

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

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No. 11

Salvation and Warnings

T. Doy Moyer

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

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

Deacons

Marty R. Adams.....(256) 233-5147
Tommy Coblentz(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
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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

Salvation and judgment are major themes of Scripture. Throughout Scripture, we find that both salvation and judgment go hand in hand. When God brings salvation to His people, He also brings judgment against His enemies. Yet because God does not wish that anyone perish, He provides multiple warnings for failing to listen to Him. Those who listen and repent will avert the judgment and be saved. All of this is typically well understood. What we'd like to explore here is the foundation for our salvation.

Our salvation from sin is based on two primary factors: who Jesus is, and what He has done on our behalf. Without either side of this coin, there is no salvation.

The Identity of Jesus

Why would we say that our salvation is based on who Jesus is? Because his identity is what qualifies His authority to do what He does. Some man off the street without any authority could not just say, "I think I'll die for the sins of the world." That would be meaningless because he has no right or say in the matter, especially since he himself would be beset by his own sins. We cannot save ourselves (in the truest sense that we are helpless, Romans 5:6), and no human (strictly speaking) can save us either. No mere man has that power. Only God has the power to give salvation. We must be saved only through Christ (Acts 4:12), and it is this fact that gives the concept of grace its power.

The Actions of Jesus

Why would we say that our salvation is based on what Jesus did? Because salvation is something that can be accomplished only through divine action. If we are not in a position to come up with our salvation plan (and we aren't), then we must rely on the One who has the power and right to plan and act upon it. Our action is a response to His action. Without His action, our action is pointless.

The Point

The book of Hebrews, while multi-faced and quite profound, is aimed

at teaching these two primary factors about Jesus and salvation. The work was written to Jewish Christians who were struggling with their faithfulness to Christ. They were facing persecution and so were tempted to return back to their old ways of Judaism. Yet they needed to realize that in so doing they would be giving up the better for that which is obsolete. Christ was not just a way to salvation, He was, and is, the only way to salvation (John 14:6). Both His identity and actions are firmly established throughout the book. He had divine credentials (Hebrews 1), and He acted based upon His divine right. By coming to this earth and dying for our sins (Hebrews 2), He gave what we could not. What is so amazing is not that Jesus, as a man, died for others. What is amazing is that Jesus, as God, came in the flesh and died for others (think about that difference). It is His divine identity that makes his actions so profoundly glorious.

And the Warnings?

The book of Hebrews is filled with warnings about departing from the faith that was brought through Jesus. Since salvation is a key concept of Hebrews, all of the warnings are geared toward the understanding that from departing from Christ means giving up salvation. “For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation?” (Hebrews 3:1-3).

The Hebrews believed in messages that were spoken through angels of God. They accepted what was said through Moses. They knew that rejection of those messages came with severe consequences. Yet, God has now spoken through Jesus (Hebrews 1:1-3). Since Jesus is so much greater than the angels (identity), and since He came in the flesh to die for sin (action), then the consequences for rejecting His would be even greater than rejecting the earlier messages through angels. Rejecting Jesus is not just rejecting a person, but is rejecting God Himself.

The key to understanding our relationship to God is grounded in the identity and actions of Jesus. The warnings are there precisely to remind us what we are being tempted to give up. The path may not always be easy, but the One who made that path will walk it with us if we will but trust Him.

~via *Vestavia Standard*; Vestavia Hills, Alabama.

Worldly Sorrow

Ryan Hasty

“For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death” (2 Corinthians 7:10).

The verse above confirms for us that godly sorrow leads to a repentance without regret but it also informs us that there is an opposing kind of sorrow; the sorrow of the world. What is this “worldly” sorrow and how does it contrast with “godly” sorrow?

Cain felt sorrow for murdering his brother, but it was a worldly sorrow that cared only for the consequences. “My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me” (Genesis 4:13-14). This type of sorrow that laments the consequences comes in other varieties; being sorry you got caught, being sorry you’ve been embarrassed, being sorry you have to confess, etc. This type of sorrow is only concerned for self and reputation, not for godliness.

Peter and Judas both felt sorrow for their sins. Peter felt sorrow when the rooster crowed after denying the Lord three times (Matthew 26:75). But Peter went on to strengthen his brethren (Luke 22:32). Judas felt sorrow when he betrayed the Lord but it was a self-sorrow. Judas went on to hang himself and thus demonstrated a sorrow with regret. This type of sorrow of humanistic anguish and grief comes in other varieties; being so sorry that you deem yourself unworthy of salvation, being so sorry that you can’t face the one you’ve sinned against, etc.

Ahithophel felt a worldly sorrow of pride (2 Samuel 17:23). When he realized his advice to Absalom had been subverted by Hushai’s influence, he returned home to arrange his affairs and then hung himself. This type of worldly sorrow of pride also comes in other varieties; being sorry while adding a “but” at the end, being sorry but blaming someone else, etc.

Perhaps one of the greatest examples of godly sorrow we have is that of King David after Nathan confronted him with his sin with Bathsheba and toward Uriah. When David felt sorrow, he just couldn’t get God out

of his mind. “Against You, You only, I have sinned and done what is evil in Your sight”, he would say (Psalm 51:1-4). Perhaps this is the key to godly sorrow; It is a sorrow that is owed to God because all sin is ultimately against Him.

That true sorrow toward sin is owed to God is important lest we’re tempted to feel too sorry for the victim and less sorry toward God. This situation presents itself when a sin is exposed that demands some great sacrifice on the part of the one caught in its snare in order for them to be right with God again. We’re tempted to say, “Poor so and so...” Listen, compassion is good. The Lord showed compassion and so when someone is caught in such a snare, we need to help them bear the burden. But Jesus never excused sin, He never winked at sin, and He certainly never blamed the Father for setting a standard that people didn’t like. Godly sorrow doesn’t blame God for giving laws that to us appear too rigid and too strict and godly sorrow doesn’t look for loop holes. That is sorrow of the world. Godly sorrow sees God as being the one ultimately affronted and disrespected and looks to make it right no matter what the cost. May we never offer God a sacrifice of sorrow that cost us nothing (2 Samuel 24:24).

-via *College View Family Report*; Florence, Alabama.



Formal vs. Orderly Worship

Shane Scott

We have all been in worship services in which the prayers sound scripted and memorized, the hymns are sung with little passion, and the Lord’s Supper is treated as an afterthought. Not only is this discouraging, it is hardly pleasing to our God who expects us to love Him and worship Him with the best our hearts can give.

Because of these deficiencies, it is easy to imagine that the solution to the problem of cold, formalistic worship is to change the format of worship. If the problem is that our services are too orderly, it is logical to imagine that a less rigid format would create a more spiritual atmosphere. Perhaps more spontaneity, or a

different seating arrangement, or some other structural change will solve the problem.

I believe this approach to improving worship is well intentioned, and may indeed temporarily inspire more heartfelt praise, but will not make a lasting difference. I truly believe that if worship is not genuinely spiritual, the reason is not because the services are too orderly. After all, if you read First Corinthians 14, the apostle Paul laid down one rule after another to regulate what the Corinthians were doing in their worship assemblies - even in the time when there were miraculous spiritual gifts. Apparently Paul did not think that orderly worship was the same as cold, formal worship.

I would have no problem with changing the plan of worship every service if my congregation thought that would be more edifying. But if we want to get to the root of the problem of indifferent worship, we must go to the heart of the worshipper rather than making artificial and synthetic changes to format. In Revelation 4-5, the celestial creatures around the throne of God burst with praise. In Revelation 4:11 they praise God for His power as the creator; In Revelation 5:8-9 they praise Jesus for His sacrifice as the redeemer.

That to me is the key to truly spiritual worship. We must recover a sense of awe and wonder at our Creator and our Redeemer. If we do that personally, then our worship will be everything it should be corporately.

-via *Items*; Athens, Alabama.

News & Notes

THE SICK:

Sarah Collier
Wayne Vaughn
Vickie Brown
Shelia Barrett
Irene Inman
Joe & Mary Hinkle
Patsy Thomas
Essie Hardison
Gwen Bullock
Al Pollard
Matt Poff
Ann Bush

Buddy Pepper
Beverly Sutton
Ruth Legg
Lona Killen
Robert & Mot Beasley
Gilbert Hardy
Carl Hargrave
Marjorie Dunnivant
Linda Ordonez
Michael Vaughn
Charles Burns
Gabriel Brown

Helen Rushing	Ava Brooke Campbell
Dan Williams	Anita Willis
Pat Goodin	Analynn Tegg
Gene Carpenter	Una King Currier
Irene Mitchell	Elizabeth Kate Miller
Eli Williams	Phillip Harwell

In The Hospital:

Athens Rehabilitation & Senior Care:

Nelva Reed, rm. 111	Grady Tomerlin, rm. 102
Valeria Dalton, rm. 7	Evelyn Hogan, rm. 39
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	Geraldine Mitchell, rm. 73

Limestone Health Facility:

Geneva Davis, rm. 14-E

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

ALBERT NORTON (1922-2015) : It is with sadness that we note the passing of brother ***Albert Norton***, and we express our sympathy to the family. Brother Norton was a longtime member of the the Market Street church. He had serve the Market Street church as a deacon for a number of years. He and his wife, Mary, have been good influences for the church here for many years. In the last several years, borther Norton's health had limited his ability to be present at services, but his love and care for the church here never diminished. Brother Norton's funeral was Saturday afternoon at Limestone Chapel. His body was laid to rest in the Athens City Cemetery.

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

THE RECORD: Attendance for week of March 8th

Sunday: Bible Classes..... 106
Morning Worship 154
Evening Worship..... 126

Wednesday: Bible Classes..... 101

Men Privileged To Serve:

Sunday, March 15th:

Morning Worship

Announcements	Tommy Coblentz
Song Leader	Tommy Burns
Prayer	Hunter Cox
Preaching	Jordan Lovell
Lord's Supper	
Presiding	Keith Hinkle
Assisting	Ronnie Locke
Serving	Tony Thomas Danny Johnson
.....	Cody Kennedy Kenneth Adams
Closing Prayer	Norman Brown

Evening Worship

Announcements	Tommy Coblentz
Song Leader	Stefan Fudge
Prayer	Joel Hamm
Preaching	Jordan Lovell
Lord's Supper	Keith Hinkle
Closing Prayer	Mike Ogles

Other Assignments for Sunday, March 15th:

Usher	Heath Dollar
Work Sound System	Terry Andrews

Wednesday, March 18th:

Song Leader	Marty Adams
Bible Reading.....	Romans 15:14-33
.....	Mot Dollar
Prayer	Landon Adams
Invitation	Arvid McGuire
Closing Prayer	Keith Hinkle

Sunday, March 22nd:

Morning Worship

Announcements	Keith Hinkle
Song Leader	Hunter Cox
Prayer	Dwayne Allfrey
Preaching	David Cox
Lord's Supper	
Presiding	Mike Ogles
Assisting	Marty Adams
Serving	David Terry Marcus Morris
.....	Marvin Putman Heath Dollar
Closing Prayer	Tommy Coblentz

Evening Worship

Announcements	Keith Hinkle
Song Leader	Tony Thomas
Prayer	Jerry McGlocklin
Preaching	Song Service
Lord's Supper	Mike Ogles
Closing Prayer	Kenneth Adams

Other Assignments for Sunday, March 22nd:

Usher	Delmer Carter
Work Sound System	Landon Adams