

# 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

July 19, 2015

No. 29

## 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) 232-2081

### 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  
Cell: (256) 614-3757  
Jordan Lovell.....(256) 777-8998

### Visit Us On The Web

[MarketStreet-church.com](http://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*

## *The Lost One*

**Edwin L. Crozier**

In Luke 15:1-2, the Pharisees and scribes grumbled against Jesus saying, "This man receives sinners and eats with them" (ESV). Jesus responded with a parable of lost sheep.

He asked how many of the men wouldn't leave the 99 safe sheep and go search for 1 that was lost. When he found it, he would rejoice and ask his neighbors to rejoice with him.

We often use this parable to talk about fallen Christians. However, Jesus is responding to a complaint against His evangelism. With that in mind, we see some interesting points about bringing in lost sheep.

First, we can't find the lost sheep if all we hang out only with saved sheep. Jesus was receiving sinners because that was where He could find lost sheep. If we want to bring in the lost, we have to go out to them.

Second, when the lost sheep is brought back to the fold, it won't look like the rest. Because the lost sheep was not in the fold, it has gone without food. It will be emaciated. Its wool was likely caught in brambles and thickets. It may have even been attacked by predators. When we bring the lost in, they won't look like us. Their hair may be different. Their clothes may be different. They may have tattoos and body piercings. Sadly, many sheepfolds want all the sheep to look just like us before they can come in. We need to be ready to accept the sheep as they are. Some differences don't matter at all; the others will change as the lost person becomes a Christian and more Christ like.

Third, sometimes we go out into the wilderness and we see all kinds of creatures, but only find one lost sheep. Jesus told this parable in response to His being around a whole bunch of sinners. He was looking for one lost sheep. Too often we get caught up in analysis paralysis trying to convert the world. Instead, just look for one more lost sheep. Once you find one, go back out and look for one more.

Fourth, rejoice when the lost sheep comes into the fold. No matter

what he or she looks like. No matter if they came from false religion, no religion or one of our own families, we should rejoice with all our brethren. Welcome the new sheep into the fold, enfolding them in our love and fellowship.

Finally, the fact that Jesus had to tell this parable at all demonstrates that we have to be prepared for some seeming sheep to look down on us. We have to be ready to do all of this in the face of opposition. Regrettably, some sheep don't want to bring in the lost. They just want to hang out together while the fold dwindles and dies. We will have to do this work in spite of them because we care about the lost sheep.

Let's get out into the open country and find some lost sheep.

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



## *Propitiation*

**Tom Hamilton**

There are some English words that are considered to be only theological terms and, as such, are never used in any other context than religion or the Bible. However, no word in the original Greek New Testament was purely a Bible word, but every word was used in ordinary, day-to-day speech by average, commonplace people. The ordinary meanings of these words were well understood by everyone, and when these same words were used in the Bible, the people knew what was intended by them. Unfortunately, this is not true of some of the theological English words which have been placed in our English translations of the Bible.

One such word is "propitiation." When is the last time you heard factory workers talking about "propitiating" the boss? Or grocery shoppers commenting on the store's latest "propitiation?" It's simply not a word you will ever hear in any context besides religion, and even then it is rarely heard. In short, most people don't even know what "propitiation" is or means.

"Propitiation" is the translation of *hilasmos*, which occurs twice in the New Testament (1 John 2:2; 4:10).

The verb *hilaskomai* occurs twice also (Luke 18:13; Hebrews 2:17), as does the related noun *hilasterion*, which means "place of propitiation" (Romans 3:25; Hebrews 9:5). This word family is used frequently in the Septuagint and in secular Greek literature as well, and its real meaning cannot be disputed. "Propitiation" refers to the process of making one favorably disposed toward yourself, especially in appeasing their anger toward you.

Unfortunately, several biblical scholars, wanting to be commentators instead of translators, have insisted on translating *hilasmos* as "expiation." Since most people don't know propitiation from respiration or expiation from sanitation, the meddling efforts of these "translators" are largely overlooked. These scholars argue that God cannot be the object of propitiation, because God is already favorably disposed toward humanity, and therefore *hilasmos* refers simply to the means of forgiveness or "expiation."

Certainly, the Bible does not intend us to view God from the same perspective of propitiation as the pagan Greeks who first used the word — an angry, capricious, temper-tantrum-throwing god who must be given food and gold to calm him down or for whom the proverbial maiden must be cast into the volcano. But this does not preclude the Bible from using a term pagans understood, using it in such a way as to lead the pagans to the truth about the One True God and teaching them about true propitiation. When one insists on blandly calling *hilasmos* "expiation," the subtle nuance of the term and why it was chosen is lost.

In fact, the use of the term is no more difficult to understand than the Bible's reference to God's anger or wrath (of course, it is no surprise that those who want to get rid of the idea of propitiation must also explain away God's wrath). This does not mean that God's ultimate attitude or emotional state toward us is not love, but refers to a legal state of affairs in which God's justice holds all of us under penalty of death for our sins.

No matter how much God loves us, He cannot lie and the wages of sin must be paid. But God, wanting to be both just and the justifier, established a means by which both God's love and God's justice could be satisfied (Romans 3:21-26). If all that were involved were God's love, all would be saved and man would be required to do nothing. But in fact God's wrath, that legal aspect that cannot allow God to simply ignore sin, must be turned away, and that process is called propitiation.

The marvelous thing about God is that it is His very love which provided our own propitiation! In other words, our propitiation is not even something we do for ourselves, but is the work of God. This is the depth of God's love — to sacrifice God's self as our propitiation to appease God's own wrath over our sin. All we need to do is to appropriate this work of God for ourselves by trusting in it and Him.

-via *The Folsom Point View*; Folsom, California.



## *Put On The Bowels of Mercies*

**Stacy Crim**

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, ...” (Colossians 3:12-13a).

Christians should have the desire to administer mercy when necessary. God has certainly been merciful to us as sinners and we must learn to reciprocate mercy unto others.

In Matthew 18:23-35 we have Jesus' parable of an unmerciful servant. One of the king's servants owed him a large sum of money. It was the day of reckoning and the servant was to pay back what he now owed the king. The servant did not have the money so the king ordered that the servant's wife and children be sold to pay the debt. The situation was intense and the servant, about to lose all that he had, threw himself at the feet of the king and begged him to give him more time to pay his bill.

What happens next is what truly motivates mercy. “Then the Lord of the servant was moved with compassion...” Compassion was necessary at this moment in time. This man was going to lose what was truly important if the king did not intervene: The compassion to forgive.

Unfortunately the servant would not do the same when confronted with a similar situation in his own life. Thus the teaching of Jesus, “Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?”

“So likewise shall My heavenly Father do also unto you if ye from your heart forgive not every one his brother their trespasses.” A great challenge for us all!

-via *The Cornerstone*; Richmond, Virginia.

## *News & Notes*

### **THE SICK:**

Dan Lovell	Lisa Wulfekuhl
Arvid McGuire	Marie Nave
Jeanette Weir	Buddy Pepper
Irene Inman	Lona Killen
Marjorie Dunnivant	Carl Hargrave
Gwen Bullock	Essie Hardison
Linda Ordonez	Bennie Pepper
Ray Kennedy	Pam Perry
Phillip Harwell	Eli Williams
Ann Bush	Ava Brooke Campbell
Michael Vaughn	Ben Hinkle
Al Pollard	Elizabeth Kate Miller
Anita Willis	Helen Rushing
Matt Poff	Una King Carrier
Charles Burns	Gene Carpenter
Analynn Tegg	Abby Gilbert

### *In The Hospital:*

*Cecil Cox*; ECM Hospital – Florence; CCU-14

### *Athens Rehabilitation & Senior Care:*

Nelva Reed, rm. 111	Grady Tomerlin, rm. 102
Dorothy Draper, rm. 97	Evelyn Hogan, rm. 36
Robert Johnson, rm. 18	Matty Murray, rm. 2
Gayle Mills, rm. 15	Valeria Dalton, rm. 7
Mable Crafts, rm. 100	Mildred Frantz, rm. 31
Judith Groce, rm. 21	Terry Camp, rm. 91
Helen Trousdale, rm. 43	

### *Limestone Health Facility:*

Geneva Davis, rm. 14-E

### *Limestone Manor:*

Mary Ruth Gardner, rm. 86

### *Limestone Lodge:*

Jerry Gilbert, rm. 20W

### *Floyd E. “Tut” Fann Veterans Home - Huntsville:*

Albert Bowers, rm. 115-C

### *Shut-In:*

Hazel Brooks, at home

Wynell Casteel, at home  
Ruby Jean Tinnon, at home

**YVONNE SHERHERT (1937-2015):** It is with sadness that we note the passing of sister *Yvonne Sherbert*. Sister Sherbert was a longtime member of the Market Street church. She had been unable to attend for several years due to a decline in her health. We want to express our deepest sympathy to all the family of sister Sherbert in her passing. Her funeral was July 7th at Limestone Chapel Funeral home. She was laid to rest in the Roselawn Cemetery,

**OUT OF TOWN: *The Melvins: Russell, Ella & Mykala*** are on vacation this week at the Gulf...*Louise Melvin* is also on vacation at the Gulf...*Nancy Hardison* has been in North Carolina with family...***The Hamms: Joel, Sharma, Clayton and Ragan*** are going out of town this week on vacation...***The Lovells: Jordan, Heather, Aiden and Rylee*** will be leaving today for vacation this week...***Tommy Coblentz*** has been in Birmingham this past week...***The Bradleys: Steve and Marilyn*** have been in Texas.

**PLACED MEMBERSHIP:** We rejoice that *Charles and Angie Vaughn* have expressed their desire to be a part of the Market Street church...Also, *Matthew Vaughn* has also let it be known that he desires to be a part of the work here. We want to extend a warm to *Charles, Angie, Matthew* and Matthew's children: *Luke and Emily*.

**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.

**BARBADOS:** It was a joy to be able to be back in Barbados and to work with the brethren there. I appreciate the church here and you allowing me to be engaged in this work. It was good to have *Kerry, Tyler, Hunter, Ida Nell Griffin and Caleb Hodges* with me for the VBS. They all did an excellent job in their work. I was able to preach 8 days in the meeting for at the ***Hindsbury Road church*** in *Bridgetown*. This was my third meeting with this group. I also preached at the ***Trents church*** in *Holetown*. I plan to give a report of the work on Sunday evening, August 9th.

**THE RECORD:** *Average Attendance for 2nd Quarter*

**Sunday:** Bible Classes..... 138  
Morning Worship ..... 191  
Evening Worship..... 138

**Wednesday:** Bible Classes..... 121

**Men Privileged To Serve:**

**Sunday, July 19th:**

*Morning Worship*

Announcements ..... Keith Hinkle  
Song Leader ..... Hunter Cox  
Prayer ..... Norman Brown  
Preaching ..... David Cox  
Lord's Supper  
Presiding ..... Marty Adams  
Assisting ..... Ronnie Locke  
Serving ..... Landon Adams ..... Heath Dollar  
..... Jason Conn ..... Tommy Burns  
Closing Prayer ..... Steve Usery

*Evening Worship*

Announcements ..... Keith Hinkle  
Song Leader ..... Stefan Fudge  
Prayer ..... Kenneth Smith  
Preaching ..... David Cox  
Lord's Supper ..... Ronnie Locke  
Closing Prayer ..... Mike Ogles

Other Assignments for Sunday, July 19th:

Usher ..... Delmer Carter  
Work Sound System ..... Nathaniel Adams

**Wednesday, July 22nd:**

Song Leader ..... Marty Adams  
Bible Reading..... (1 Corinthians 7:17-24)  
..... Russ Wulfekuhl  
Prayer ..... Marcus Morris  
Invitation ..... David Cox  
Closing Prayer ..... Arvid McGuire

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**Sunday, July 26th:**

*Morning Worship*

Announcements ..... Marty Adams  
Song Leader ..... Tyler Cox  
Prayer ..... Dan Reed  
Preaching ..... David Cox  
Lord's Supper  
Presiding ..... Keith Hinkle  
Assisting ..... Tony Thomas  
Serving ..... Stefan Fudge ..... Seth Todd  
..... Danny Johnson ..... James Johnson  
Closing Prayer ..... Landon Adams

*Evening Worship*

Announcements ..... Marty Adams  
Song Leader ..... Hunter Cox  
Prayer ..... Tommy Coblentz  
Preaching ..... Song Service  
Lord's Supper ..... Keith Hinkle  
Closing Prayer ..... Kenneth Adams

Other Assignments for Sunday, July 26th:

Usher ..... Russ Wulfekuhl  
Work Sound System ..... Terry Andrews