

## Crossville Church of Christ

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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

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January 3, 2015



## NEW YEAR, NEW LIFE

Barry Kennedy

With each New Year comes new opportunities. We each have been given the opportunity to say, out with the old and in with the new. Many will choose to embrace a new life of fitness, business, or social standing. The greatest choice for the New Year is to embrace the new life found only in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

This New Year should bring a willingness to have a new life. The Christian life is a new life with a new focus.

When William James, noted philosopher, was a little boy, he wrote a friend about their new summer home: "It is a wonderful house, with all the doors opening outward." The Christian life should be lived with openness. Too many of us live behind facades, barricades of mind and mortar. We have interesting ways of turning life inward.

In this New Year there may be some who need to take off their masks and embrace the freedom of openness God offers in the new life. One can have a life of no regrets, through the pardon God offers. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (Hebrews 10:16, 17).

Do you have the desire to embrace the new life in the New Year? Are you ready to have true peace knowing your sins will never be remembered again? Let the Lord give you a New Life in this New Year.

## PURE IN HEART

Wayne Jackson

In the Sermon on the Mount, Jesus declared: "Blessed are the pure in heart for they shall see God" (Mt. 5:8). Some have extracted this lovely declaration from its context and assigned to it this view. "Those who have a good heart, i.e., they are *sincere*, will see God (enjoy heaven), no matter what they do. Obedience is irrelevant. The heart is all that matters." Nothing could be further from the truth.

This "beatitude" (from the Latin, *beatus*, meaning "happy") is but a sample of many within the scriptures (cf. Psa. 1: 1; Rev. 14: 13). The Greek term behind "blessed" is *makarios*, likewise signifying "bliss, happiness, joy." These sacred affirmations are designed to emphasize qualities necessary for the development of the spiritual person.

**Defining Terms** First of all, it is imperative that we define the meaning of the expression "pure in heart." It certainly does not suggest the idea that "sincerity" alone will justify the sinner before God. The case of Saul of Tarsus is ample proof that merely having a good conscience is insufficient as a redemptive procedure (Acts 23: 1; 26:9; 2 Tim. 1:3). Let us consider, then, each of these terms.

(1) The word "heart" is rarely used in a literal sense in the Bible. Mostly, "heart" will take on a figurative sense, standing either for one's emotions (Rom. 9:2), or the intellect (Mt. 13:15). It is the "inward man" (2 Cor. 4:16) - that which is in the very "image of God" (Gen. 1:26-27). Because the heart is the center of man's spiritual and moral activity, it can, at times, be characterized as "evil," and thus in need of reclamation (see Gen. 8:21; Heb. 4:12).

(2) The term "pure" is a bit more complex in that there is more than one possible meaning for the text under consideration.

The Greek adjective is *katharos* (cf. our English term "catharsis"). The word family (which includes adjective, verb, and noun forms) is found some 66 times in the New Testament, not counting various other cases where it is prefixed (e.g., *akathartos* - unclean). The flexibility of the term is revealed by the fact that 18 different words in the Hebrew Old Testament are embraced by the Greek *katharos*. William Barclay cited 6 uses in classical Greek, 3 variations in the Greek papyri, and 5 different senses in the New Testament (170-171). One must attempt, therefore, to determine the significance of the term in Matthew 5:8. But even that is not so easy. There is not much in the immediate context of the Sermon to sharpen the use of the word. One may need to examine the broader usage, as found elsewhere in the New Testament.

**Possible Meanings Cleansing** - One use of *katharos* has to do with cleansing, or purifying that which has been soiled. In a material sense, for instance, Matthew uses the word to describe the "clean" linen cloth in which the Lord's body was wrapped after his death (Mt. 27:59).

Spiritually speaking, the concept can relate to the cleansing of a person's soul from sin. Note the following.

(1) By his atoning death on the cross, in which he sacrificed his life for sinners, Jesus made "purification" for sins (Heb. 1:3). This was Heaven's great gift to humanity.

(2) In explaining that God granted pardon to the Jews (Acts 2), and then to the Gentiles (Acts 10), Peter declared that the Lord "made no distinction" between "us" (Jews) and "them" (Gentiles), "cleansing [*katharizo*] their hearts by the faith [i.e., the gospel system]" (Acts 19:9; cf. Eph. 5:26 and the connection with "water"). See also the connection between "purified" and "saved" in Titus 2: 14; 3:5. Since the Jews were cleansed from sin by exercising their faith in repentance and immersion for the forgiveness of sins (Acts 2:38; cf. 22: 16), it necessarily follows that the Gentiles were cleansed in precisely the same way (cf. Acts 10:43, 48; 11: 18). For a more >

expanded discussion, see my commentary on Acts.

**Unmixed** - One use of *katharos* was with reference to substances that are unmixed in composition, i.e., they are "pure" in the sense that there is no mingling. WE. Vine observed that when wine is mixed with water, it is not *katharos*, even if the water is pure, because now there is an "admixture" of elements (see: PURE). In the symbolic description of heaven, note John's double use of *katharos*, "pure gold... clear glass" (Rev. 21:18).

It is quite possible, then, that the admonition of Matthew 5:8 is this: those who would "see" God must keep their motives free from contaminants, unmixed from the unseemly things of this world. Their aim or goal must remain focused, not distracted. Blomberg calls it "a single-minded devotion to God" (100). It is interesting that in his epistles to Timothy, the apostle urges his young companion to maintain a "pure conscience" (1 Tim. 3:9; 2 Tim. 1:3) or a "pure heart" (1 Tim. 1:5; 2 Tim. 2:22). Is there any question but that the grand, old Paul was focused? "For me to live is Christ," he wrote (Phil. 1:21). Life had no meaning for Paul, apart from the Savior (Gal. 2:20).

In stark contrast, certain Pharisees in the first century paraded their religiosity for the attraction of men. In so doing they received their full reward and had none coming from God. One cannot but wonder about those today whose "worship" format smacks more of entertainment than piety.

**Seeing God** What did the Savior mean, "they shall see God"? It does not suggest that in this life the pure in heart will "see" God literally. That is impossible (Col. 1:15; 1 Tim. 6:16).

The Greek word for "see" in our text is *horaō*, and it can convey different senses.

(1) Dungan thought the meaning is that those whose vision is spiritual can "see" God, i.e., evidence of his existence in the things around him (18). Thus, where the secularist looks at the heavens and sees only matter, the pure mind "sees" God through his handiwork (cf. Psa. 19: 1; Rom. 1:20).

(2) "See" can also mean to enter into a relationship with, or to receive the blessings associated with an object. In John 3:3, *seeing* the kingdom is the same as *entering* it (v. 5).

(3) While it is clear that the various blessings connected with the beatitudes may be accessed now, it is also true that there is an ultimate sense in which the pure in heart will "see" God. The concluding chapter of scripture affirms that God's "servants" shall "see his face" (Rev. 22:4). What a day of joy!

Let each Christian, then, strive for that "pure heart" that is requisite for entrance into heaven.

## COURAGEOUS LOVE

Barry Kennedy

Love is not a mere emotion, especially in the world of true religion. Love is the greatest of the Christian graces. "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Corinthians 13:13 NKJV). This love is selfless, enduring, and very courageous. Why? Because this is the love that our Lord exemplified on the cross of Calvary. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus' manifested His courageous love for every man. Jesus shows the basis for courageous love. He was courageous facing death, because He knew His sacrifice was for our benefit. True love, courageous love, finds its courage in the care and concern for others.

We must ask ourselves, "Do we truly have courageous love?" To answer that question in the affirmative we must acknowledge our relationship with the Lord. We will not find courage in the face of trials and temptations, if we are not truly in love with the Lord. "If ye love me, keep my commandments" (John 14:15). Do we love the Lord with a courageous love?