

# MARKET STREET

*"And this is the message we have received of Him, and declare unto you..." (1 John 1:5)*



# MESSENGER

## Market Street church of Christ

514 West Market Street  
P.O. Box 388  
Athens, Alabama 35612  
Phone (256) 232-1525

### Schedule of Services

#### Sunday

Bible Classes..... 9:45 a.m.  
Morning Worship..... 10:30 a.m.  
Evening Worship..... 5:00 p.m.

#### Wednesday

Bible Classes..... 7:00 p.m.

### Elders

Albert Bowers.....(256) 233-4847  
Jerry McGlocklin.....(256) 232-7620  
Kenneth Smith.....(256) 233-2050  
Bonnie Sutton.....(256) 232-2081

### Deacons

Marty Adams .....(256) 233-5147  
Rusty Brand .....(256) 233-7343  
Tim Craig .....(256) 233-4597  
Joel Hamm.....(256) 230-6223  
Bobby McGuire .....(256) 232-7887  
Frank Noblitt .....(256) 777-0725  
Stuart Wilson .....(256) 233-6291

### Evangelists

David A. Cox.....(256) 233-8910  
E-mail: david.a.cox@att.net  
Warren Glass.....(256) 233-6086

### Visit Us On The Web

MarketStreet-church.com

## MARKET STREET MESSENGER

*is published in the interest of New Testament Christianity and to enhance the work of the Market Street church.*

*David A. Cox, Editor*

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No. 8

## Thinking Differently

Mark Mayberry

By the first century, religious thinking among the Jews had come to be characterized by several different outlooks. The Pharisees, the Sadducees, and Essenes each had their spheres of influence. Having staked out their doctrinal turf, they sought adherents to their particular party. Added to this mix were the distinctly political viewpoints of the Herodians and the Zealots. Thus, the marketplace of religious ideas was not merely a melting pot, it was a simmering container of confusion and counterfeit truth. Judaism of the first century had become fragmented, ritualistic, and tradition-bound. Therefore, when Jesus stepped forward and began expounding the simple gospel message, people took notice. The common people, those longing for better spiritual instruction, heard him gladly (Mark 12:35-37). He taught as one having authority, and not as the scribes (Matthew 7:28-29).

At the conclusion of the fifth chapter of Luke, Jesus makes several statements that indicate the radically different nature of Christianity (Luke 5:27-39). The newness of the gospel message stands in stark contrast with the worn out thinking of the Scribes, Pharisees, and Sadducees. Some things are so flawed, so worn out, that the only thing one can do is start fresh.

To illustrate this fact, Jesus spoke the following parable: *"No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old"* (Luke 5:36). No one in his right mind would rip a square from new slacks in order to patch an old worn-out pair. Not only would the new garment be ruined, but also the patch would not hold on the old garment. When the unshrunk patch becomes wet and shrinks, the new piece will pull away from the old, and the tear will be made worse. The lesson is clear: Some things cannot be mixed together. Specifically, truth and error are incompatible. Human traditions and the commandments of God cannot co-exist.

In the same context, the Lord spoke of new wine and old wineskins.

He said, *“And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins”* (Luke 5:37-38). Old wineskins are no match for new, still fermenting, wine. Such wine would burst the skins, resulting in the loss of both skins and wine. Again, the lesson is the same: Some things cannot be recycled and reused. Some things are beyond repair. The only thing to do is throw it away and start over. This had specific application to sectarian thinking of the first century. It has equal application to the denominational mentality of our day.

#### **What was wrong with the thinking of the Pharisees?**

*It de-emphasized love.* The scribes and Pharisees were unloving. They cared not about lost humanity. Observing the feast that Levi gave in Jesus’ honor, they grumbled, saying, *“Why do you eat and drink with tax collectors and sinners?”* (Luke 5:30). On a later occasion, while Jesus was dining in the home of Simon the Pharisee, a sinful woman entered the room. As she stood behind Jesus’ feet, weeping, she began to wet his feet with her tears, and she kept wiping them with the hair of her head, and kissing his feet and anointing them with the perfume. Beholding this, Simon sniffed, *“If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner”* (Luke 7:36-39). Note the absence of love, compassion and concern for the plight of a fellow human being.

*It de-emphasized sincerity.* The scribes and Pharisees were insincere (Matthew 23:28). They performed deeds of righteousness merely to be seen of men (Matthew 23:5, 14, 28). This was particularly evident with regards to fasting (Matthew 6:16-18). In this context, they criticized Jesus by saying, *“The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink”* (Luke 7:33). At times, their self-righteous insincerity was breathtaking (Luke 18:9-14).

*It de-emphasized obedience.* The scribes and Pharisees were disobedient. They had bound where God had loosed, and loosed where God had bound (Mark 7:1-13). In binding their human traditions of hand washing, they were guilty of adding to God’s law. In other areas, they subtracted from the same by refusing to obey the revealed word of God (Luke 7:29-30). Thus obedience became an optional matter: They obeyed

God’s word when they felt like it. They changed God’s law with impunity. They applied it to others, but not to themselves (Matthew 23:4; Luke 11:46).

#### **What was right about the thinking of Jesus?**

*It emphasized love.* Jesus genuinely cared about people. In responding to the criticism that he ate with tax collectors and sinners, Jesus answered, *“It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance”* (Luke 4:31-32). Tax collectors like Levi and his companions were social outcasts, despised by “respectable” members of society, classed with harlots and the like. Jesus ate with them, not to condone their base and dishonorable conduct, but to show them a better way and to save them from their sins. The redemptive nature of his ministry is clearly seen on Jesus’ encounter with another tax collector named Zacchaeus (Luke 19:1-10). The Son of Man came into this world to save that which was lost (Matthew 18:11-14). What an expression of divine love and compassion (John 3:16).

*It emphasized sincerity.* Jesus emphasized the importance of genuine devotion. In responding to the implied criticism regarding the failure of His disciples to fast, Jesus said, *“You cannot make the attendants of the bridegroom fast while the bridegroom is with them. But the days will come when the bridegroom is taken away from them, and then they will fast in those days”* (Luke 5:34-35). Jesus repeatedly stressed the need for sincerity. Fasting, a private act of religious devotion, is appropriate for times of sadness and sorrow (Psalm 35:13-14), remorse and contrition (Job 2:12-13), commitment and consecration (Acts 13:1-2; 14:23). However, fasting is not suitable for times of joyful delight. Fasting certainly is not something that is done to be seen of men. Any religious service or act of devotion that is offered for the sole purpose of impressing men is counted as worthless in the eyes of God (Matthew 6:1-6, 16, 18).

*It emphasized obedience.* Jesus emphasized the importance of full and complete obedience (Matthew 5:17-20). In our day and time, loose thinkers would call this legalism. Significantly, Jesus never condemned the Pharisees for their attention to divinely authorized details; rather he denounced them for their presumptuous additions and glaring omissions from the law (Matthew 23:23; Luke 11:42). To the extent that the scribes and Pharisees accurately taught God’s precepts, they performed a valuable service. When the scribes

and Pharisees were seated in Moses' chair, Jesus said, "All they tell you, do and observe." Unfortunately, they were not content with being mere mouthpieces, they wanted to exercise their creativity in the area of divine legislation (Matthew 12:1-4).

### Conclusion

As we consider the issues of love, sincerity, and obedience, one final point comes to mind. Love demands that we expose error, even though such an approach is unpopular. Sincerity demands that we stand up for our convictions regardless of the cost. Obedience demands that we oppose all forms of error. Jesus says that we must learn to think differently. We must not throw out things just because they are old; *"And no one after drinking the old wine wishes for new; for he says, 'The old is good enough'"* (Luke 5:39). Therefore, as we enter a new millennium, let us lay aside all human traditions, doctrines and dogmas that are inconsistent with the word of God.

-via *New Living*; Brownsburg, Indiana



## Two Evils

**Billy Norris**

*For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewn themselves cisterns – broken cisterns that can hold no water" (Jeremiah 2:13).*

When people forsake the Lord, they commit a grievous evil. They choose to separate themselves from the Lord, the "fountain of living waters." When certain disciples of Christ turned back and walked with Him no more, He asked His apostles, "Do you also want to go away?" But Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life'" (John 6:67-68). Those who choose to separate themselves from the Lord, will be separated forever. "These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thessalonians 1:9).

There is a second evil. Those who forsake God and His way provide their own way, but it is inevitably a way of failure. In vain they work to hew their cisterns – "cisterns that can hold no water." The reason is simple: "...the way of man is not in himself..." (Jeremiah 10:23).

-via *Gospel Guide*; vo. 32 No. 9 September 2001.

## News & Notes

### THE SICK:

#### *In The Hospital:*

*Gayle Ball*; HealthSouth - Huntsville, rm. 323

*Ruth Lawson*; Huntsville Hospital, rm. 754

#### *At Home:*

Betty Hasting

Robert Beasley

Marley Nelson

Shelby Isbell

Robert Tinnon

Gladys Johnson

Lola Colwell

Harold Hays

Sue Warren

Evelyn Hays

Dan Lovell

Bobbie Adcock

Polly Davis

Buddy Lawson

Jeff Waddell

Wayne Garner

Thomas Lovell

Marie Welden

Mark Hargrove

Sue Hargrove

Molly Weeks

#### *Athens Convalescent Center:*

Betty Bates, rm. 17

#### *Limestone Health Facility:*

Essie Belle Bates, rm. 118

Mary Smith, rm. 85

Wilton Pepper, rm. 114-B

J.D. Clanton, rm. 11E

Rosella Pugh, rm. 83

#### *Limestone Manor:*

Albert & Mary Norton, rm. 96

#### *Limestone Lodge:*

Ruth Owens, rm. 12W

#### *Shut-In:*

Sarah Halbrook, Glade Retirement, Memphis, Tenn.

Reba Adams, at home

Mary Coggins, at home

Majorie Lambert

**MILITARY SERVICE:** Remember all those that are serving on foreign soil in the military for our country. Those who are among us or have connections to the Market Street church are:

- Brandi Lawrence; Afghanistan
- Joel Smith; Iraq
- Whitney Smith; Japan

**SYMPATHY:** We want to express our deepest sympathy to **Marion Mitchell** in the passing of his brother, *Elmer Mitchell*, this past Thursday. His funeral will be this afternoon in Louisville, Kentucky...Also we want to extend our deepest sympathy to **Gayle Lanier** in the passing of her nephew, *Charlie Holt*, this past Monday. His funeral was Thursday at Limestone Chapel.

**WORK GROUPS:** This evening, following our evening worship service, will be the time for Work Group 3 to meet. If you are in group three, remember to meet with your group this evening.

**OUT OF TOWN:** *Marion and Irene Mitchell* are in Louisville, Kentucky for Marion's brother's funeral... *Mark, Kim, Peyton Rogers* and *Danielle and Kaden Moses* are in Vernon this weekend.

**GOSPEL MEETINGS:** The **Pepper Road church** is beginning a meeting today and it will continue through Friday. *Dennis Allan* will be the speaker in this meeting... The **Jordan Park church** in Huntsville will begin a meeting on Friday, February 26th and it will continue through next Sunday. *Ed Harrell* will be the speaker in this meeting... The **First Street church** in Lawrenceburg, Tennessee is beginning a meeting series on "*Jesus: I Am, The Truth, The Life and No One Comes To The Father Except Through Me*". The speakers will be *Greg Gwin, Donnie Rader, Dwight McGee, Pat Donahue and Don Miller*.

**NURSERIES AVAILABLE:** There are two nurseries available for those who will need them. One is in the west wing and the other in the east wing.

**THE RECORD:** Attendance— Week of February 14th  
**Sunday:**

- Bible Classes..... 109
- Morning Worship ..... 147
- Evening Worship..... 90

**Wednesday:**

- Bible Classes..... 105

**Remember Our Service This Evening at 5:00.**

**Men Privileged To Serve:**

**Sunday, February 21st:**

*Morning Worship*

- Announcements ..... Dwaine Allfrey
- Song Leader ..... Tommy Burns
- Prayer ..... Bonnie Sutton
- Preaching ..... David Cox
- Lord's Supper
- Presiding ..... Jerry McGlocklin
- Assisting ..... Dwaine Allfrey
- Serving ..... Mark Rogers ..... Ronnie Locke
- ..... Chris Sides ..... Landon Adams
- Closing Prayer ..... Gilbert Hardy

*Evening Worship*

- Announcements ..... Dwaine Allfrey
- Song Leader ..... Tommy Burns
- Prayer ..... Nathaniel Adams
- Preaching ..... Marty Adams
- Lord's Supper ..... Jerry McGlocklin
- Closing Prayer ..... Marion Mitchell

Other Assignments for Sunday, February 21st:

- Usher ..... Rusty Brand
- Work Sound System ..... Marty Adams

**Wednesday, February 24th:**

- Song Leader ..... Marty Adams
- Bible Reading..... (Proverbs 30:21-33)
- ..... Nathaniel Adams
- Prayer ..... Bonnie Sutton
- Invitation ..... Kenneth Smith
- Closing Prayer ..... Marion Mitchell

**Sunday, February 28th:**

*Morning Worship*

- Announcements ..... Frank Noblitt
- Song Leader ..... Joel Hamm
- Prayer ..... Monroe Pressnell
- Preaching ..... Warren Glass
- Lord's Supper
- Presiding ..... Jerry McGlocklin
- Assisting ..... Dwaine Allfrey
- Serving ..... Mark Rogers ..... Ronnie Locke
- ..... Chris Sides ..... Landon Adams
- Closing Prayer ..... Lifford Smith

*Evening Worship*

- Announcements ..... Frank Noblitt
- Song Leader ..... Joel Hamm
- Prayer ..... Rusty Brand
- Preaching ..... Song Service
- Lord's Supper ..... Dwaine Allfrey
- Closing Prayer ..... Albert Bowers

Other Assignments for Sunday, February 28th:

- Usher ..... Marion Mitchell
- Work Sound System ..... Tim Craig