

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—27
Wednesday—
Contribution—\$

For meditation:
Ecclesiastes 2.21–23
What did Solomon
recognize about
work that makes it
ultimately frustrat-
ing and asking
yourself, “What’s
the use?”

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

James 3.13: a window into wisdom

Before cell phones and GPS, auto club members could request a map indicating the best route to their destination. The club would send out a map that would use a yellow highlighter to show the best way to get from Point A to Point B.

Wisdom comes from a word meaning “to give direction”; wisdom knows the best way to reach life’s destinations (Jas. 3.17). Wisdom is the yellow highlighter pointing one to the strait and narrow, showing Jesus to be the only *Way* to get from earth to heaven (Jn. 2.51, 14.6).

James 3.13 says three important things about the character of the wisdom that is from above (3.17).

WISDOM MAKES US LOVELY

“Let him show by *good conduct* . . .” The Greeks had two words for “good.” One meant intrinsic good (*agathos*); the other (*kalos*) meant *lovely*. Jesus Christ makes us into lovely people whose lives cause others to glorify God (Matt. 5.16; 1 Pet. 3.4).

WISDOM MAKES US LIVELY

“Let him show by *good conduct* . . .” Wisdom is more than just thought; it is a thought that leads to action. Faith and wisdom reveal themselves in action (2.18).

WISDOM MAKES US LOWLY

“Works . . . done in the *meekness* of wisdom.” One of the meanings of meekness is self-control (1.19–21). James 3.1–12 describes the rampant destruction of an uncontrolled tongue, but wisdom imparts a mildness, inner control, capable of taming the heart and thereby bridling the tongue (1.26).

When we’re known for good work and humble control, we become lovely indeed.
kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: James 4.1–4

War in the church

16 February 2025

Books worth reading, part 4

In 1974 I moved to Louisville to work with the Oak Grove church, a rural congregation a few miles south of town. With regard to books, two things stand out about my time in Kentucky.

The first was Religious Supply Center, a Bible bookstore owned by some Christian and managed by David Key, a great man and friend of preachers who passed last year. Every week I spent ten dollars buying books at the store. Some of my purchases included the set of Barclay's Daily Study Bible; pioneer works like T. W. Brents', *The Gospel Plan of Salvation*; *Macknight on the Epistles*; Wilbur Smith books (e.g., *Chats from a Minister's Library*, *The Minister in His Study*, and his classic apologetic on Acts 17, *Therefore, Stand*); Merrill Unger's archaeological books on the Old and New Testament, G. Campbell Morgan books (more on him to come), Merrill Tenney's *New Testament Survey*, etc.

The second, more important, influence on me in Louisville was John Clark, who was preaching in town at that time. My mentor Almon Williams was good friends with John and insisted I contact with him. I did, and my life was changed forever.

John was the most complete preacher I've ever known. He was a skilled artist, a voracious reader, the accumulator of a library that numbered in the thousands, a memory that was nearly photographic, an outstanding student and expositor of the Word, and in some ways, a Peter Pan, a boy who never grew up. It was John who introduced me to Chesterton, Lewis, and D. Elton Trueblood, three authors every preacher should know. When John wasn't reading books, he liked to search for books, which meant scrounging flea markets and antique shops. I became his sidekick on these forays. Before long I had purchased (often for pennies) J. W. McGarvey books, Chesterton books, and volumes by authors like Alexander Campbell, Moses Lard, Walter Scott, T. B. Larrimore, R. C. Foster, H. Leo Boles, G. Campbell Morgan, J. B. Phillips, etc. John gave me numerous books out of his library that I have used over and over through the years.

I would nudge every young preacher to read Campbell's *The Christian System*; have McGarvey's *The Fourfold Gospel* and his four volumes of *Class Notes* on hand; as well as Foster's *Studies in the Life of Christ*. Foster's spiral-bound three-volume set of *Gospel Studies* is exceptional. And no basic religious library is complete without access to Edersheim's *The Life and Times of Jesus the Messiah* and *Bible History, Old Testament*.

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How Christ defines brotherly love

How important is the commandment, "You shall love your neighbor as yourself"? (Matt. 26.39). It's so important that Jesus said, "By this all will know that you are My disciples, if you have love for one another" (Jn. 13.35). Wouldn't it be something to ask a person why they are a Christian, and the answer given was, "Because of the way Christians love one another."

In John 15.12–17, Christ defines what He means by "love one another." The paragraph opens and closes with the words, "love one another," and in-between are five characteristics of brotherly love as Christ lived and meant it. Brotherly love:

v 13: is sacrificial. "Greater love has no one than this, that he lay down his life for his friends." About everybody agrees that the ultimate sacrifice is the highest expression of love. The only thing greater than dying for a brother is dying for an enemy (Matt. 5.43–48; Rom. 5.7–8; 1 Jn. 3.16–18).

v 14: is obedient. Brotherly love involves deference—obedience—wherein we "give preference to one another," i.e., are willing to play second fiddle to another (Rom. 12.10). Selfishness, an unwillingness to defer, will kill a relationship quicker than anything.

v 15: is intimate. "No longer do I call you servants . . . I have called you friends." The depth of friendship is determined by the depth of disclosure; our best friend is the one who knows the most about us. "*All things* that I have heard from my Father I have made known to you"—Christ withheld nothing His disciples needed to know.

v 16: takes the initiative. "You have not chosen Me, but I have chosen you." John expands on this important quality of love in 1 John 4.10,19: "We love Him because He first loved us." Love takes the first step in maintaining and nurturing a relationship.

v 16: has a purpose. "I have chosen you . . . that you should go and bear fruit." Let it simply be said that the purpose of brotherly love is to help our brother live a God-glorifying life that leads him to a God-glorifying eternity.

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News about us

- Weather has proven a challenge of late. Everyone be careful when out and about.
- Continue to pray for those we mention at every service.