

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

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This Past Week:
Worship—25
Wednesday—12
Contribution—\$1972

For meditation:
Ecclesiastes 4.7–8
Which of Dickens' familiar characters does the description in these two verses remind you of. What's the point of life if it's not lived for someone?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

discussion, Pride can blind us to the fact there are times when pity and loving comfort is more important than splitting hairs or tithing mint, anise, and cummin. See Job 19. Before we engage a brother over a disagreement, the first order of business is to clothe ourselves with humility (1 Pet. 5.5).

12.3: our brother may be as smart or smarter than we. "I can reflect as deeply as ever you can, I am no way inferior to you" (12.3). Job's friends thought he was arguing with them because he was trying to conceal his sins, when in fact he was arguing from a basis of truer understanding than they were! "I have seen all this with my own eyes, heard with my own ears, and understood. Whatever you know, I know too; I am no way inferior to you" (13.1,2). Some know-it-alls don't know enough to know they are in over their heads in certain discussions.

12.6: we may be the one on the wrong side of the issue "The tents of brigands are left in peace, and those who challenge God live in safety" (12.6). Job's friends took a single principle—a man reaps what he sows (Gal. 6.7)—and built a whole theology on it, ignoring other, relevant information. "The sum of your word is truth" (Ps. 119.160, esv), and Job called attention to the fact his friends weren't considering all the truth. If a man only reaps what he sows, why do bad men reap good things? The friends never answered this objection. Apparently, their pride wouldn't allow it.

Dogmatism (Col. 2.20) has no place in the attitude of a Christian. God's word is absolute, our interpretations are not. That reality should always infuse our arguments with a strong tint of humility.

kenny

Gibson City church of Christ

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Job's three rules of debate

A righteous man on a righteous mission can be as hard and unyielding as rock. Not wanting to appear "soft on sin," and wanting to "turn the sinner from the error of his way" (Jas. 5.19–20), a righteous man can become an instrument of blunt force trauma, insensitive and indifferent to the subtleties of a subject, arrogant and dogmatic (Col. 2.20–23).

Such a disposition tends to crop up in doctrinal discussions between brethren. Many years ago, there was a brother who thought I ought to be fired because, unlike him, I didn't believe in the literal indwelling of the Holy Spirit. I've encountered intransigent temperaments in other discussions, such as marriage-divorce-remarriage, and, most recently, how Christians should regard governmental dictates/mandates during a pandemic.

Job's three friends (and they were his friends, 42.10) possessed the mindset I'm talking about. In Job 12, one of the several rebuttals Job made to them, he called attention to three things that should be remembered when we disagree with a brother on some issue.

12.2: we may not be as smart as we think. "Doubtless, you are the voice of the people and when you die, wisdom will die with you!" (12.2; my quotes are from J. R. R. Tolkien's translation of Job in *The Jerusalem Bible*). Job was being sarcastic, accusing his friends of being "know-it-alls" who believed they were the last word on the subject under

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Sermon: Hebrews 2.9–10

Seeing Jesus

8 June 2025

A moment to decide

Once to every man and nation
Comes the moment to decide,
In the strife of truth and falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

James Russell Lowell

I believe that in life the Creator gives everyone an opportunity to take a stand against error, injustice, and wrong. It may be publicly going on record in condemning transgenderism and its normalizing of perversity (e.g., boys in girls' bathrooms) and the insanity that there are more than two genders. It may be boldly declaring in a pluralistic society that the only way to heaven is through Jesus (try doing that publicly in Mecca or Jerusalem and see what happens). It may be bowing our head at dinner amidst godless companions and giving thanks to God for our food. In different ways, our Creator puts us in situations where we must decide and declare which side we're on.

Such opportunities are not to be missed.

kenny

The "weight of glory"

"Weight" is often associated with burdens, something holding us down. "Let us lay aside every weight, and the sin which so easily ensnares us" (Heb. 12.1). But in 2 Corinthians 4.17, Paul uses the word to describe what awaits us in heaven. "For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory."

Before there were hippies, there were beatniks, and one of their expressions was, "heavy, man." "Heavy" meant something profound, significant, impressive. My favorite beatnik, Maynard G. Krebs, would have understood what Paul meant by "weight of glory." (If you don't understand the reference to Maynard, your loss, not mine.)

What awaits in heaven makes anything here a trifle.

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Notes on the passion of Christ John 18–19

19.10: In his arraignment of Christ, Pilate asks Him seven questions (which reminds of Christ's seven words on the cross): "Are You the King of the Jews?" (18.33); "Am I a Jew?" (18.35); "What have You done?" (18.35); "Are You a king then?" (18.37); "What is truth?" (18.38); "Where are You from?" (19.9); "Are You not speaking to me?" (19.10).

With the Jews, Christ spoke when He could have remained silent (Matt. 26.64); with Pilate, He was silent when He was free to speak. Both His speaking and His silence was meant to help His enemies' case. Christ wasn't seeking to be freed but executed (12.27).

A Christian who refused to drop a pinch of salt on a Roman altar and confess, "Caesar is lord," frustrated the Roman official. "Don't you know that I have the power to have you executed?" said the Roman. Said the Christian, "If you do, you only take from me what I cannot keep and give me what I cannot lose."

19.11–12: According to Christ, the Jews bore greater guilt than Pilate. Which raises the question: if there are degrees of guilt, are there degrees of judgment (Matt. 11.20–24, Luke 12.48)? In John 19.12,15, the Jews' evil is on full display when they claim loyalty to Caesar as king. "Derangement syndrome" is a real condition (Amos 1.11). Not all hate is bad (Rom. 12.9), but there is a level of hatred that destroys reason, robs one of mercy, and rationalizes the most heinous and hypocritical behavior. I recently read where derangement syndrome led political hacks defended using undemocratic practices to preserve democracy. We never reduce the amount of evil in this world by rendering evil for evil, Rom. 12.17.

19.13: Especially interesting is John's mention that Pilate's verdict was given in a place called "The Pavement." The word *pavement* appears nowhere else in the NT, and it's Heb. equivalent is found only in 2 Kings 16.17. King Ahaz, seeing a pagan altar, envied it, replicated it (16.10), and replaced the divinely authorized altar in the Lord's Temple with it. He may have offered sacrifice on it, but he didn't offer obedience (1 Sam. 15.22–23).

By way of application, in my judgment, nearly the innovations involved in "contemporary" worship repeat the error of Ahaz and his altar on "the pavement of stones."

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