

**Crossville Church
of Christ**
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Live audio streaming
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Elders:

Frank Bohannon
Jonathan Loveday
Larry McDuffee
Brian McLaughlin
Jon Tatum

Deacons:

Jim Bell
Garrett Blyly
Kyle Fairman
Dylan Griffin
Jeff Hunt
Mike Isaacson
Gary Lau
Doug Loveday
Don Napier
Johnny Parham
Tom Parham
Mark Roberts
Brandon Savage
Jake Sears
Chase Wood
Jerry Wood
Jason Wyatt

Minister:

Alan Judd

Missionaries:

Don Iverson (828) 963-5172

Service Times:

Sunday Bible Study	9 AM
Sunday Worship	10 AM
	6 PM
Wednesday	6 PM

OTHER ACTIVITIES:

Ladies Bible Class	
Tuesdays	11 AM
Prayer Meeting	
Tuesdays	10 AM
Joyful Generation	
(Youth Devotional & Fellowship)	
1st Sunday of the month	7 PM

COMPASS

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

For live video streaming see Website
www.crossvillechurchofchrist.org
Email: Office@crossvillechurchofchrist.org
Elders@crossvillechurchofchrist.org



January 22, 2023



"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

Romans 12:1&2 NKJV

There Are No “Maybes” With God

Alan Judd

Maybe: Adverb—perhaps; possibly. Noun—a possibility or uncertainty. From the late Middle English (1375-1425) *may be*, short for *it may be*.

“Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? But as God is faithful, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.” (2 Corinthians 1:17-20)

In Corinth, Paul was criticized by some who charged him with fickleness. They suggested Paul was a man who could not be trusted. They accuse Paul of saying one thing and then doing something else. Reasonable people then and now realize that sometimes our travel plans have to be altered due to unforeseen circumstances and other things beyond our control.

Still, Paul did not brush aside this criticism lightly. He knew his message to the Corinthians and his reputation were inseparably linked. Consequently, Paul affirms emphatically in vs. 18: “our word to you was not yes and no.” Paul grounded his confidence by prefacing: “God is faithful.”

Both testaments attest that God’s faithfulness is an indispensable part of His nature.

“Therefore know that the Lord your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments.” (Deuteronomy 7:9)

“O Lord God of hosts, Who is mighty like You, O Lord?
Your faithfulness also surrounds You.” (Psalm 89:8)

“God is faithful, by whom you were called into the fellowship of His Son,
Jesus Christ our Lord.” (1 Corinthians 1:9)

All of these verses, coupled with Paul’s appeal to God’s integrity, grant us assurance that God “says what He means and means what He says.” There are no “maybes” with God!

Maybe God loves us—NO, God loves us—*John 3:16, Romans 5:8, 1 John 5:8*

Maybe God helps us—NO, God helps us—*Romans 8:26, 1 Corinth. 10:13, Philippians 1:6*

Maybe God will forgive us—NO, God will forgive us—*Acts 2:37-41, Ephesians 2:4-10*

Maybe God will save us—NO, God will save us—*Mark 16:16, Hebrews 7:25*

Let us be thankful that God is faithful and show our thanks by being faithful to Him!

The Plague of Profanity

Wayne Jackson

The saying “curse like a sailor” no longer has any meaning. Profanity has become so common, the saying might as well be, “curse like a housewife.” Are you as sick of hearing it? We are exposed to it at the supermarket, over the back fence, and at ball games. It fills our novels and movies and is profuse on television.

What is this mysterious influence? Profanity! We hear it—not just from sailors (“cuss like a sailor”) or from the French (“pardon my ‘French’”)—but from all strata of society. It used to be the case that a gentleman would never use profanity in the presence of a woman—and deep down, he knew he shouldn’t use it anywhere.

Now, moms swear with the best (or worst) of ’em. Small children, who have not learned to discuss much of anything yet—on an intellectual basis—can spew forth a blue streak. It almost seems as if some of their first words are of the four-letter variety.

It was a matter of recent news interest when a young genius—ten-year-old Greg Smith, who entered college in 1999—talked about his TV-viewing habits in an interview on CBS’s 60 Minutes. “I have a rule,” he said, “that after three bad words, after three curse words, it turns off.” Many probably assessed him as some sort of little religious nut. Following that rule would eliminate a lot of television.

A recent study by the Parents Television Council found the use of profanity during youth-rated programming (TV-PG) is up over 45% in the last decade with no change in the rating standards. Overall, profanity in television programming has increased by 62%.

The Bible is not silent on the proper use of human language. Paul wrote: “Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear” (Ephesians 4:29).

The term rendered “corrupt” is the Greek *sapros*, akin to *sepo* (“to rot”). It denotes that which provides no good service. Our words in the presence of others ought to be such as build men up rather than debasing them (cf. Job 4:4). Again, the inspired apostle wrote: “[B]ut now do ye also put them all away: anger, wrath, malice, railing, shameful [‘filthy’ KJV] speaking out of your mouth” (Colossians 3:8).

The term signifies that which is base, characterized by shame. As a result of their studies of the Greek papyri, Moulton and Milligan suggested that the word generally denotes “foul or filthy” language (1963, 14).

Profanity is such an invasive influence. It’s a mind-maggot. It gnaws its way into the recesses of one’s thinking and, if harbored, will make its presence spontaneously felt at the slightest provocation. This is what happens when we allow ourselves to be unnecessarily and regularly exposed to its vileness. We may soon begin to “cuss” mentally even if we don’t verbalize profanity outright. “But we can’t cut ourselves off from the whole of society,” someone complains. That is right, of course. But we can minimize our exposure.

NEWS AND NOTES

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