

**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
Jonathan Loveday
Larry McDuffee
Brian McLaughlin
Jon Tatum

Deacons:

Jim Bell
Charles Evans
Kyle Fairman
Dale Hennessee
Mike Isaacson
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 |

June 25, 2017

Wednesday Night Summer Series (2017)

A SURE FOUNDATION

Join us each Wednesday from 6:00-7:00 p.m. July-September

JULY

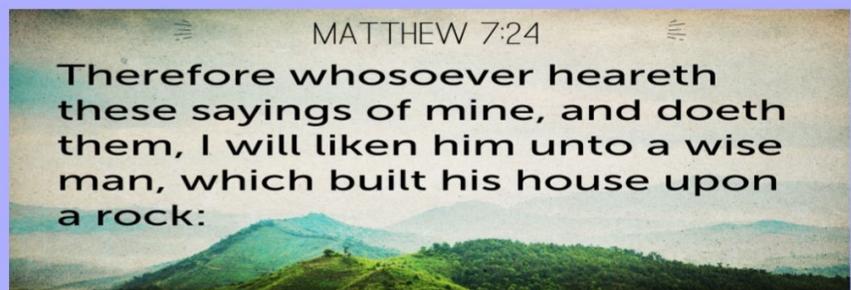
- July 5: "The Sure Foundation of The Chief Cornerstone"
Will Hanstein, Knoxville, TN
- July 12: "The Sure Foundation of Authority"
Brooks Boyd, Livingston, TN
- July 19: "A Sure Foundation of God's Word"
James Rogers, Cookeville, TN
- July 26: "The Sure Foundation of Faith"
Matthew Scoggins, Gainsboro, TN

AUGUST

- August 2: "The Sure Foundation of Repentance"
Kevin Ruiz, Maryville, TN
- August 9: "The Sure Foundation of Confession"
John Anderson, Cookeville, TN
- August 16: "The Sure Foundation of Baptism"
Jeremiah Tatum, Cookeville, TN
- August 23: "The Sure Foundation of Faithfulness"
Charles Williams, Manchester, TN
- August 30: "The Sure Foundation of Godly Fathers"
Garland Robinson, McMinnville, TN

SEPTEMBER

- September 6: "The Sure Foundation of Godly Mothers"
Alan Judd, Bloomington Springs, TN
- September 13: "The Sure Foundation of Godly Children"
Justin Morton, Knoxville, TN
- September 20: "The Sure Foundation that We Can!"
Rob Whitacre, Red Boiling Springs, TN



ACHIEVING HAPPINESS IN THIS LIFE

Barry Kennedy

Many people use statistics to help establish a sense of urgency needed in order to respond to a certain problem or lifestyle trend. Public opinion is often swayed based upon the “numbers.” It is true that statistics can be made to substantiate one’s agenda, but they still have a value in helping express how some people think, feel, and conduct their lives. Statistics also have been valuable to businesses, helping them to provide for the masses. That being said, what are some statistics for happiness among Americans? According to Gallup, one of the most recognized names in the world of “polling,”

The percentage of Americans experiencing a lot of happiness or enjoyment without a lot of stress or worry declined slightly from an average of 48.2% in 2008 to 47.4% in 2009, according to data from the Gallup-Healthways Well-Being Index. Conversely, the percentage of Americans experiencing a lot of stress or worry but not a lot of happiness or enjoyment increased by about the same amount.¹

Why is this possible? What is the reason behind the decline of happiness? One of the most evident reasons has to be the way people assume happiness is produced. Nathaniel Hawthorne put it this way,

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us on a wild-goose chase, and is never attained. Follow some other object and very possibly we may find that we have caught happiness without dreaming of it.²

Merriam Webster defines happiness as “a state of well-being and contentment: joy.”³ Therefore, happiness is a state of mind. If one is going to achieve a state of happiness, he must change his mindset. So how can we achieve happiness in this life?

One must begin with Self-Esteem. According to Ed. D. Bill Flatt, “Self-esteem is how you feel about being you, how you feel about being alive.”⁴ Brother Flatt continued by discussing the benefits that coincide with one having high self-esteem.

High self-esteem is correlated with good health, confidence, accurate perceptions of reality, flexibility, good ability to interact with others, trust, happiness, success, involvement with others, openness, competence, good home life, good decisions, academic success, and self-respect.⁵

Clearly, many problems we have today would be solved if people could develop a better level of self-esteem. No doubt, many are wondering how to develop self-esteem. The answer is in remembering that man was created in the image of God (Genesis 1:26). Being made in the image of God involves, among other things, the ability to make choices, including the choice to be happy. However, if we choose to search for happiness in the things of this world true happiness will never be achieved.

God, the creator and sustainer of life, gave man everything needed to sustain life and godliness (2Peter 1:3), including the offering of His only begotten Son (John 3:16; John 14:6). Jesus said that He came to offer the abundant life, now that is true happiness. *“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly”* (John 10:10). Knowing that God has offered so much for every man, why would one have any trouble not having a healthy level of self-esteem? Maybe too many fail to study God’s word to see and understand what He has done for man. Truly understanding these truths will help one to be well on his way toward **ACHIEVING HAPPINESS IN THIS LIFE**. To be continued...

1. <http://www.gallup.com/poll/124904/americans-less-happy-stressed-2009.aspx>;

2. <http://www.sermonillustrations.com/a-z/h/happiness.htm>;

3. <http://www.merriam-webster.com/dictionary/happiness>;

4. Flatt, Bill Ed. D. *Personal Counseling*, p. 263; 5. *ibid* p. 264.

DID JESUS EXCLUDE REPENTANCE FROM FORGIVENESS?

Wayne Jackson

Question: *Would you explain what appears to be a conflict in the way we interpret the Scriptures? Jesus frequently encountered sinful people whom he “forgave,” with no mention of repentance. For example, he said to a crippled man, “Son, be of good cheer, your sins are forgiven” (Matthew 9:2). There is no mention of repentance.*

First, it must be recognized that virtually no single passage contains the complete complement of information that may be associated with a theme referenced in a particular text. A failure to recognize this reality is a common fallacy committed both by secular and sectarian writers involving a variety of issues.

For example, skeptics will select a text which mentions a judgment from God inflicted upon a disobedient rebel (e.g., Numbers 15:32), and then generalize that the Lord must be a harsh, hateful Being. In this procedure they neglect the scores of passages that reveal the love and mercy of the Creator, and his acts of benevolence, along with reasons for those divine judgments of which the skeptic is critical.

Similarly, the “faith-only” advocate will single out texts which mention only one component of the plan of salvation, e.g., faith (John 3:16; Romans 5:1), and conclude that salvation is by “faith alone,” wholly ignoring supplementary passages, e.g., Acts 2:38. Such is an egregious flaw.

Second, there is a principle of Bible interpretation known as the “Analogy of Faith.” This procedure acknowledges the “general harmony of fundamental doctrine which pervades the entire Scriptures. It assumes that the Bible is a self-interpreting book, and what is obscure in one passage may be illuminated by another. No single statement or obscure passage of one book can be allowed to set aside a doctrine which is clearly established by many passages. The obscure texts must be interpreted in the light of those which are plain and positive” (Terry, 449; see also Fairbairn, 122ff). This is an undisputed principle of interpretation in scholarly works, though frequently ignored by novices and/or those pursuing a prized agenda.

In the matter of forgiveness, there are various texts in the Gospel narratives which mention Jesus extending forgiveness without any attending explicit mention of repentance. For example the case of the incident regarding one of the thieves crucified next to Christ contains the necessary implication of forgiveness (Luke 23:43), yet there was no extraction from the robber of a confession that his thievery was sinful. One must conclude, however, that the Lord recognized his penitence, else there would have been no promise of Paradise later that day. It must not be assumed that the absence of any mention of repentance sanctioned the man’s thievery, or nullified the necessity of a penitent disposition.

It cannot be argued, therefore, that because “repentance” was not explicitly mentioned in connection with some cases where Christ pronounced pardon, that repentance, therefore, is not required for the reception of forgiveness.

What shall we say of passages that mention “baptism,” but do not reference faith, e.g., Acts 22:16; 1 Peter 3:21? Does this nullify faith as a condition of salvation? What about a text that mentions “repentance” but does not mention either faith or baptism (Acts 11:18; Romans 2:4)? Are the latter two automatically eliminated from the plan of redemption? Of course not. One must take the “sum” of truth on a particular item (Psalm 119:160)—not “some” of the truth.

In conclusion, this principle commonly is acknowledged among competent Bible scholars (even if they sometimes fail to make the application in areas that conflict with some cherished theological position). In texts that address the same general theme, one passage may supplement another, but a more abbreviated text may not nullify information in the passage with more information.

Remember this: Scripture may supplement itself; it never contradicts itself

Sources/Footnotes

Fairbairn, Patrick. *Hermeneutical Manual*. Philadelphia: Smith, English & Co. 1859.

Terry, Milton. *Biblical Hermeneutics*. New York: Eaton & Mains. 1890.