

**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

August 30, 2015



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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)
Ken Mears, 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

CLAIMS FOR INSPIRATION

Roy J. Hearn

Before citing biblical claims to inspiration, it might be good to acquaint the reader with what is called “Higher Criticism” and “Lower Criticism.” The first may imply it is better, but not so. International Standard Bible Encyclopedia states: “Higher criticism... manifestly tends to widen out illimitably into regions where exact science cannot follow it, where often, the critic’s imagination is his only law.” Higher criticism is obviously not concerned with the accuracy of the biblical text and would contribute to destruction of faith in the Bible. Lower criticism, on the other hand, “...deals strictly with the text of Scripture, endeavouring to ascertain what the real text of each book was as it came from the hands of the author” (I.S.B.E. 749).

“Higher criticism,” it seems, has been given impetus by infidel German theologians and philosophers. The term Higher Criticism was given by a German biblical critic, Eichorn, about the beginning of the nineteenth century. The reader can easily see that “Lower Criticism” is much more valuable than “Higher Criticism” in that this science seeks to give us the true text, whereas the former would destroy such. In view of the fact that even some among us, so-called Gospel preachers and professors of the Bible, have become so enamored with the false critics as to deny the verbal inspiration of the Bible, class parts as inaccurate, thereby affecting the faith of many and leading many into error, it is in order to continually warn and to uphold the inerrancy of proper translations of the Bible. Now, let us observe that God did not just give the Bible writers an idea or thought and let them write of their own volition, but the Holy Spirit gave the actual words they were to use. No writer of the Bible ever claimed credit for originating his writings, nor does one ever find any mere human production claiming such inspiration as does the Bible. More than two thousand times such statements as follows are found in the Bible.

The apostle Paul made it clear that what he spoke and wrote were not the words of men: “If any man think himself to be a prophet... let him acknowledge that the things I write unto you are the commandments of the Lord (1 Corinthians 14:27). “...[W]hen ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God...” (1 Thessalonians 2:13). Even the Lord Jesus Christ never presumed to speak of Himself, but said, “For I have not spoken of myself; but the Father gave me commandment, what I should say and what I should speak” (John 12:49). The apostles were told not to “premeditate” what they should speak, “for it is not ye that speak, but the Holy Ghost” (Mark 13:11). The Scriptures are called “the oracles of God” (Romans 3:2), “the word of God” (Luke 8:11), “The word of the Lord” (Acts 13:48) or “The word of Christ” (Colossians 3:16); the apostles spoke “the mighty works of God” (Acts 2:7, 11). Now, observe claims in the Old Testament.

God promised to be with Moses and “teach thee what thou shalt speak” (Exodus 4:10-12). Even Balaam said, “Told not I thee, saying All that the Lord speaketh, that I must do?” (Numbers 22:38; 23:36). David said, “The Spirit of the Lord spake by me, and his word was in my tongue” (2 Samuel 23:2). Jeremiah wrote, “And the Lord said unto me, Behold I have put my words in thy mouth” (Jeremiah 1:6-10). Nearly one hundred times Jeremiah said, “The word of the Lord came unto me” or in other ways declared he uttered “the word of the living God.” Isaiah 1:10 says, “Hear the word of the Lord...,” and no fewer than twenty times did he so declare that what he spoke were God’s words, not his. God testified “by the Spirit in the prophets” to Israel (Nehemiah 9:20, 30). Second Peter 1:21 declares, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” About sixty times Ezekiel said what he wrote are the “words of God.” “Son of man, all my words that I speak unto them, and tell them, Thus saith the Lord God” (Ezekiel 3:10-11).

>>OVER>>

Keep in mind, well over 2,000 times are such expressions used showing that the words of the Bible came from God, not from any man. The apostle Paul summed up the whole matter in these words: "Which thing also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians 2:13). So we can join the peerless apostle in saying, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified."

RECEIVING THE GIFT

Jeremiah Tatum

We have all heard the phrase, "It is more blessed to give than to receive." Historically, it originates from the Bible. The apostle Paul was quoting the words of Jesus in his farewell to the Ephesian elders, and Luke by the guidance of the Holy Spirit wrote it down for our benefit. It would be hard to argue with this sentiment. For one, Jesus said it. And what's more, as we get older we understand that there is much more joy that comes from being able to bless others than from serving self.

But every gift must have a recipient. Unless a gift is accepted graciously and thankfully, it cannot be given as the giver intends. Pride keeps so many people from being able to receive gifts from others. We think that anything we don't earn is a sign of weakness. We want to be givers, but we won't allow ourselves enough humility to admit that help is not only wonderful at times, but it is also necessary. Have you ever noticed how some Christians can no longer be instructed? Have you ever witnessed a child of God refuse a gesture of kindness? Not being able to receive a gift given freely and lovingly can be an indication that the person who is refusing has a heart problem.

So here are a few reasons to receive the gifts that come to us with thanksgiving and grace:

1. Because everything we have is a gift in the first place. "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17). Gift getting is not new. It is nothing more than existing. God gave us the gift of life, which is why we are here. All material blessings come from Him. All spiritual blessings are in Him (2 Pet. 1:3).

2. Because the giver deserves to experience the joy of giving. Denying the gift is the same thing as denying the giver. Every gift comes at some cost to the one who has offered it. The giver had to desire to bless the recipient enough to make a sacrifice. To reject the gift is to ignore the effort of the body and the extension of the heart that has freely provided in order to bless.

3. Because receiving reminds us that we are imperfect. We have needs. We cannot meet all of our needs without help from someone else. You did not get your education on your own, someone taught you. You did not get your vocation on your own, someone hired you. You did not get your salvation on your own, Someone saved you! We need to remember that we are less alone and more with others. God made us in such a way that we are dependent. Our dependency helps us to appreciate His unfailing love and His matchless grace.

4. Because being a receiver turns one into being a giver. Of course, this depends on our attitude. If receiving creates entitlement we are lost. But if receiving breeds appreciation we are transformed. The ability we have to count our blessings can translate into a heart of service. This will lead to a supreme love for God and a sincere love for others, and ultimately to a healthy love for self.

The saddest thing that heaven ever witnessed was not the cross. It was not sin. It was not the degradation of the moral fiber of humanity that led to hatred and war and human destruction. The saddest thing that heaven ever witnessed was the rejection of Jesus. God loved. God gave. God sacrificed. God died. And the world said, "No."

"He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." – John 1:11-13