

Ministers:
the congregation

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

Wednesday:
7:00 PM: Bible Study

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Christ.com](http://gibsoncitychurchofChrist.com)

This Past Week:
Worship—31
Wednesday—14
Contribution—\$570

For meditation:
Ecclesiastes 5.10–11
When you're rich,
what things are sure
to follow?

Radio program:
WGCY FM, 106.3
Sundays at 8 AM

Three things needed to endure

“You have need of endurance” (10.36). If we’re going to successfully survive this life, we need endurance/perseverance/patience. “You have heard of the patience of Job” (Jas. 5.11)—we’ve heard of Job’s patience because we need to learn from Job’s patience if we want to have a fulfilling life.

But the Holy Spirit doesn’t simply tell us to endure, He makes endurance possible by three attributes He packs into faith. These three are identified in Hebrews 11.1–3.

11.1: faith gives us *hope* for the future.

Faith is the foundation of hope, and hope helps us endure the present by seeing the future. I can make it through the weekend with a toothache if I know the dentist will see me on Monday. Faith/hope saves us from despair (Rom. 8.24).

11.2: faith assures us of forgiveness for our past. There was a time when I was flunking a course. To avoid an “F,” I studied for the final and got a good grade, to no avail; the final grades didn’t overcome my previous grades, and I got the “F” I deserved. Faith, however, allows God to grade on a curve wherein we’re given a grade—forgiveness—we don’t deserve. The just shall live by faith (10.38).

11.3: faith makes us realistic in the present. “The worlds were framed by the word of God,” and anyone who says otherwise is a liar. Anyone who thinks men can get pregnant, or that there are more than two genders, or that wearing a fox tail makes you a “furry,” is seriously disturbed. Retreating into absurdity is no way to live life. Faith enables us to accept our reality tempered by hope and forgiveness.

kenny

Gibson City church of Christ

Highway 47 South, Gibson City, IL

Saul’s spear

“The next day an ugly mood was sent by God to afflict Saul, who became quite beside himself, raving. David played his harp, as he usually did at such times. Saul had a spear in his hand. Suddenly Saul threw the spear, thinking, ‘I’ll nail David to the wall.’ David ducked, and the spear missed.” 1 Samuel 18.10,11
Saul may have missed David with his spear, but he hit me right between the eyes.

Have you ever resolved to quit some habit, practice, or mindset, and promise “never do it again,” only to do it again? The value of a resolution isn’t judged by the sincerity and earnestness in which it’s made, but by whether we stick to it. ***Un-mortified lust (Col. 3.5) will eventually break the most solemn vows.*** When sin isn’t put to death in our heart, new temptations will fan any lingering embers of corruption into flame.

On more than one occasion, Saul promised to do better regarding David and even acknowledged David as the better man, but it was nothing but emotional talk voicing a shallow wish.

“Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.”
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Sermon: Hebrews 11.5

Enoch the Exemplar

20 July 2025

Don't let this guy place membership in your congregation

Hebrews 12.15–16

This past Wednesday evening we studied dysfunctional family in which the parents, Isaac and Rebekah, played favorites with their two boys (Gen. 27). I thought it worthwhile to take a look at the warning given in the New Testament concerning the older boy—Esau—that's found in Hebrews 12.15–16.

Note the three “lests” in these two verses.

First, “Looking carefully **lest** anyone fall short of—apostatize from—the grace of God.” We are our brother's keeper, which means we have a responsibility to look out for each other and rescue the perishing when one of us wanders from the fold of God.

Second, a failure to do this invites a danger warned against in the second lest: “**lest** any root of bitterness springing up cause trouble, and by this many become defiled.” The word for *root* is used in Deuteronomy 29.18 of one whose heart turns from Jehovah God to the gods of other nations. When one of us turns their heart away from God, there's the real danger that others will be influenced to do likewise. A single apostate in a church is all it takes to destroy the faith of the church (1 Cor. 5.6).

Third, an example of a faith-destroying “root of bitterness”/apostate is given: “**lest** there be any fornicator or profane person like Esau.” Esau was one of the covenant people. His parents were righteous folks. He had a pious upbringing. But he rejected the faith of his family and chose to be a fornicator and profane person. As such, and regardless of his spiritual pedigree, he would have been a danger to any congregation of which he was a member.

I like an idea suggested in some of the old commentaries that describing Esau as a “fornicator” meant he rebelled against the second half of the Ten Commandments (five through ten) that dealt with a man's responsibility to his fellow man; whereas, “profane” meant he was a rebel to the first half of the Ten Commandments (one through four), which covered a man's responsibility to God. By despising his birthright (v 16b; Gen. 25.34), Esau certainly showed a diabolical disdain for God.

A church of Jesus Christ shouldn't give the right hand of fellowship to apostates like Esau. Just a thistle or two gone to seed can ruin a whole garden . . . or congregation of the Lord.

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Notes on the resurrection of Christ, John 20

The first recorded reaction to the death of Christ was that of the centurion and his execution team. “Truly this was the Son of God” (Matt. 27.54). This confession was not on a par with Peter's in Matthew 16.16, but was an admission borne of awe rising from the supernatural events attending the death of Christ (specifically, the three hours of darkness and the earthquake that split rocks and opened tombs but did not topple walls or collapse roofs, Matt. 27.51,52). It was the admission that Jesus was more than a mere man. I think this statement by the centurion expressed what Pilate may have actually thought (Jn. 19.7,8) and is similar to the cry at Lystra that “The gods have come down to us” (Acts 14.11). What the centurion said was absolutely true even though it came from a pagan context: Jesus was no criminal but a righteous man (Lk. 23.47) who was the Son of God.

The first one to believe Christ had been raised, a conclusion reached on the basis of circumstantial evidence (Jn. 20.5–8), was the Apostle John.

One of the most surprising aspects of the resurrection accounts is the fact that no one was more resistant to the reports of Christ's resurrection than the apostles. On the third day, everyone of them should have believed Christ was alive because Christ, the Son of God, said He would be, and His word cannot be broken (Jn. 10.35)—God doesn't lie! Before He returned to heaven, Christ spent considerable time scolding his disciples for not believing Him or Messianic prophecy (e.g., Lk. 24.7,25,44).

When several women delivered the message of two angels to the apostles, the report of the women “seemed to them like idle tales, and they did not believe them” (Lk. 24.11).

When Mary Magdalene gave her eye-witness testimony to the apostles that she had seen the Lord, the apostles “did not believe” (Mk. 16.11).

When Cleopas and his friend reported to the apostles that they had seen the Lord, the apostles “did not believe them either” (Mk. 16.13).

Even when the apostles saw the Lord for themselves, they “did not believe for joy” (Lk. 24.41)—it was too good to be true.

Thomas wasn't a doubter but an unbeliever (Jn. 20.27), refusing to believe the testimony of the other apostles (Jn. 20.25).

The apostles weren't naïve dupes; they had to be dragged into faith; they only believed when given ungetoverable evidence.

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