

Crossville Church of Christ

P.O. Box 211

Crossville, TN 38557

Phone

484-5297 or 484-2960

Fax 707-0025

Bible Call

707-5523 or 707-5532

COMPASS

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

www.crossvillechurchofchrist.org

Email: mainstchurch@volfirst.net

crossville_elders@volfirst.net



February 27, 2011

Elders:

Frank Bohannon
Eddie Brown
Bill Foland
Al Griffin
Jonathan Loveday
Larry McDuffee
Clyde Randolph

Deacons:

Jim Bell
Jimmy Harris
Doug Loveday
Greg Maxwell
Brian McLaughlin
Mark Roberts
Roger Smith

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



“Cause me to HEAR thy
loving-kindness in the morning;
for in thee do I trust: cause me to
know the way wherein I should
walk; for I lift up my soul unto
thee” (Psalm 143:8).

TO WHOSE VOICE ARE WE LISTENING?

Kevin Cauley

We all listen to the voice of someone. As humans this is inescapable. John Donne (1572-1631) wrote, "No man is an island." We come into this world listening to the voice of our mother and father. As children we hear the voices of relatives and friends. Growing older, we listen to teachers and preachers, newscasters and commentators. In adulthood the cacophony of voices that bend our ear can be staggering and in an information society, there is no end of the voices to which we can listen. Such has been the case for centuries. Luke's inspired pen records "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21).

There is a point, however, where we must stop listening and start acting. And we should be clear, the voices to which we listen will affect the decisions that we make and the actions that we take in life. The Bible teaches that there is no action taken by man without there first having been a thought in man's heart. Jesus said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:35). What we believe will affect how we act. We don't act in any way without first having thought about it. And so our actions reflect the voices to which we have been listening and the voices to which we have been listening become the conventions that shape the decisions of our lives whatever direction our lives take.

If we are honest with ourselves, we will confess that there is no such thing as unconventional thinking and unconventional wisdom. There is no new thinking that can be done that hasn't, in some shape or fashion, been done. Solomon very wisely confessed this before he began his treatise on ethics (Ecclesiastes 1:9-10). It is a deception to think that my thoughts are objectively unconventional; the truth is that one's thoughts are only unconventional to some while they are conventional to others. Whether we consider our thoughts conventional or not depends upon the voices to which we are listening and even this is only our perception of whether our thoughts are conventional or not because in the final analysis there are only two voices, two conventions, that exist. Yes, there are only two voices in this world that truly speak: the voice of God and the voice of Satan, the voice of truth and the voice of error, the voice of righteousness and the voice of sin (Matthew 21:25).

Satan speaks with many voices from many places and with many advocates appearing as if he has multiple ideas and multiple choices; this is pluralism and while it appears wise, it is a deception. It is a deception because truth cannot exist in the confluence or the synthesis of multiple thoughts. If it is true that truth can only be discerned in the synthesis of plural thoughts, then one of those thoughts from which truth must be discerned is that truth cannot be discerned in the synthesis of plural thoughts. How can it be true that truth must be discerned both from multiple thoughts and not from multiple thoughts? It cannot. We must conclude that pluralism is inherently self contradictory and that truth can only come from one voice, namely, the voice of God.

So, how do we hear God's voice? There is only one way to hear the voice of God and thereby know the mind of God, namely, through the revelation of God's mind by His Spirit. If someone can know the mind of God outside of revelation, I'd like for them to explain how. Scripture says that no man knows (independently from revelation) the mind of God except the Spirit of God reveal it to him (1 Corinthians 2:11). Indeed, no man has seen (i.e. understood) God; it is only the Son of God who has declared Him (John 1:18). The only way to know God's mind is if God reveals His mind to man through inspiration (1 Corinthians 2:12). And there is only one inspired source of truth from the mind of God, the Bible.

To whose voice are we listening: the voice of pluralism or the one voice of truth? May God help us to learn that true wisdom comes from listening to and obeying God's truth.



“HERE AM I, SEND ME”

Patrick Morrison

URGENT

You may recognize the title as a quote from the mouth of the prophet Isaiah (Is. 6:8). I truly admire Isaiah for his willingness to accept the responsibility of carrying out the Lord's work when no one around him was willing to do such. However, Isaiah had great motivation for doing the Lord's work. As we look at Isaiah 6:1-8, we are able to see what it is that motivated Isaiah to say what he did in verse 8.

As this passage begins, Isaiah sees a representation of the glory of God. He does not actually see God upon His throne, but he does see the magnificence and glory of God in a vision. Around the throne of God Isaiah saw seraphim (angelic beings with six wings) flying, crying out, “Holy, holy, holy, is the Lord of hosts.” Because of the holiness of God, the seraphim used two wings to cover their faces, and two wings to cover their feet. Their cry was so loud that the posts of the door shook. What an awesome vision this must have been! With this being only a representation of God's glory, just think what the actual appearance of God must be like! How fortunate Isaiah was to catch this glimpse of God's glory.

Upon seeing just how holy God is, Isaiah realizes that he is weak and sinful in comparison to the Holy God of heaven. Realizing what he had just seen, Isaiah cries out, “Woe is me! For I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for I have seen the King, the Lord of hosts.” Isaiah's realization of the perfect holiness of God led him to the realization that something must be done before man can stand in the presence of Almighty God. Isaiah came to grips with the fact that all have sinned, and because of this realization, he could then be cleansed.

Now that he was cleansed from his sin, Isaiah was in a position to do the Lord's work. The Lord asked, “Whom shall I send, and who will go for us?” To this Isaiah replied, “Here am I, send me.” Only after realizing the true holiness of God, realizing that man is sinful and he cannot stand in the presence of the Almighty as he (man) is, and only after being cleansed could Isaiah then accept the responsibility of doing the Lord's work.

The same holds true for us today. Through a study of God's word we can see the glory and the perfect holiness of God as it is manifested through His Son Jesus Christ (Heb. 1:3). When we truly realize just how holy God is, we will then see that in comparison we are weak and sinful. We live in a world full of sin, and many times we allow that sin into our lives. This realization should then cause us to see that we need to be cleansed if we are ever to stand in the presence of God. Through the blood of Jesus, we can all stand justified before God. Then, and only then are we ready to accept the responsibility of doing the Lord's work.

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