

## Crossville Church of Christ

P.O. Box 211

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Phone

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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:

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

# COMPASS

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

[www.crossvillechurchofchrist.org](http://www.crossvillechurchofchrist.org)

Email: [Office@crossvillechurchofchrist.org](mailto:Office@crossvillechurchofchrist.org)

[Elders@crossvillechurchofchrist.org](mailto:Elders@crossvillechurchofchrist.org)



June 7, 2015



## VBS 2015

**KICKOFF:** Sunday June 7th, we will have hot-dogs and a balloon release after evening worship.

**WHEN:** June 8th — 12th;

**TIME:** 6:00 — 7:30 pm

**Monday — Thursday** classes for all ages

**Friday: Awards and Pizza!**

# AUTHORITY FOR BIBLE CLASSES

David J. Riggs

Occasionally, some of our brethren ask, "Where do you find authority for your Bible classes?" They say, "You claim to have a 'thus saith the Lord' for everything you do, but where does the Bible say anything about having classes?"

We have authority for Bible classes in two ways. First, we have authority for them in the general command for the church to teach and edify (Eph. 4:15-16; 1 Tim. 3:14-15). The classes are simply one of the expedient methods of getting this done. There are several expedient ways the church can do this work - preach over the radio, print a bulletin, etc., and although they are not specifically mentioned, they are authorized in the general command to the church. The classes do not need to be specifically mentioned to be authorized. Preaching over the radio and printing a bulletin are not specifically mentioned, but they are lawful because of the general command for the church to teach and edify.

I know of a church in South Alabama which insists that having Bible classes is unscriptural and wrong because they are not mentioned in the New Testament. However, that same congregation has a baptistery and uses song books neither of which are mentioned. They have these things because they are necessary aids or expedencies in carrying out the commands to baptize and sing. So it is with the Bible classes. One cannot fulfill the commands of God without using some type of aids or expedencies to accomplish them. Our English versions of the Bible are aids in fulfilling the commands to study the word of God. Those who insist on only those things "specifically mentioned" must use only the Greek text.

Second, Bible classes are authorized because in the New Testament there are examples of disciples meeting in groups smaller than the whole church. If there were only examples of the gospel being taught when the whole church was together, that would be all that is authorized. However, part of the church met for special purposes (Acts 12:12,17; 20:17-18). They met at times other than the Lord's day (Acts 2:46; 19:9); they taught in situations other than the whole church (Acts 18:26; 20:20). This gives us authority to meet in groups smaller than the whole church at a time other than when the Lord's Supper is observed. If part of the church could meet for a specific purpose, the rest of the church could do likewise because that which God authorizes for one group equally applies to the other.

If one takes the position that the teaching of the church must be done only when the whole church is together, all teaching of the church must be done at that time. If he says that the teaching may not be done in groups smaller than the whole church, it follows that all the teaching must be done only when the whole church is together.

Bible classes are an expedient method for the church to fulfill its obligation to teach and edify. They are not additions, but aids in carrying out the commands of God.



# THE PARABLE OF THE SIBLINGS

Adam B. Cozort

There once were two siblings: a brother and sister. The brother was older and more knowledgeable than the sister. The sister was pretty, but not flawlessly so. She had a birthmark underneath her chin, a mole beside one ear and hair that always looked messy no matter what she tried to do with it. Yet, she had a beautiful heart and worked very hard at being the best she could be.

Nevertheless, the brother was merciless toward his sister. He constantly told others, both family and strangers, about her flaws and shortcomings. She wasn't really as pretty as people thought, according to him, for she was far too flawed for anyone to be truly pleased. The derogatory statements began as whispers behind her back, but soon they became constant statements that were before the sister on a daily basis.

She tried to make changes, to cover the blemishes with makeup, to keep the hair as others thought it should be and to appear less "ugly." However, no matter what she did, the brother never changed his opinion of her. She was always going to be his ugly sister, and he was not afraid to let anyone know the truth about her.

Finally one day, after a great deal of time taking the berating words from her brother, the sister decided she could not take it anymore. One night she ran away from home, leaving a note stating that she could not take the brother's criticism any longer. While she was on the streets a stranger found her, laid his hands on her and killed her.

When the family was notified of her demise, they found the note left by the girl. The brother then had to live the rest of his life before his family and friends knowing that it was his merciless lack of love and compassion that cost his sister her life, and the beauty her life could have brought into the lives of so many others.

As sad as this story is, it is played out on a regular basis within the church by those brothers and sisters whose irritable griping and merciless complaining torment the souls of Christians striving to do what is right. The objects of derision are not perfect, they have flaws and problems like everyone else, but they strive with all their might to do what is right and be what God wants them to be. Nevertheless, many "sisters" have been driven from the church by uncaring members who are more than happy to tell anyone, Christian or not, what they think of that individual and how terrible their shortcomings are.

Jesus said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matthew 18:3-7). Paul would warn against becoming those who, "learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (1 Timothy 5:13).

Our speech is to always be with grace and seasoned with salt (Colossians 4:6). The things that we say and the way we treat others have a deep impact on their feelings, their resolve and their ability to continue to grow and improve. May it never be said of us that we drove a sibling away with malice, resentment and anger, and never tried to strengthen them with love, truth and encouragement to always do what is right.