

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

June 14, 2015



SUMMER SERVICES

JULY

July 8: "My Joy & My Crown, an Introduction"

Ben Bailey, McMinnville, TN

July 15: "My Joy & My Crown in Grace & Peace" (Phil. 1:2)

Tom Holland, Brentwood, TN

July 22: "My Joy & My Crown in Prayer & Preaching" (Phil. 1:4, 15-18)

Jason Gann, McMinnville, TN

July 29: "My Joy & My Crown in Faith" (Phil. 1:25)

Brandon Parsley, McMinnville, TN

AUGUST

August 5: "My Joy & My Crown in Fellowship & Unity" (Phil. 1:5, 2:1, 2)

Bill Williams, Manchester, TN

August 12: "My Joy & My Crown in Christ's Return" (Phil. 2:16)

Tony Britt, Pikeville, TN

August 19: "My Joy & My Crown in Christian Service" (Phil. 2:17-22)

Paul Sain, Pulaski, TN

August 26: "My Joy & My Crown Being in the Lord" (Phil. 3:1-7)

Ralph Hart, Manchester, TN

SEPTEMBER

September 2: "My Joy & My Crown in Present & Future Things" (Phil. 3:13-14)

Stephen Law, Crossville, TN

September 9: "My Joy & My Crown in Right Thinking" (Phil. 4:8)

Tony Lawrence, McMinnville, TN

September 16: "My Joy & My Crown in Contentment" (Phil. 4:11-12)

Dale Barger, Wheeler Hill, TN

September 23: "My Joy & My Crown in Christ Given Strength" (Phil. 4:13)

David Lipe, Cookeville, TN

THEY PROFESS THAT THEY KNOW GOD, BUT IN WORKS THEY DENY HIM

Roger D. Campbell

The above words form the opening statement in Titus 1:16. The verse goes on to say, "...they deny him, being abominable, and disobedient, and unto every good work reprobate." In the context, the apostle Paul was writing to Titus about the circumstances, the people, and the activities that the latter would have to face and deal with on the island of Crete. In the previous verse, Paul had specifically mentioned those that are defiled and unbelieving. Such people, he said, profess to know God, but in works they deny Him.

All serious Bible students are familiar with the fact that Simon Peter denied Jesus three times. It is also commonly known that Jesus said, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). But, what about the concept of denying the Lord with our actions? Remember, Titus 1:16 says that some deny the Lord in/by their works. Despite their claims, their behavior makes it evident that they are not really devoted to and faithful to the God of heaven. Are you and I of that number? Does our action undo/negate our professed allegiance to Him?

If I sing, "All to Jesus I Surrender," but when it comes to my first-day-of-the-week contribution, I grudgingly drop my leftovers that amount to one or two percent of my income into the collection, my profession of surrendering all for my Lord is not very truthful, is it?

If I sing, "Seek Ye First the Kingdom of God," but I have no intention of attending any service of the church after the Sunday morning session because, honestly, there are other matters that I count as more important on Sunday night, during mid-week Bible study and any night of a Gospel meeting, then do my works not deny my Lord and my professed devotion to Him? If I sing, "Holy, Holy, Holy" in praise to the Creator, but outside of the church's meeting place I habitually take the Lord's name in vain, then do I really have reverence for the Lord, or do my actions deny such?

If I sing, "I Want to Be a Soul Winner for Jesus Every Day," but I wouldn't be caught dead talking to a non-Christian about the Bible and the salvation that is available through Jesus, then does my practice match my claim, or am I denying my professed allegiance to my Lord and His Cause? If I drive home to my denominational friends the truth that we must go by the Bible, only by the Bible, and always by the Bible, but when I find myself in a major mess because I have unscripturally divorced and unscripturally formed a second union that civil authorities call "marriage" and I try to brush off my sinful actions by saying, "Nobody is perfect," does that not sound like I am denying my Lord by casting aside what He said about these matters (Matt. 19:9)?

Some, like Peter, deny the Lord by claiming they are not His. False teachers deny the Lord that bought them with their damnable, destructive heresies (2 Peter 2:1). Yet others deny the Lord by their actions (Titus 1:16). None of these three forms of denial is commendable, defensible, or acceptable. Any of them will cause a person to lose their soul. Regardless of the manner in which we deny the Lord, "...if we deny him, he also will deny us" (2 Tim. 2:12).

If we say that we know God, then we need to prove it: not by flaunting our faithfulness or by boasting about our behavior, but rather by obeying Him that saved us. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3,4). Who among us cannot understand such language?

WHAT YOU GET WHEN YOU GIVE UP

Neil Pollard

Jesus began teaching on the subject of eternal punishment in Capernaum (Mark 9). Now, in Judea, He had handled the ever-difficult matter of marriage, divorce, and remarriage, revealing His everlasting will on the matter (Mark 10:1-12). He followed it up by teaching the narrow way to enter the kingdom (Mark 10:13-15), then encountered the Rich Young Ruler to whom he gave a lofty challenge in order to be His disciple--a challenge, in principle, applicable to all (Mark 10:17-27). That challenge was to keep riches from hindering sacrificial, whole-hearted service to God.

Peter apparently listened closely. He was a fisherman, which may have meant he was nowhere near the earning capacity of a rich, young ruler. He apparently lacked much formal education (cf. Acts 4:13). He had been with Jesus from the beginning (Matt. 4). On the heels of Christ's words about riches, Peter chimes in, "See, we have left all and followed You" (Mark 10:28). "All" certainly would have meant occupation for Peter, though he had ready access to boat and nets even after Jesus' resurrection (John 21:3). It would have meant position in the community, though again no Simon Peter would have had the community influence of a member of the Sanhedrin, a Herod, or any Roman citizen. It definitely would have meant sacrificing comforts and ease, though that may have been limited for a man of his station, too. Reviewing the further revelation of the New Testament, we are satisfied that Peter gave up much more than the typical person would be willing to give. What did he get in exchange for what he surrendered?

Jesus' answer is that anyone who sacrificed for Him would receive a "hundredfold now...and in the age to come, eternal life" (Mark 10:30). Think about Peter for a moment. Profane history says he was crucified as a martyr for Christ. Before that, he was beaten and threatened repeatedly. Yet, en route to what was likely a violent death, he preached the first and second recorded gospel sermons, penned words that helped the early church (1-2 Peter), and is remembered even today as one of the greatest disciples of Christ to have ever lived. From a secular viewpoint, Peter seems to have gotten the short end of things. Yet, Peter came to understand that the reward of godly, spiritual living paid off everyday. He had a hope no secular, godless person could understand (1 Pet. 1:3). He lists at least fourteen different blessings accompanying salvation in just the first chapter of 1 Peter. At the end of 1 Peter, Peter says something that may be a bit autobiographical as well as admonishing. He says, "But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you" (1 Pet. 5:10).

Think about what you give up to be a Christian. You yield lusts of the flesh that cannot satisfy the soul, a pursuit of a world that will never return your affection, a money-centered life that leaves a hole in the heart, and a guilt of heart and spirit that nothing in the world can expunge. You get salvation, forgiveness, peace, hope, joy, fulfillment, purpose, fellowship, strength, wisdom, and so much more in this life. Then you die and go to heaven for eternity.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mark 10:39).

