

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

Volume VII

January 25, 2015

No. 4

Schedule of Services

Sunday

Bible Classes 9:45 a.m.
Morning Worship..... 10:30 a.m.
Evening Worship 4:00 p.m.

Wednesday

Bible Classes 7:00 p.m.

Elders

Jerry McGlocklin.....(256) 232-7620
Kenneth Smith.....(256) 777-6737
Bonnie Sutton.....(256) 233-2081

Deacons

Marty R. Adams.....(256) 233-5147
Tommy Coblenz(256) 232-3312
Joel Hamm.....(256) 278-1977
Larry Mitchell(256) 230-0185
Russ Wulfekuhl(256) 683-9396

Evangelists

David A. Cox(256) 233-8910
Cell: (256) 614-3757
Jordan Lovell.....(256) 777-8998

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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

Death – What Will It Mean To You?

David A. Cox

"And as it is appointed unto man once to die, but after this the judgment"
(Hebrews 9:27).

It is obvious from the preceding verse that man will face death. But the question comes to my mind what does this mean? Some might say it is the ceasing to exist, or others may say it is going to be with God. The first of these answers is incorrect, and the latter fails to recognize an important fact.

In Luke 16:19-31, we have an incident that Jesus tells the Pharisees about concerning two men that died. These men knew each other. One was a rich man, and the other was a beggar named, Lazarus. As Jesus tells about these two men after death, it is obvious that they continued to exist. As a matter of fact, the rich man had not lived his life in accordance with the Lord's will and was in "torments". But Lazarus, even though he had not enjoyed much in his life was existing in a place of paradise. The rich man was being "tormented" and wanted some relief. He saw "Abraham afar off and Lazarus in his bosom" and cried out for Abraham to "send Lazarus that he may dip the tip of his finger in water, and cool my tongue" (v. 23-24). It is at this point that Abraham answered saying, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things" (v. 25ff). After Abraham had reminded him of these things and told him of the inescapable position that he was in, the rich man was then concerned about his five brothers he had while he was alive. He recognized that their lives were being used in pursuit of the same things he had done on earth and not in seeking after God. From this, we can easily conclude that upon death a man does not cease to exist, but rather he does exist and is conscious of the things of the past. From Lazarus, we see that he still exists and is enjoying the comforts of paradise, not concerned with earthly pursuits. He does not say a word about the hardships he encountered and the unwillingness of the rich man to lend help to his needs. As a matter of fact, the thought of such things could not be there for this would be a defilement and no such thing in

the paradise of God (Revelation 21:27).

In the sixteenth chapter of Luke, we truly see death pictured in two ways. In the rich man we see regret, sorrow and a desire to make things right, but it is too late. On the other hand, we see Lazarus enjoying paradise and its comforts because of his faith and obedience to the Lord's will. How many times had the rich man failed to feed, give water, take a stranger in, clothed the naked or visit the sick, etc. (cf. Matthew 25:41-45). He could have, but he failed to. We must guard ourselves against failing to do the Lord's will.

In Matthew 7:21-23, Jesus in the sermon on the mount pictures those that will say at the judgment, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" Then Jesus said He would respond, "I never knew you: depart from me, ye that work iniquity." Why is this? It is because of what Jesus had said earlier in verse 21 about entering the kingdom of heaven being based on doing "the will of my Father which is in heaven." Doing good works of feeding, giving water, visiting the sick, etc. are commendable and necessary, but the will of God must be obeyed first or else they are in vain.

What does death mean to you? It depends on whether you are doing the will of God. If you have developed faith that has caused you to obey Him and continuing to seek first the kingdom of God until death, then you have hope of a home with God. If you have failed in developing faith and doing God's will, death means to you what it meant to the rich man, or those who had failed in doing the Father's will in this life. The future is everlasting punishment, being in torment for eternity. Determine to live your life so that death will mean to you what it meant to Lazarus, or to Paul. We can say with Paul what he said of death "to depart, and be with Christ; which is far better" (Philippians 1:23).

God Before Family

Mike Thomas

It is no coincidence that Jesus taught the principle of placing God before family in the same context He taught people to bear their cross. There is no heavier burden to endure in life than loving God more than earthly family. Nevertheless, Jesus said, "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me" (Matt. 10:37-38).

Whenever we feel like this burden is more than we can bear, we need to remember what God told Aaron in the aftermath of Nadab and Abihu's death, who were consumed with fire for disobeying God in worship (Leviticus 10:1-3). They were Aaron's two oldest sons (Numbers 3:2), and had just been appointed by God to serve as priests with their father. Even still, after the men died, God told Aaron and his remaining sons, "Do not uncover your heads nor tear your clothes, lest you die... you shall not go out from the door of the tabernacle of meeting" (Leviticus 10:6-7). Did God not care that a father had just lost his sons and a family was in shock? Of course not. Then why the "harsh" treatment? Why keep them at the tabernacle? Because "the anointing oil of the Lord" was upon them (v.7). Aaron and his sons had just been consecrated to serve as priests and could not mourn in the typical manner without becoming defiled. They had to place God's will above their own by supporting His judgment and by fulfilling their priestly duties of making atonement for sin. Amazingly, they obeyed God and bore their cross (v.7).

In a similar manner, God is expecting the same commitment from us. We must love Him more than our earthly family by supporting His judgments. Not that we stop caring for our family; that's impossible. It's just that we love God more by adhering to the one faith, one church, and other truths He revealed (Ephesians 4:1-5), even when our loved ones will not. This is the devotion Aaron had to have when his sons defied God, and the devotion we must have to stand alone. If we do not, and compromise with error instead, we are not worthy to be called God's people. But if we do make this painful stand, and bear this most heavy cross, "by this we know that we are of the truth, and shall assure

Fourth Annual Singing

February 27, 2015 - 7:00 p.m.

Song Leaders: Jim Deason, Johnny Felker & Steve Klein



MARKET STREET CHURCH OF CHRIST
514 WEST MARKET STREET
ATHENS, ALABAMA

our hearts before Him” (1 John 3:19).

-via *Standing Firm*; Beaver Dam, Kentucky.



Cultivating Controversy

Dan S. Shipley

Cultivating controversy among brethren is not a charge to which anyone is likely to plead guilty, much less be proved guilty. In fact, I doubt that any Christian would deliberately set out to promote unrest and disrupt peace in the Lord’s church. However, even the most charitable spirit must admit that controversies among us are a reality. True, some of the controversies may be unavoidable, but most are as unnecessary as they are hurtful. In fact, most controversies, like fires, have embarrassingly small beginnings. But, when fueled by wrong attitudes and actions, they can soon engulf the entire church.

As a result, the slightest mistake or oversight can soon mushroom into big trouble by those who are determined to make-something-out-of-it. For, instance a classroom teacher or student makes an erroneous statement about some subject. In the discussion that follows hasty and unkind remarks are exchanged. Someone is publicly embarrassed who could have been corrected in a spirit of love and meekness. Likely, it will not be long before the “opposition’s” every word and action will be suspect. More “proof” of softness or false teaching will soon be uncovered and extensively advertised. Some will believe it, sides will be formed and God’s people will likely be divided. And all because some Christian wanted to save face, wanted to help a brother be wrong instead of right. Those who are determined to make so many mistakes, they are seldom without something to make-something-of, so the controversy continues.

Those who would “follow after things which make for peace” (Romans 14:19) must follow after humility. Few qualities go further toward promoting and maintaining peace than lowliness of mind. When we are of the same mind, the same love and of one accord; when we in lowliness of mind count each other better than self (as instructed in Philippians 2:2-4),

then controversy will seldom be heard of. Just enough humility to admit some personal wrong would go far in reconciling brethren; but failure to do so can only encourage more controversy.

Like humility, longsuffering is also essential in following after peace. Many find it hard to bear with the ignorance and faults of immature Christians. Others are short suffering, personalities and distasteful qualities they see in some brethren. Longsuffering issues from love (1 Corinthians 13:4); we forbear one another in love (Ephesians 4:1). We therefore suffer long with all brethren, not because of what they are (loveable), but because of what we have (love). Where there is no longsuffering there can be no lasting peace.

Finally, even when controversy is unavoidable (as in matters of faith), its hurtful effects can be lessened with Christ-like behavior. To act otherwise is not only sinful, it can alienate and embitter brethren so as to make further teaching impossible. Being on the side of truth must never be construed as license to mistreat others. On the contrary, the very truth we seek to defend demands conduct befitting peacemakers and peacekeepers. Let’s live it.

-via *Plain Talk*, Burnett, Texas.

News & Notes

THE SICK:

Fay Ferguson	Carol Dean
Nancy Abernathy	Bonnie Sutton
Mot Dollar	Alvis McLemore
Doris Lovell	Irene Inman
Buddy Pepper	Marjorie Dunnivant
Patsy Thomas	Robert & Mot Beasley
Essie Hardison	Carl Hargrave
Gwen Bullock	Crutcher Harbin
Al Pollard	Charles Burns
Ann Bush	Ava Brooke Campbell
Michael Vaughn	Anita Willis
Pat Goodin	Analynn Tegg
Gene Carpenter	Una King Carrier
Dorothy Casteel	Elizabeth Kate Miller
Eli Williams	Phillip Harwell
Irene Mitchell	Gabriel Brown

In The Hospital:

Lona Killen, Athens-Limestone Hosp. rm. 213
J. T. Collins, Athens-Limestone Hosp. rm. 310

Athens Rehabilitation & Senior Care:

Paul Hasting, rm 70 Nelva Reed, rm. 111
Valeria Dalton, rm. 7 Grady Tomerlin, rm. 102
Robert Johnson, rm. 18 Dorothy Draper, rm. 97
Mattye Murray, rm. 2 Gayle Mills, rm. 15
Mable Crafts, rm. 100 Mildred Frantz, rm. 31
Judith Groce, rm. 42

Limestone Health Facility:

Albert Norton, rm. 36 Geneva Davis, rm. 14-E
Moveline Thomas, rm. 109-A

Limestone Lodge:

Yvonne Sherbert, rm. 11

Limestone Manor:

Mary Ruth Gardner, rm. 86
Jerry Gilbert, rm. 84

Floyd E. "Tut" Fann Veterans Home - Huntsville:

Albert Bowers, rm. 115-C

Shut-In:

Wynell Casteel, at home
Ruby Jean Tinnon, at home

LADIES BIBLE CLASS: The Ladies' Bible class meets on Tuesday mornings at 10:30 in the west wing auditorium. They are studying the book of "Proverbs". All the ladies that can are invited to be a part of this class.

OUT OF TOWN: *Brettlyn Currier* left Thursday to go to Ireland to study for the next four months... *The Browns: Bart and Brittany* were out of town last week.

NURSING HOME SINGING: Remember the singing on Tuesdays at 5:30 p.m. at the *Athens Rehabilitation and Senior Care*. Come to sing, you will enjoy it and you will encourage the residents there.

WORK GROUPS: **Work Group two** will be meeting this evening after our evening service. If you are in group two, remember to meet with your group tonight.

THE RECORD: Attendance for week of January 18th

Sunday: Bible Classes..... 120
Morning Worship 169
Evening Worship..... 127

Wednesday: Bible Classes..... 111

Bible Study — At the Gathering Place

Study of the Kingdom of God

Sunday, February 8th

Following the afternoon service

Come Join Us As We Study Together

Men Privileged To Serve:

Sunday, January 25th:

Morning Worship

Announcements Jerry McGlocklin
Song Leader Joel Hamm
Prayer Keith Hinkle
Preaching David Cox
Lord's Supper
Presiding Ronnie Locke
Assisting Steve Usery
Serving Bill Claxton Russ Wulfekuhl
..... James Johnson Nathaniel Adams
Closing Prayer Tommy Coblentz

Evening Worship

Announcements Jerry McGlocklin
Song Leader Tommy Burns
Prayer Terry Andrews
Preaching Song Service
Lord's Supper Ronnie Locke
Closing Prayer Kenneth Adams

Other Assignments for Sunday, January 25th:

Usher Paul Hasting
Work Sound System Landon Adams

Wednesday, January 28th:

Song Leader Tony Thomas
Bible Reading Romans 12:9-21
..... Arvid McGuire
Prayer Kenneth Smith
Invitation Marty Adams
Closing Prayer Bonnie Sutton

Sunday, February 1st:

Morning Worship

Announcements Marcus Morris
Song Leader Tommy Burns
Prayer Joel Hamm
Preaching David Cox
Lord's Supper
Presiding Larry Mitchell
Assisting Norman Brown
Serving Keenon Currier Heath Dollar
..... Marvin Putman Jason Conn
Closing Prayer Mike Ogles

Evening Worship

Announcements Marcus Morris
Song Leader Tyler Cox
Prayer Dwaine Allfrey
Preaching Jordan Lovell
Lord's Supper Larry Mitchell
Closing Prayer Dan Reed

Other Assignments for Sunday, February 1st:

Usher Danny Johnson
Work Sound System Marty Adams