

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

March 29, 2015

No. 13

Beyond the Sermon on the Mount

Paul Earnhart

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 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

Beyond the Sermon – the Preacher: At last we are not so much confronted with the compelling and challenging message of this great sermon as we are with the person of the Preacher Himself. The principal question with which it leaves us in not, “What do you think of the sermon?” but “What do you think of this Teacher?”

There is perhaps no more blind approach to the Sermon on the Mount than that of religious rationalism which sees in it the moral and spiritual teachings of the “real” Jesus before His story became encrusted with later supernatural claims. They have, therefore, embraced the sermon as a tremendous breakthrough in ethical science achieved by a purely human Christ. As such, it contains for them wise counsel but not a word from God. It is uncanny that otherwise brilliant men could have made such a patently false analysis. The truth is that no teaching in the Gospels presents such a compelling picture of the divine Christ as does the memorable Galilean discourse.

The first hearers were struck with the Teacher’s extraordinary air of authority. He was so unlike their speculating scribes. He did not theorize or hesitate. He was neither tentative nor apologetic, but with quiet assurance laid the foundation of a heavenly kingdom. It was not just style, but substance, and there was every reason why He should have spoken with authority.

He was the Christ, the long-promised Messiah who was destined to fulfill the eternal purpose of God. Jesus does not merely say that every “jot and tittle” of the law and prophets would be fulfilled, affirming the divine origin of the Old Testament Scriptures, but that He had come to fulfill them (Matthew 5:17-18). This Preacher claims to be the consummation of the ages! He sees Himself as the Alpha and Omega, the end as well as the beginning.

He was Lord and at last would be Judge. This Preacher claims not only to teach men the everlasting truth, but to be the divinely empowered master of their fate. He clearly portrays Himself as the one who will stand

at the end of history and preside over the disposition of the souls of all (Matthew 7:21-23). It is to Jesus that they must give ultimate account. What an enormous claim to deity this is! And the claim is enlarged by the Lord's concluding statement about the basis of this final judgment. All will hinge on each person's response to His word (Matthew 7:24-27). The teachings of the Preacher are not prudent counsel for some passing season, but are valid for all time. They will meet us in eternity. He clearly intends that we should understand that.

So given this, it is no wonder that He could simply say, "Verily, I say unto you" and make it sound altogether right. Those first hearers were astonished; they were dumbfounded. And even after 1900 years, we are astonished, too!

So, as we have surely learned by now, the sermon is great, indeed. The mark of eternal Truth is upon it. But, for all its greatness, the Preacher towers above His sermon. He is the Lord Christ, the Son of God, and is destined to be the Judge of all. If we reject this teaching and this Teacher, we shall do so at our own eternal peril. All of heaven is in the message and in the Man.

And yet for all His immense power and the critical issues that are at stake for both God and man, the sermon does not end with an imperial demand, but with an urgent invitation. Jesus has proclaimed a kingdom which is wholly foreign to the ways of this world and destined always so to be. He has issued a call for spiritual revolution, a revolution of the most sweeping and profound sort which leaves no part of the human heart untouched and untransformed. It is a high calling, but it is a radical one, and we must each decide for ourselves how we will answer this remarkable invitation. And, most sobering of all, we must then bear for all eternity the transcendent consequences of that decision. As the Preacher so often said, "He who has ears, let him hear."

-via *Elgin Hills Enlightner*; Rogersville, Alabama.



Remember Our Study Periods

Sunday Mornings at 9:45 a.m.

Wednesday Evenings at 7:00 p.m.

The Glorious Church

Robert F. Turner

The "glorious church" of Ephesians 5:27 has been subjected to much abuse by those who glory in the institution, while failing to see the necessary characteristics for such an appellation. The thought in this Scripture is that Christ gave Himself (upon the cross) so that individuals might be cleansed and set apart "with the washing of water by the word." The saved ones are grouped or collected by the word "church," which is "glorious" by virtue of "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

From the first of the Ephesian letter God's glory is shown to be the eternal purpose of all things. Saints are chosen in Christ "that we should be holy and without blame before Him," "to the praise of the glory of His grace" (1:4-6). Verse 12 says, "That we should be to the praise of His glory," and verse 14, "unto the praise of His glory." God is called the "Father of glory" (verse 17), and that which saints shall inherit has glory that is rich (verse 18). Paul's tribulations are said to be "your glory" (3:13), but the obvious reference is to their ultimate benefit, not to aggrandizement.

The closing verse of chapter 3 says, "Unto him (God) be glory" and the church gives rather than receives the praise. God is glorified when His creatures are faithful unto Him; albeit such faithfulness is possible only through the forgiveness that is in Christ. Hence, the faithful church (in Christ) is the spiritual sphere for this praise-giving.

The "glorious church" is a people who have gone back to thinking and acting as God intended from the beginning (Ephesians 4:23-25). They have "put on the new man, which is renewed in knowledge after the image of Him that created him" (Colossians 3:10). We were made to glorify God, but in our sin we have failed miserably. Now, in Christ, we can be renewed "in the spirit of your mind" and the change in conduct which accompanies such a renewal.

The church that is glorious is that body of people who have gone to Christ for sanctification and cleansing with the washing of water by the word; and continue to glorify God by doing all to His glory (1 Corinthians 10:31).

-via *This Lord's Day*; Florence, Alabama.

There Are No Barbers

Edwin L. Crozier

A man visited his barber. As always, they struck up a conversation. As they talked, the discussion turned to religious matters.

The barber finally said, "I just don't believe in all that God nonsense. I'll prove it to you. Look outside. If God were really out there, would there be so many broken homes and abandoned children? If God were really out there, would there be so many people starving? If God were really out there, would there be so many people in pain and suffering? Nope. I say God doesn't exist. If He did, He would do something about all this.

The customer wasn't sure how to respond and sat there quietly. The barber finished and the man walked out. On the sidewalk, he saw a man with ragged long hair. He came back to the barber and said, "Barbers don't exist."

"But here I am to prove it."

"No, barbers don't exist. Look outside. If barbers were really there, would there be people with such long ragged hair."

The barber replied, "Well, I exist, but not everyone comes to me. That is why there are people with long, ragged hair."

"Exactly," the Christian responded. "The same is true with God. He exists, but not everyone will come to Him. That is why there is so much sin, suffering and pain."

There was a time when no one suffered any pain. No one got sick. No one hurt. But then a serpent entered the garden and sin entered the world (Genesis 3). Since that time, Satan has continued his influential work. People have turned their backs on God, have committed sin and we have a world of suffering because of it.

Does suffering mean our God doesn't exist? Or does it merely mean everyone hasn't turned to the loving God.

Sadly, because our world is so governed by sin, even when a few of us do turn to God, we still suffer. Sometimes we suffer because we turned to God (2 Timothy 3:12). However, a time is coming when those who turned to God and still suffered will suffer no longer.

In that time, we will learn that all the suffering

was worth it because the glory that will be revealed to us and through us will be worth it all (Romans 8:18). We will see God and we will be with Him for eternity. There we will be able to rejoice with exultation and glorify our God for eternity without fear of suffering.

But to ever enjoy that comfort, that peace, that joy, we have to turn to God. Have you?

-via *Franklin Church Bulletin*; Franklin, Tennessee.

News & Notes

THE SICK:

Sarah Collier
Lousie Melvin
Shelia Barrett
Irene Inman
Essie Hardison
Gwen Bullock
Linda Ordonez
Eli Williams
Al Pollard
Matt Poff
Ann Bush
Helen Rushing
Dan Williams
Pat Goodin
Gene Carpenter

Buddy Pepper
Beverly Sutton
Carl Hargrave
Robert & Mot Beasley
Marjorie Dunnivant
Michael Vaughn
Ava Brooke Campbell
Elizabeth Kate Miller
Una King Currier
Charles Burns
Gabriel Brown
Phillip Harwell
Anita Willis
Analynn Tegg

In The Hospital:

Athens Rehabilitation & Senior Care:

Nelva Reed, rm. 111	Grady Tomerlin, rm. 102
Jennifer Threet, rm. 61	Evelyn Hogan, rm. 39
Robert Johnson, rm. 18	Dorothy Draper, rm. 97
Matty Murray, rm. 2	Gayle Mills, rm. 15
Mable Crafts, rm. 100	Mildred Frantz, rm. 31
Judith Groce, rm. 42	Terry Camp, rm. 91
Cecil Cox, rm. 77	Valeria Dalton, rm. 7

Limestone Health Facility:

Lona Killen, rm. 105
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
J. C. Conn, at home
Ruby Jean Tinnon, at home

OUT OF TOWN: This past week we have a number of people travelling. Among those have been: **The Hamms:** Joel, Sharma, Clayton & Ragan... **The Adams:** Marty, Marvella and Kenneth have been Florida with the ABS baseball team... **Helen Blankenship, Barbara Carter** and **Bettye Harrison** have been on a bus tour... **The Coblentz:** Tommy and Marcella are in Charleston, South Carolina.

SYMPATHY: We want to express our deepest sympathy to the **Marion** and all the family of **Irene Mitchell**. Irene passed away Friday morning. Irene's Visitation will be this afternoon from 1:00 to 3:00 at Ardmore Chapel. Her funeral will be at 3:00p.m. Remember Marion and the family in your prayers.

SERMON IN SONG: As I mentioned Wednesday evening the elders requested that we do a **Sermon In Song** on the months this year that have five Wednesdays in them. The month of April will have five Wednesday nights and will have the **Sermon In Song** on April 1st. So remember to plan for the singing.

THE RECORD: Attendance for week of March 22nd

Sunday:	Bible Classes.....	110
	Morning Worship	160
	Evening Worship.....	114
Wednesday:	Bible Classes.....	90

Gospel Meeting

April 26-30, 2015

(Sunday through Thursday)

Schedule of Services

Sunday 9:30 a.m; 10:45 a.m. & 5:00 p.m.
Monday through Thursday- 7:00 p.m.

Bill Hall, Speaking

Market Street church of Christ

514 West Market Street
Athens, Alabama

Men Privileged To Serve:

Sunday, March 29th:

Morning Worship

Announcements	Jerry McGlocklin
Song Leader	Joel Hamm
Prayer	Tony Thomas
Preaching	David Cox
Lord's Supper	
Presiding	Terry Andrews
Assisting	Dwaine Allfrey
Serving	Hunter Cox
	Landon Adams
	Russ Wulfekuhl
	Keith Hinkle
Closing Prayer	Keenon Currier

Evening Worship

Announcements	Jerry McGlocklin
Song Leader	Tyler Cox
Prayer	Marcus Morris
Preaching	Dan Reed
Lord's Supper	Terry Andrews
Closing Prayer	Steve Usery

Other Assignments for Sunday, March 29th:

Usher	Larry Mitchell
Work Sound System	Nathaniel Adams

Wednesday, April 1st:

Song Leader	Sermon In Song
Bible Reading.....	Theme: To God Be The Glory
Prayer	Terry Andrews
Invitation	David Cox
Closing Prayer	Larry Mitchell

Sunday, April 5th:

Morning Worship

Announcements	Dwaine Allfrey
Song Leader	Tyler Cox
Prayer	Keith Hinkle
Preaching	David Cox
Lord's Supper	
Presiding	Norman Brown
Assisting	Ronnie Locke
Serving	James Johnson
	Steve Usery
	Nathaniel Adams
	Bill Claxton
Closing Prayer	Tommy Burns

Evening Worship

Announcements	Dwaine Allfrey
Song Leader	Stefan Fudge
Prayer	Dan Reed
Preaching	Jordan Lovell
Lord's Supper	Norman Brown
Closing Prayer	Arvid McGuire

Other Assignments for Sunday, April 5th:

Usher	Russ Wulfekuhl
Work Sound System	Landon Adams