

**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

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Al Griffin

Jonathan Loveday

Larry McDuffee

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Deacons:

Jim Bell

Kyle Fairman

Jimmy Harris

David Kerley

Doug Loveday

Greg Maxwell

Brian McLaughlin

Mark Roberts

Roger Smith

Jon Tatum

Jason Wyatt

Jerry Wood

Minister:

Barry Kennedy

Missionaries:

Don Iverson

Jim Waldron

(India)

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

February 5, 2012



“A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother” (Proverbs 18:24).

WINNING THE BIG GAME

Barry Kennedy

Today, millions of people are gearing up for the once a year gridiron gala known as the Super Bowl. The true champion team of the NFL will be determined, and their name will be recorded in the history books. Sometimes the games are tense and exciting, other times there is a blowout victory. Either way, millions will be watching to see the outcome, or at least the commercials.

Many Christians also find themselves gearing up for this day. The reason Christians are making preparation is because today is the Lord's day. Today has been set aside by the Lord for His saints to come together (Hebrews 10:24-25), sing songs of praise (Ephesians 5:19; Colossians 3:16-17), preach/teach the Word of God (2Timothy 4:1-5; 2:15), pray (Romans 12:12; 1Thessalonians 5:17), give of our means (1Corinthians 16:1-2), and remember the death of our Lord by partaking the Lord's Supper (Acts 20:7; 2:42). These items are of far greater importance than any athletic competition. However, the apostle Paul used athletics to help illustrate the spiritual life.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (1Corinthians 9:24-27).

Paul knew that the greatest victory one can achieve is winning the BIG GAME of life. At the end of the Super Bowl there will be only one winner, but the BIG GAME has an unlimited winner's bracket. The question is how can we win the Big Game? But who gets to claim victory?

The one who has the greatest DESIRE. It has been said that many desire to go to Heaven, but few want to die to get there. Paul was not one of those people. In fact he said, "*For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.*" (Philippians 1:23). Abraham wandered about, living in tents searching for the promise with desire. "*But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city*" (Hebrews 11:16). Though he died without receiving the desired land, he won the BIG GAME by finding the Heavenly land.

The one who is the most DISCIPLINED. Paul made mention of how the athletes competing in the games are temperate in all things (1Corinthians 9:25). To develop temperance, defined as self control, requires discipline. Discipline is very difficult to both deliver and receive, but self discipline is the most difficult of all. Just like the discipline that the athletes competing in the Super Bowl need to win, Christians need discipline in order to win the BIG GAME.

The one who is the most FOCUSED. A focused athlete or team may not always win the competition, but one can rest assured the winner was focused. Paul said that he ran his race with the victory in sight (1Corinthians 9:26). He realized that in order to achieve he had to maintain his focus (1Corinthians 9:27). "*For to me to live is Christ, and to die is gain*" (Philippians 1:21).

The one who is willing to SACRIFICE ALL. When facing the finish line, "All to Jesus I surrender all to Him I freely give." The Christian victory requires the greatest sacrifice. "*For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*" (Romans 6:5-6).

Most people will never find themselves in a big game such as the Super Bowl. However, we are all in the BIG GAME of life, but the question is, are we winning?

NOTES FROM THE MARGIN OF MY BIBLE

Wayne Jackson

NOTE 1

Isaiah 53 contains a collection of prophetic details concerning the life, death, and resurrection of Christ. One statement proclaims: “Jehovah has laid on him the iniquity of us all” (6b). Is this prophetic declaration to be viewed literally or figuratively? Did the Lord actually lay “sin” on his Son, so that Jesus “absorbed sin” on the cross? Or is there another sense in which iniquity was “laid upon him”?

One method of determining the meaning of many Old Testament texts is by observing the synonymous parallelism characteristic of numerous passages. A writer may state a truth one way, i.e., literally, then restate it in a parallel format figuratively—the one thus explaining the other.

The following penalties are descriptive of consequences Christ endured because of human sin. He “has borne” our griefs and sorrows. He has been stricken, smitten, afflicted, wounded, bruised, chastised, and beaten. The prophet then states that Jehovah “has laid on him” the “iniquity” of us all.

What Jesus “bore,” the Lord had “laid.” The parallelism is significant. The punishment was that which “he bore.” Thus what he bore was not the “iniquity” itself, but the punishment iniquity deserves. The cause, sin, stands for its effect—the suffering and death of Christ. Make a note regarding this in your margin.

Peter quotes from this text, connecting the “bearing of our sins” to the punishment he received (1 Pet. 2:24). This likewise corresponds to Galatians 3:13. Christ redeemed us by becoming a “curse for us.” He bore the blow that was due rebellious humanity. Though quoting from the Old Testament, Paul omits the expression “accursed by God” (Dt. 21:23 lxx). He was not cursed by God because of any sin or guilt attached to his own soul; rather, by the figure known as metonymy, Jesus became the “bearer of the curse,” or a “curse-offering” (Danker et al., 2000, 525).

NOTE 2

Bible words frequently carry different meanings in varying contexts. Contending against certain heretics at Ephesus who forbade meats, Paul argued that meats are “good” because they have been “sanctified, through the word of God and prayer” (1 Tim. 4:4–5).

Consider the term “sanctified.” In what sense are these good creatures from God sanctified? Certainly not in the sense that Christians are sanctified spiritually.

When meats are received with thanksgiving, they are sanctified (set apart) for a sacred usage. The meat itself undergoes no change, but it becomes dedicated to God’s service. Food is not provided to us merely to satisfy our physical bodies so that these may be used as instruments of wickedness (Rom. 6:12–13); rather, the goal is to glorify the Lord.

The word of God provides direction in such matters, and thanksgiving in prayer acknowledges Jehovah as the source of all blessings. Underline the term “sanctified,” and in your margin note: divinely dedicated.

Another example: Should the Christian who is married to an unbeliever abandon that union (1 Cor. 7:12ff)? No. If the Christian’s mate is content to live with him or her, let them not separate. Why? Mere religious incompatibility is not a cause for dissolving a marriage.

Marriage is a divine institution for the entire human family, starting with Adam and Eve. The fact that one partner is not a Christian does not nullify the integrity of the union. Children from a religiously mixed marriage are not “unclean”; they are under the influence of at least one Christian parent.

The unbeliever who is married to the Christian is living in a “sanctified” environment that might lend itself to his conversion. The text does not imply that an unbeliever will be saved simply by being married to the Christian (vv. 13–14), but the union could be an incidental advantage. Thus, underline “sanctified” and draw a line to your margin, and enter this note: spiritual environment, clarifying an otherwise difficult text.