

Crossville Church of Christ

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COMPASS

Using God's Word to Chart The Course
Of A Congregation

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Elders:

Frank Bohannon
Jiggs Killgore
Jonathan Loveday
Larry McDuffee
Brian McLaughlin
Jon Tatum

Deacons:

Jim Bell
Charles Evans
Kyle Fairman
Dale Hennessee
Mike Isaacson
David Kerley
Doug Loveday
Greg Maxwell
Don Napier
Tom Parham
Mark Roberts
Roger Smith
Jason Wyatt
Jerry Wood

Ministers:

Barry Kennedy
Ken Mears

Missionaries: (India)

Don Iverson
Jim Waldron

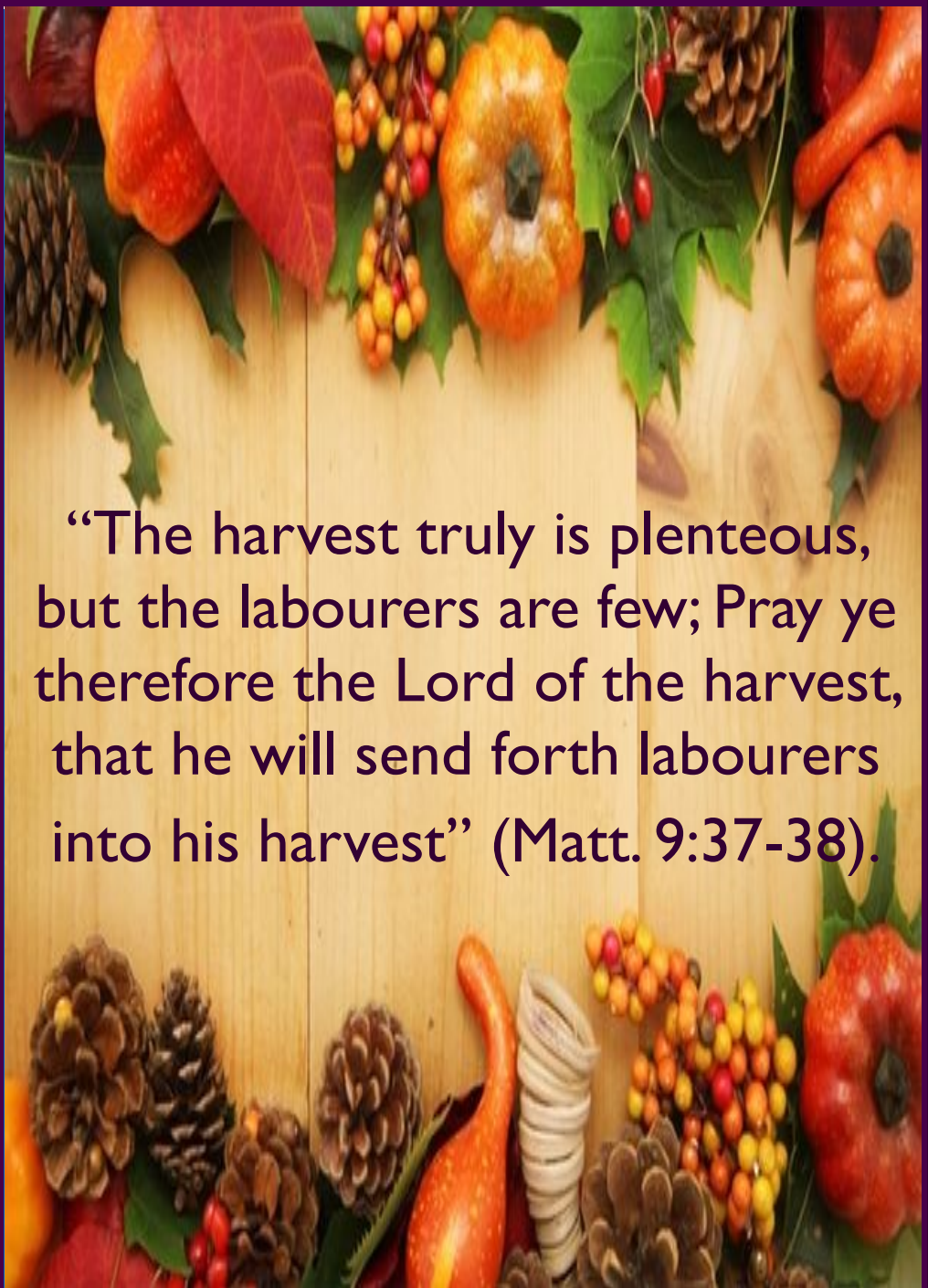
Service Times

Sunday Bible Study	9 AM
Sunday Worship	10 AM
	6 PM
Wednesday	6 PM

OTHER ACTIVITIES:

Ladies Bible Class	
Tuesdays	11AM
Prayer Meeting	
Tuesdays	10 AM
Joyful Generation (Youth Devotional & fellowship)	
1st Sunday	7:00 PM

October 18, 2015



“The harvest truly is plenteous,
but the labourers are few; Pray ye
therefore the Lord of the harvest,
that he will send forth labourers
into his harvest” (Matt. 9:37-38).

QUESTIONS AND ANSWERS

Wayne Jackson

WHAT AUTHORITY IS GIVEN TO ELDERS BY SCRIPTURE? It is clear that qualified elders have a certain level of persuasive authority. In his first epistle to the church in Thessalonica, Paul refers to those who are “over you” in the Lord (5:12). This term clearly refers to the local eldership, and the Greek word implies an official level of authority.

Similarly, Christians are commanded to “obey” those who have the “rule” over them (Heb. 13:17). The verb “obey” signifies to be persuaded by, and the term “rule” indicates a supervisory capacity.

From what we know about the matter of authority, as set forth elsewhere in Scripture, there are only two possible realms of authority regulating the affairs of the church: (a) authority relating to issues of **law**, and (b) authority in areas of **expediency**.

Elders have no authority in the field of sacred law. They can neither supplement, modify, or nullify the divine law of Scripture.

By default, then, the authority of elders is exercised only in matters of expediency. Having said that, a word of caution is in order. Shepherds of the flock must exercise their “oversight” (1 Pet. 5:2) with wisdom and prudent restraint or, as Peter cautioned, not “lording it over” the flock (v. 3). This is sound admonition from one who was both an apostle and an elder (1:1; 5:1).

Even in matters of expediency, where judgment must be exercised and final decisions made, godly elders will not ignore the collective wisdom of good and wise members. Church “dictators” (cf. 3 Jn. 9–10), even among elders, are never appreciated.

Devout Christians, however, will yield to the collective wisdom of godly elders.

NOTES FROM THE MARGIN OF MY BIBLE

by Wayne Jackson

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand (Rom. 5:2).

This great verse is a premier text on the faith-grace controversy. Justification is the state of being right with God; it is the result of pardon. The process is made possible through the sacrifice of Christ. The entire operation is the result of God’s grace, i.e., the undeserved favor he has made available to sinful humanity (3:24).

The issue, for our present purpose, is this: Is this grace **irresistible**? Or is it **resistible**? Hard-core Calvinists allege grace is bestowed upon God’s “elect” **irresistibly** (according to his foreordination). But this text teaches exactly the opposite.

Paul contends that “access” to grace is: (a) “through Christ,” i.e., on the ground of his atoning death, and (b) “by faith” (cf. v. 1) on the part of recipients. “Access” is the mode by which one is introduced into saving grace. Paul thus affirms that grace depends upon one’s faith (cf. Eph. 3:12). Access into grace is not **unconditional**. Faith, however, is not “dead” faith; it is the faith that is activated by obedience (cf. Jn. 3:36; ASV, ESV). Underline “by faith” and reference John 3:36.

Later, Paul speaks of being “delivered” or “made free from” sin (6:17b-18). These expressions are the equivalent of “justified” (5:2). In the broader context he states this deliverance results from “obedience” (v. 17a), and it occurs at the time one is raised from baptism to “walk in newness of **life**” (v. 4).

Elsewhere Paul says salvation is “by grace through faith” (Eph. 2:8). In the same letter he contended “cleansing” is by the “washing of water [baptism] with the word” (5:26).

Connect “saved” (2:8) with “cleansed” (5:26). Make this note: **Grace is accessible; not irresistible!**

BY WHAT STANDARD?

Ken Mears

According to Webster's New World Dictionary, the word standard has the following meaning: a flag, banner etc. used as an emblem or symbol of a people, or military unit. Something established as a rule or basis of comparison in measuring or judging capacity, quantity, extent, value, and quality. Something used by general agreement as a type, model, or pattern; criterion. From this we learn something of the original meaning as well as the present meaning of the word standard.

Smith's Dictionary of the Bible says that there are three Hebrew terms used to denote the idea of a banner. One word was used to indicate a signal; the second had the idea of a Military standard for a large division of an army and the third was the same but for a small division. These original terms do not indicate a flag as we might think of a standard but of a figure or a device of some kind elevated on a pole. When such a banner or standard was displayed, it was a well understood signal to the people (Isa. 13:2; 18:3). When a banner was displayed, the people would gather to meet an enemy; the army would march on the towns; people would assemble for a public meeting. While we may not know just what the standard looked like or just how the signal was given, we can be sure that all the people understood the signal indicated by the standard and they all understood it alike. Consider what would have happened if the people followed the practice of some today who say, "There are no standards" or "everyone is to follow his own standards," there would have been nothing but confusion as there is today. When the standard was set up one man would have said, "It means one thing and another something else," and yet another would have said, "It means nothing."

There are those who say there are no standards of right or wrong and no standards of morality. Yet, they admit to and live by standards every day. They live by the standard of the laws of our country. They live by a standard of weights and measures. They cannot drive on the highways and streets of our cities without following standards. They stop for a red light and go on green.

Everyone understands the importance of following this standard. Consider the confusion if everyone interpreted the meaning of the red light by his own standard.

The only reason that the question of whether there is a standard of right or wrong would ever come is because someone does not want to be governed by it.

There is a standard. It is the Bible, the word of God.

