

Crossville Church of Christ

P.O. Box 211

Crossville, TN 38557

Phone

484-5297 or 484-2960

Fax 707-0025

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

COMPASS

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

www.crossvillechurchofchrist.org

Email: Office@crossvillechurchofchrist.org

Elders@crossvillechurchofchrist.org



March 22, 2015



TRUTH

Victor M. Eskew

We live in a society who lives to practice relativism. Relativism believes that there is no absolute truth. Each person is free to determine truth for himself. This being the case:

1. "Truth" changes from person to person.
2. Individuals are free to change their "truth" over time.
3. There can no longer be discussion about "truth" from person to person.
4. Real truth is kicked to the sidelines.
5. Those who rely on absolute truth are looked upon as radicals.
6. Confusion, chaos, and division rule instead of peace, harmony, and unity.
7. In a relative society, each person just agrees to disagree.
8. These are some of the statements you hear in a society ruled by relativism: "You see it your way and I see it may way." "That's just your interpretation." "Each person just comes at it from his/her own perspective."
9. In essence, nothing really matters when relativism is the rule.
10. When relativism rules, each man becomes his own god.

God's truth, however, does not ever go away. Regardless of what man might say, $2+2=4$, and, the Bible contains absolute truth that will judge men in the last day (John 12:48; Romans 2:2)!

THE CHAPTER OF JOY

David Shannon

Just as 1 Corinthians 13 is referred to as the “Love Chapter” of the Bible, why isn’t Luke 15 called the “Joy Chapter” of the Bible?

What is Luke 15 about? Would you answer that it is about the lost being found? That would be correct, but if you answered this question based upon the emphasis through repeated content, the answer would have to be slightly different. Luke 15 is a chapter about the joy experienced when the lost is found. In this parable Jesus tells three stories.

Proof in Story One: The story of the one sheep straying from the other 99 is told in 1.5 verses. The rejoicing fills 2.5 verses. Nearly twice the time is spent on the rejoicing. First the shepherd rejoices as he lays the sheep on his shoulders. Then he calls friends and neighbors to rejoice. Then Jesus summarizes the whole story in verse seven. He doesn’t describe the search, the lost one, or the shepherd. Jesus describes the joy in heaven when the lost sinner repents. **Proof in Story Two:** The story of the woman searching for the lost coin is told in one verse. Twice as many verses describe the rejoicing. Verse nine describes her calling her friends and neighbors to rejoice with her and verse 10 gives a similar summary as the previous story. Verse 10 describes the joy experienced by the angels in the presence of God because the sinner repents.

Proof in Story Three: Story three is much longer and is often considered one of the most beautiful short stories ever written. Each phrase is like a stroke of a great artist painting joy in the Father’s house. For nine verses the son’s prodigal life is described. The next five verses describe the Father’s reaction as he returned. In a word it was “joy.” The older son wasn’t happy (no joy) about the Father’s joy or the brother’s return. The last verse of the chapter summarized the Father and elder brother’s discussion. It also summarized the story. It also summarized the parable of all three stories. “It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.”

What should bring real joy into your life? Grow a heart which longs so much for the lost to come home that when they do, your joy resembles the joy in Heaven. I wonder how often Paul thought of Jesus parable when he made statements such as “For what is our hope, or joy, or crown of rejoicing? Is it

not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy”(1Thess. 2:19-20).

An elder brother type or Father type? Just see what makes you happy and you will know which you are. Let’s do “right” (vr 32).



FAITH OR FABLES

Barry Kennedy

Sitting in an auditorium with my computer writing this article, I patiently await my daughter's play practice. Many of the younger children (performers) are also seated in the auditorium. While we wait, they break into song, singing several of the tunes from this year's play, "Cinderella's Glass Slipper." It was a touching sound, which got me to thinking about how fables or fairy tales have had such an impact upon our world today. As most know, Cinderella is the story of a young maiden who was abused, cast down, and overlooked by her stepmother and stepsisters until she met her prince who carried her off to her happily ever after. This story has given hope to many living in hardships, but one must remember this is just a fairy tale. Most people understand that a fairy tale/fable has its place as a form of entertainment, while others seek to avoid reality choosing to follow fables. The apostle Paul informed Timothy this would happen with those who would not endure "sound doctrine" (2Tim. 4:1-4). The word "sound" implies truth. When used in relation to a Christian, Thayer defines the word ὑγιαίνω (hugiaino) as one "whose opinions are free from any mixture of error." The word "doctrine" simply means teaching. Teaching impacts every life, therefore, one must take care to discern what he is being taught (Acts 17:11). Certainly, we all want a "happily ever after" life. We understand that faith and not fables is the proper foundation for a true happily ever after (Hebrews 11:1).

Faith comes by hearing the word of God (Romans 10:17). Hearing implies having an understanding and application of what is heard (John 13:17; James 1:25; 2:14-17). Also, faith calls for a REPROVING. Fables however, do not require any conviction or reprovng. That is why there is such an appeal for many to reject the preaching of sound, faithful doctrine to accept fables. Man often seeks instant gratification and lacks the determination needed to add the *Christian graces* Peter listed in his second epistle (2Peter 1:3-8). That failure leads to a sense of future blindness. "he that lacketh these things is blind, and cannot see afar off,..." (2Peter 1:8). This person, about whom Peter speaks, lacks the ability to see the *happily ever after life* God promises to those who are saved (John 3:16; Revelation 2:10). Sadly, too many believe (to their own detriment) that they will have that life through fables. What about us?

Choosing to reject sound doctrine for fables may bring one a sense of hope in gaining a happily ever after, but a sense is all that it brings. Jesus said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Continuing in His word is the same as continuing in the TRUTH. "Sanctify them through thy truth: thy word is truth" (John 17:17). I don't know about you, dear reader, but I do not want to base my eternal destiny to mere wishful fantasies. Thankfully, God's word says we do not have to!

*These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the **confidence** that we have in him, that, if we ask any thing according to his will, he heareth us: And if we **know** that he hear us, whatsoever we ask, we **know** that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We **know** that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we **know** that we are of God, and the whole world lieth in wickedness. And we **know** that the Son of God is come, and hath given us an understanding, that we may **know** him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life (1John5:13-20).*

Is your hope in Faith or Fables?