

Crossville Church of Christ

P.O. Box 211
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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

COMPASS

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

www.crossvillechurchofchrist.org
Email: Office@crossvillechurchofchrist.org
Elders@crossvillechurchofchrist.org



April 19, 2015

Annual Spring Gospel Meeting Looking to Jesus Hebrews 12:2



Guest Speaker:
Glenn Colley
(Huntsville, AL)

Crossville
church
Of
Christ

423 North Main Street
Crossville, TN 38555

Phone: (931) 484-5297
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May 3rd — 6th 2015

Sunday—Wednesday

Scheduled service times:

Sunday:

9:00 AM "Looking To Jesus For His Last Will And Testament"
10:00 AM "Looking to Jesus For My Marriage"
(Potluck Luncheon following Morning Worship)
6:00 PM "Looking to Jesus For The Truth About Gay Marriage"

Monday

6:00 PM "Looking To Jesus To Rear My Children To Be Faithful To Him"

Tuesday

6:00 PM "Looking To Jesus On His Cross"

Wednesday

6:00 PM "Looking to Jesus For My Hope"

(All Times Central)

Everyone is Welcome

Web site.....www.crossvillechurchofchrist.org

IS "ANOINTING WITH OIL" - JAMES 5: 14 - FOR TODAY?

Wayne Jackson

In the book of James, the inspired writer exhorts: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up ..." (5:14,15). The sick are still among us. And virtually no one questions the fact that the church should have elders today where qualified men can be found. Should elders, then, in connection with their prayers, be anointing the sick with oil? Though this has not been practiced by churches of Christ generally in modern times, some are suggesting that the procedure should be revived. How should this matter be viewed?

First, it ought to be noted that the reference to anointing with oil in James 5:14 is extremely scanty. Nothing is specifically stated in the context as to the purpose of the practice. Second, there are no contextual indications that the anointing with oil had some spiritual basis that would make it universally applicable or perpetually obligatory. If this was to be a requirement for the universal church for all time, it would seem to be a reasonable expectation that some foundation for the practice might have been supplied.

Commentators are sharply divided as to the meaning of the verse. Certainly any view of this text which comes into conflict with other clear biblical information must be rejected. Several of the ideas that attempt to explain this ambiguous passage are as follows.

(1) Some suggest that oil was employed as a daily item of toiletry in ancient times (much like cosmetics are used today). In periods of sickness, or fasting, this casual use of oil was suspended (cf. Ruth 3:3; 2 Sam. 12:20; 14:2; Dan. 10:2, 3; Mic. 6:15; Matt. 6:16, 17). It is argued, therefore, that James may have been exhorting the brethren to accompany their prayers with the anointing of oil, i.e., the resumption of their normal activities, as a token of their confidence in the power of the petition. While this concept may be possible, it does not readily commend itself to the ordinary expositor. Too, it would not explain why elders would be called.

(2) A number of writers contend that the oil of James 5:14 was merely a medicinal item which, together with the prayer, would be providentially efficacious in the healing process. It is true that oil has a medical value for some ailments, and that it was employed to this end in ancient times (cf. Isa. 1:6; Luke 10:34). However, oil, as a physical remedy, would be useless in many sicknesses. Moreover, it would appear rather odd that "elders" would be sought for the administration of physical healing techniques when there were good doctors available for that purpose (see Col. 4:14). One would hardly be inclined to call for elders today for the diagnosis and treatment of physical difficulties.

(3) Some scholars think that the anointing referred to by James was simply a refreshing, encouraging act of friendship, much like when Mary anointed Jesus' feet (John 12:3; cf. Luke 7:46). It is argued that the Greek word *aleipho* ("anoint") has to do with mundane rituals rather than a religious ceremony (yet see Mark 6:13). In this sense James' admonition would be a call for the elders' prayers, accompanied by the cultural amenity of that day which reflected love and friendship. If such is the case, that primitive culturalism would have no relevance today; certainly it would not be bound.

(4) Most likely the use of oil, as reflected in this passage, was a symbolic act. In Bible times the practice of anointing with oil was frequently representative of God's approval (see 1 Sam. 10:1; Psa. 89:20). Many biblical scholars are fairly confident, therefore, that the application of oil in

James 5:14 was a symbolic act invoked in conjunction with supernatural healing. There are several factors that lend themselves to this view. First, there is contextual information elsewhere in the New Testament that associates miraculous healing with the anointing of oil. In Mark 6:13 the record states: "And they [the Lord's supernaturally endowed disciples] cast out many demons, and anointed with oil many that were sick, and healed them." This may be the key verse that sheds light on James 5: 14. Second, not all Christians in the 1st century possessed the gift of healing (cf. 1 Cor. 12:28-30). It would be most natural, though, for the elders of the local churches to be those who were granted the gift in the various congregations. Ephesians 4:8-11 clearly indicates that some "pastors" (i.e., elders) were given spiritual gifts. If this view is correct, and in this writer's judgment it is the most feasible, then the act of anointing with oil would not be appropriate today for the simple reason that miraculous gifts are not available to the church in this age (1 Cor. 13:8f).

It may be the case that a few folks in the church today are simply looking for a "new" experience of some sort. Having grown tired of what they perceive as "traditional" service to God, they seek the novel. Out of such motivation, perhaps, they are appealing to James 5, without having adequately studied this topic.

WHEN WE LOOSE FOCUS

Barry Kennedy

Focus is needed in every avenue of life. Consider all the work people are doing to try to stop "texting and driving." Really, what is the big deal? Texting takes one's focus off his driving and makes him vulnerable to having an accident. This poses a danger for the one doing the texting as well as pedestrians, and any other drivers on the road. Therefore, it is clear to see the importance of having focus when we are driving, but can we see the importance of having focus in our Christian lives?

When we loose focus spiritually, we endanger ourselves. God made man in His own image (Genesis 1:26). The fact that He created us should serve as a reminder that He knows what is best for us. What does that have to do with focus? The apostle Paul let the church in Philippi know the importance of focus. "*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things*" (Philippians 4:8). Our hope comes from God's promises, but we too must focus upon the goal. "*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus*" (Philippians 3:13, 14). When we allow our minds to become distracted we may find ourselves unstable. "*A double minded man is unstable in all his ways*" (James 1:8). Clearly, that puts us in danger.

When we loose focus spiritually, we endanger others. Example is the greatest tool we have to show others the hope God gives to His children. "*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.*" (1 Peter 3:15). Paul told Timothy to be an "**example** of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). Often we consider peer pressure to be a negative force that derives from others. Certainly, that can be the case (1 Corinthians 15:33), but have we ever stopped to consider that our example might be the source of that evil communication? That is why it is so important to maintain our Christian focus.

Jesus, the greatest example (1 Peter 2:21), maintained His focus while here on earth. "*I must work the works of him that sent me, while it is day: the night cometh, when no man can work*" (John 9:4). Even when He was twelve years old He told His mother: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49). Yes, Jesus kept His focus and so should we. Satan is good at His job, but he can only win when we loose focus.