him and Scott sighed, “It’s a great comfort, a very great comfort.” W. T. Ellis (1845–1925), a Civil War veteran and US Representative from Owensboro, Kentucky, said that more than “For God so loved the world,” or “the one who comes to Me I will by no means cast out,” what put the Gospel of John in such demand that it would be translated and studied in five hundred languages were the words, “Let not your heart be troubled . . .” Today, the Gospel of John has been translated and can be studied in over 4,000 languages.

Although we commonly think of John 14 in connection with the dying, we need to remember that the words were spoken by the One about to die to those who would continue to live.

In *Uncle Tom’s Cabin*, Tom has been taken from his Kentucky home and is headed down the Mississippi in a slaveboat. Distraught over this, he opened his Bible and found a well-marked passage. Tom was a slow reader, but the words he read were not injured by slow reading. “Let—not—your—heart—be—troubled. In—my—Father’s—house—are—many—mansions. I—go—to—prepare—a—place—for—you.” These words struck Tom as so true and divine that they must be true. If they weren’t, “how could he live”? If they aren’t, how can we?

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## *For what is your life?*

James 4.14

There are at least sixteen answers given James’ question in the Bible. Our life is (all citations are from the KJV):

A tale that is told, Psalm 90.9

A pilgrimage, Genesis 47.9

A swift post, Job 9.25

A swift ship, Job 9.26

A handbreadth, Psalm 39.5

A shepherd’s tent removed, Isaiah 38.12

A thread cut by the weaver, Isaiah 38.12

A dream, Psalm 90.5

Nothing, Psalm 39.5

A vapor, James 4.14

A shadow, Job 8.9

A flower, Psalm 103.15

A weaver’s shuttle, Job 7.6

Water spilt on the ground, 2 Samuel 14.14

Grass, Isaiah 40.6

Wind, Job 7.7

Certain conclusions seem to follow from this list.

**1. Life is short (v 14).** This seems to be the overriding thought. To the young, growing up seems to take forever, but the older you get the more you realize how brief life really is. It seems I was eighteen just yesterday.

We have as much longevity as a puff of steam that comes from the tea kettle. But short doesn’t mean little. Our short time on earth is meant to make a considerable impact.

**2. Life is contingent (v 15).** There are five ways, says James, by which we claim sovereignty over ourself, being dependent on no one but ourself. From v 13, we claim control over our *schedule* (today or tomorrow), our *location* (we will go to such and such a city), our *time* (spend a year there), our *activities* (buy and sell), the *outcome* (make a profit). Life, however, isn’t determined by us but by God (I wonder if comedienne Catherine O’Hara [d. 1.30.26] had made plans for February?). Because God is sovereign, our thinking and speaking should reflect such. “If the Lord wills, I shall live and do this or that” (v 15). (See how the Lord’s will interrupted Paul’s planning in 2 Cor. 1.15–17.)

**3. Life is opportunity (v 17).** James here unpacks the golden rule, which requires Christians to do good. So long as the Lord gives us life, we are to do (v 15) good (v 17). To fail in this is the sin of omission, condemned by Christ in so many of His parables.

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