

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—32  
Wednesday—  
Contribution—\$

**For meditation:**  
Ecclesiastes 6.1–2  
Does possessing  
talent or wealth  
mean you will en-  
joy either? Posses-  
sion and pleasure  
are not necessarily  
joined together. If  
we're not enjoying  
our many blessings,  
is God to blame?

Radio program:  
WGCY FM, 106.3  
Sundays at 8 AM

## *The forgiveness parable, part 2* **Matthew 18**

**18.23–27**

A master's servant misused or stole 10,000 talents—a debt he could never repay. As punishment, the master ordered the man, his wife, and children be sold into slavery and all that he had be sold. The servant pled for patience and promised to repay all. It was a delusional promise, just like I used to make when I was kid. If there was a day when I'd really messed up (an almost daily occurrence), my prayer that night would be to promise God that I'd make up for it tomorrow. Somehow or other, I never made up for it and only in a deeper hole the next evening.

Surprisingly, the master “was moved with compassion” by the servant's plea (18.27; the same thing is said of the prodigal's father, Lk. 15.20) and released the man and “forgave him the debt” (18.27). The word *forgave* is the word used in numerous texts to express the forgiveness of sin. Forgiveness means sin is removed as a barrier between the offended party and the offending party; forgiveness means an obstacle or impediment between two individuals is removed.

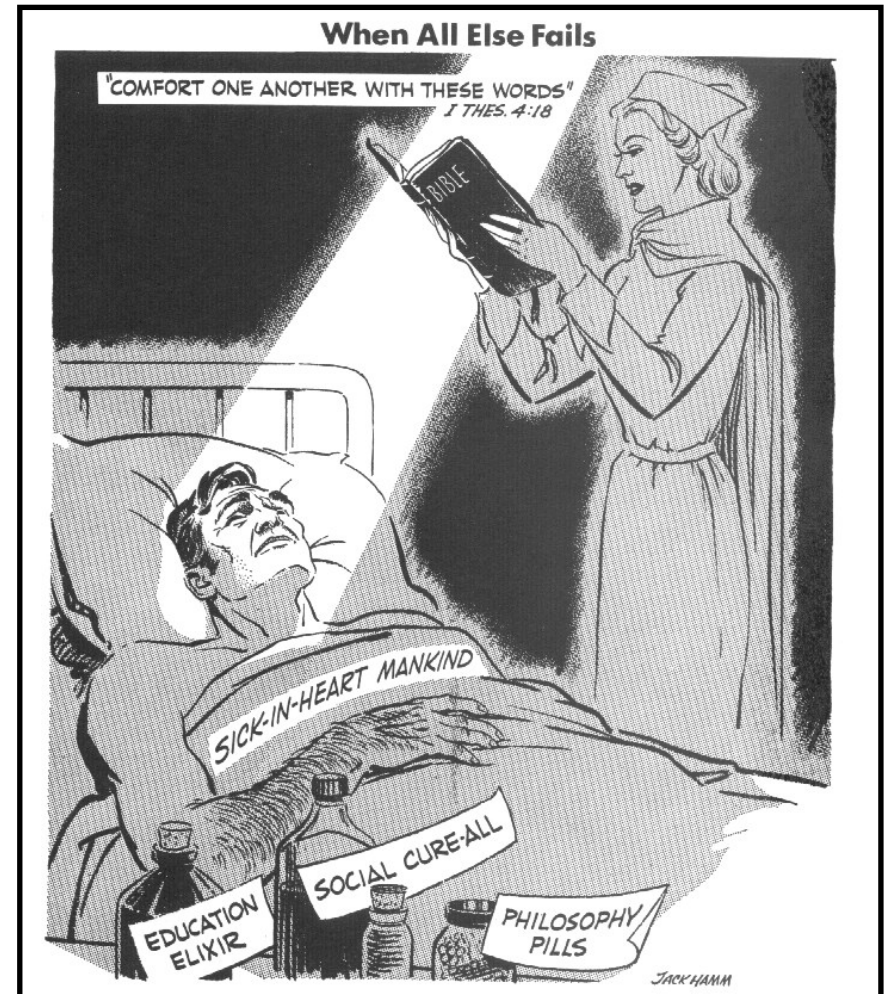
Though sin is pictured as a debt, that's too impersonal a word to communicate the pain our sin can inflict on others. The parable of the prodigal illustrates the hurt sin causes a parent. Hosea's troubled marriage to Gomer certainly reveals the devastation sin visits on the heart. It's the one sinned against who most keenly feels the hurt of sin. Forgiveness exacts a cost from the one sinned against, for it is he or she who must absorb the hurt caused by the sinner. Accepting that hurt can be a very difficult thing to do.

No one has absorbed more hurt than God.

kenny

# Gibson City church of Christ

Highway 47 South, Gibson City, IL



Sermon: Hebrews 11.9–10

## The life of Abraham

24 August 2025

## ***Jesus saw Himself as a doctor***

**Those who are well have no need of a physician,  
but those who are sick. Matthew 9.12**

The first “selfie” Christ provides of Himself in the Gospels is that of a physician.

Few professions rank higher in the esteem of people than that of a doctor (maybe this is why Luke was known as the “beloved physician”), and Jesus used those who healed bodies as an example of His work as a healer of souls. Thomas De Quincey, in *The Caesars Essenes*, wrote that Jesus adopted the figure of a doctor “as a symbolic annunciation of a superior healing . . . as the best means, in an eastern land, of advertising his approach far and wide” (290). And this approach worked. Christ’s “fame went throughout all Syria; and they brought to Him all *sick people* . . . from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan” (Matt. 4.24,25).

Doctors, of course, aren’t always successful. The Gospels tell about a woman who “suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse” (Mk. 5.26). Christ recognized the skepticism about those claiming to be a doctor when He quoted the proverb, “Physician, heal yourself!” (Lk. 4.23). There was an ancient Jewish saying that went, “Even the best of doctors deserves Gehenna.” The Lord, however, never lost a patient and never met a disease or disability He didn’t cure immediately and fully.

When the Pharisees insinuated that Christ associated with sinners because He was a sinner (“birds of a feather . . .”; Matt. 9.11), His response was threefold.

First, He didn’t associate with sinners because He was a sinner, but because He was a doctor.

Second, as a doctor, He was more concerned with his responsibility than his reputation.

Third, what Christ was determined where He was. Doctors go where they’re needed, and we honor them for their devotion to duty. No matter what the disease or injury, doctors run to the emergency when the words, “Code Blue” are blared over a hospital’s loudspeakers.

But despite His unqualified power and success, the Lord could do nothing with those who didn’t think themselves sick or didn’t take the medicine. And that hasn’t changed from His day to ours.

kenny

## ***An author in his workshop: Luke 1.1–4***

1.1

***In the first century, many attempted to write the story of Jesus.***

We don’t know what came of these efforts, but it wouldn’t surprise me to learn many didn’t finish what they started. Maybe the task was too hard or the sources of information too limited.

Several factors could have contributed to the flurry of activity to which Luke alludes. Time was passing and memories were fading; when all you have to rely on is human faculties, there’s always the chance important facts will be forgotten. Also, Christianity was spreading and there was a demand for information. The original witnesses were dying off, and there was the need to put into the hands of subsequent generations a clear, accurate, and reliable account of the facts on which the Christian faith was founded. Some of these considerations might have prompted Luke in the writing of his Gospel.

1.2

***Luke was in an advantageous position to write his Gospel.*** Luke describes himself as a second-generation believer who had access to “those things” (stories of Jesus, v 1) that originated with eyewitnesses. The Gr. word for eyewitness—*autopsy*, “to see with one’s own eyes”—occurs only here in the NT. Luke was on as solid historical footing as a historian can be when writing about someone in the preceding generation whom he never knew personally (e.g., William Manchester’s biography of Churchill). As a companion of Paul, Luke would not only have access to eyewitness facts but to the theology of the facts.

1.3

***Luke brought a scholar’s carefulness to his research and writing.*** “Having had perfect understanding of all things from the very first.” implies Luke took the trouble to acquire accurate information from those with first-hand knowledge and to properly preserve the information he acquired in the book he wrote.

1.4

***Luke refers to oral traditions that were in circulation concerning the Lord.*** People who see/hear extraordinary things tell others (cf. Mk. 7.36). Before the Gospels were written, oral traditions circulated about Jesus, and it seems Theophilus had heard some of these and that what he heard was accurate. The margin note in the ASV for “those things in which you were instructed” reads, “which thou wast taught by word of mouth.”

kenny