

# 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. 34

## *Jesus and The Modern World*

**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) 232-2081

#### 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

#### 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*

The efforts of supposed followers of Christ to accommodate the gospel to the "modern world" have been as unchanging as they are unfortunate. Any objection to the teaching of Christ which begins with, "But this is the twenty first century," is the equivalent of saying, "but this is Tuesday." If Jesus really is the Son of God then modern culture must be allowed no impact on His message. In fact it must be the reverse. This point was recently made from a most unusual quarter.

William Willimon, dean of the chapel and professor of Christian ministry at Duke University recently wrote in *Leadership Journal*: "Most of the preaching I have heard in my own church family struggles to relate to gospel to the modern world. When we sought to use our sermons to build a bridge from the old world of the Bible to the new, modern world, the traffic was moving only in one direction... It was always the modern world rummaging about in Scripture, saying things like, 'This relates to me,' or, 'I'm sorry, this is really impractical,' or 'I really can't make sense out of that.' It was always the modern world telling the Bible what's what. But this way of preaching fails to do justice to the rather imperialistic claims of Scripture. The Bible does not want to speak to the modern world; the Bible wants to convert the modern world" ("This Culture is Overrated," Winter 1997).

Willimon goes on to say that the modern world must be made to understand that it is not "the facts" but a mental construct, a way of looking at the world, which may be utterly false. Indeed it already seems to be giving way to another cultural view - the "post-modern" world.

All this reminds us of a young preacher some years ago who said with obvious anguish that people coming off the street to our assemblies "don't know what we are talking about." This was recently echoed by a writer who observed that our way of worship not only did not "make sense" to worldly people but was "weird" to them (Lynn Anderson, "Navigating the Winds of Change," ACU Press, 1994,p. 137).

This should not surprise or dismay us. Why should we expect men

and women, ignorant of biblical teachings and saturated with the mindset and values of this culture, to easily understand the gospel or the way Christians worship God? As Willimon observes, we would not expect that of a person attending his first physics class or viewing his first baseball game. New concepts and vocabulary have to be learned. Paul, so willing to yield his personal freedom for the sake of others (1 Corinthians 9:19-22), was determined to preach the gospel without accommodation, even though it was “to the Jews a stumbling block and to the Greeks foolishness” (1 Corinthians 1:23). To have done otherwise would have destroyed its power to save and transform the lives of men. Jesus’ meeting with Nicodemus is very instructive in how the gospel must meet culture. Nicodemus was a “modern” man, a complete product of contemporary Jewish culture. He had not gotten where he was by bucking the system, but by yielding to and working with it. He was devoutly religious but in a very traditional way. His expectations were for Jesus to advance the cause of Israel along traditional lines, no radical departures. Likely he envisioned a political kingdom with no suffering and no waiting. He knew Jesus was from God but had no clue as to what He was about (John 2:23-25).

Yet, Jesus, in approaching this wealthy and prominent Jew makes no accommodations to his prejudices but immediately challenges him with the necessity of being born anew, radically changed, before he was fit for the kingdom of heaven. All this sent Nicodemus into an intellectual spin as his carnal values attempted to deal with a spiritual truth; but Jesus rather than accommodating his confusion largely adds to it by His further words: “If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” (John 3:12). Nicodemus’ eventual conversation came not by Jesus’ accommodation to the ruler’s cultural prejudices, but by His refusal to do so. Nicodemus, unlike most Pharisees, did not turn away in disgust but stayed to listen and learn.

Jesus’ great sermon on the bread of life is another demonstration of His unwillingness to compromise with modernity (John 6). The Lord, by His choice of language, seems almost intent on driving off those fascinated with “the bread that perishes” so that those willing to learn something eternal might be held (vv. 53-58; 67-69).

It is not the gospel that needs changing, but modern culture. Jesus did not come to make us comfortable,

but to make us holy. Too many preachers have been bending so far over to speak to the modern world that they have fallen in.

-via *Pepper Road Bulletin*; Athens, Alabama.

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## *Excuse Me?*

**Bubba Garner**

While in the home of a Pharisee, Jesus told a parable about a man who gave his own dinner party. When it was time for the invited guests in the story to come, “They all alike began to make excuses” (Luke 14:18). One of them had to go and look at a piece of land he had just purchased (Was the land going anywhere?). Another had just bought five yoke of oxen and needed to try them out (Shouldn’t he have done that before he bought them?). Still another couldn’t come because he had just married a wife (Why not bring her with him?). The real reason they didn’t go is because they didn’t want to.

Excuses do not remove our responsibility. We may offer them in an attempt to blame others or the circumstances around us, but they do not remove our accountability to do what’s right. And if it is easy for us to see through these excuses in the parable, think how flimsy ours must appear before the all-knowing God!

I saw a clever billboard recently that encouraged people to quit smoking. It simply stated: “I’ll quit when cigarettes reach \$\_\_\_\_\_ a pack.” In other words, the circumstances will determine when the decision is made. That’s simply an excuse.

This same danger applies to our areas of responsibility before God. For instance, we try to excuse ourselves by saying:

“I’ll obey the gospel when I reach \_\_\_\_\_.” Whether that’s a certain age or time of life, some put off obedience until a more convenient season. Like Felix said after Paul preached to him about righteousness, self-control, and the judgment to come, “Go away for the present, and when I find time, I will summon you”

(Acts 24:25). The sermon found its mark because Felix was frightened about the things he heard. But as far as we know, he never found the time to do anything about it.

We must come to see the urgency of our soul's predicament. I don't mean that we should rush in to this most important decision of life. But there is a difference between counting excuses. We see that with regard to the health of our physical body. What about the urgency of obeying Him who can destroy both body and soul in hell? The Philippian jailer didn't wait around. He was baptized "in the same hour of the night" (Acts 16:33). if not now, when will it be time?

"I'll come back to the Lord when I get my \_\_\_\_\_ under control." many plan to give their lives to God only after they straighten them out first. Jesus was often criticized for the kind of company he kept: tax-gathers and sinners. What was His response? "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners" (Mark 2:17). Sinners are the ones Jesus came to seek and to save. he alone can take a broken life and make it whole again. He is the Great Physician.

How will we ever get our lives under control without Him who gave us life? Jesus does not invite those who are perfect and trouble-free to come to Him. he offers rest to "all who are weary and heavy laden" (Matthew 11:28). And yet, we will excuse ourselves from the assembly of God's people until we get some problem worked out. When we wait for things to be in perfect order before we act, we run the risk of waiting forever.

"I'll be more evangelistic when I can quote \_\_\_\_\_ passages." We know we ought to be doing more in this area, but we put off our responsibility until we can devote more time to Bible study. When did Saul of Tarsus begin his preaching career? After he was baptized, "immediately he began to proclaim Jesus in the synagogues" (Acts 9:20). This amazed the people in Damascus because they were fully aware he had come to the city to persecute Christians. "But Saul kept increasing in strength and confounding the Jews by proving that Jesus is the Christ" (Acts 9:22).

We often shy away from personal evangelism because we think that one day we will all of a sudden know more about the Scriptures and be able to explain them to someone else. But Bible study is like every other study. It takes time and priority. It takes the decision

to grow and develop. It takes setting aside the excuses when other things interfere. When someone asks us a question, there is no shame in saying, "I don't know," or "I'll have to study that some more," or "I'll get back to you." But how many times do we say that when they ask us about sports, computers, or our favorite television show?

One day, we will stand before the Lord and give an answer for what we have done and what we have not done. This is one meeting from which no one will be excused.

-via *Biblical Insights*; Pasadena, Texas.

## News & Notes...

### THE SICK:

Betty Pepper	James Abernathy
Marjorie Dunnivant	Buddy Pepper
Jeanette Weir	Reba Byram
Essie Hardison	Irene Inman
Gwen Bullock	Carl Hargrave
Abby Gilbert	Ava Brooke Campbell
Linda Ordonez	Eli Williams
Ray Kennedy	Sharon Nave
Phillip Harwell	Gene Carpenter
Ann Bush	Pam Perry
Ben Hinkle	Al Pollard
Anita Willis	Helen Rushing
Matt Poff	Una King Carrier
Charles Burns	Analyynn Tegg

### In The Hospital:

*Don Osborne; Huntsville Hospital, rm.*

### Athens Rehabilitation & Senior Care:

Jennifer Threet, rm. 81	Grady Tomerlin, rm. 102
Nelva Reed, rm. 111	Dorothy Draper, rm. 97
Helen Trousdale, rm. 43	Evelyn Hogan, rm. 36
Robert Johnson, rm. 18	Mildred Frantz, rm. 31
Gayle Mills, rm. 15	Valeria Dalton, rm. 7
Mable Crafts, rm. 100	Matty Murray, rm. 2
Judith Groce, rm. 21	Terry Camp, rm. 91

**Limestone Health Facility:**

Lona Killen, rm. 116      Geneva Davis, rm. 14-E  
Frances Bowers, rm. 104

**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

**SYMPATHY:** We want to extend our deepest sympathy to the family of **Buddy Pepper** in the passing of his brother, Bennie Pepper, on Thursday night. His funeral was at Limestone Chapel on Saturday afternoon. He was laid to rest in Limestone Memorial Gardens.

**PICTURES:** Remember we are currently making pictures for our directory in Classroom 20 in the east wing. If you have not had your picture made, or need to have it re-made, please do so after services today.

**NURSING HOME SINGING:** Remember the singing at the Athens Rehabilitation and Senior Care on Tuesday evenings at 5:30.

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

**THE RECORD:** Attendance for the week of August 16th

<b>Sunday:</b>	Bible Classes.....	142
	Morning Worship .....	187
	Evening Worship.....	158
<b>Wednesday:</b>	Bible Classes.....	110

Please Join Us For Our

# Gospel Meeting

## September 13 – 17, 2015

Schedule of Services

Sunday – 9:45 a.m.; 10:30 a.m. & 5:00 p.m.

Monday – Thursday – 7:00 p.m.

Evangelist — Gardner Hall of Port Murray, New Jersey

### MARKET STREET CHURCH OF CHRIST

514 WEST MARKET STREET  
ATHENS, ALABAMA

## Men Privileged To Serve:

### Sunday, August 23rd:

#### Morning Worship

Announcements .....	Steve Usery
Song Leader .....	Tommy Burns
Prayer .....	Tommy Coblentz
Preaching .....	David Cox
Lord's Supper	
Presiding .....	Ronnie Locke
Assisting .....	Norman Brown
Serving .....	Cody Kennedy      Marvin Putman
.....	Russ Wulfekuhl      Seth Todd
Closing Prayer .....	Landon Adams

#### Evening Worship

Announcements .....	Steve Usery
Song Leader .....	Hunter Cox
Prayer .....	Keith Hinkle
Preaching .....	Song Service
Lord's Supper .....	Ronnie Locke
Closing Prayer .....	Kenneth Adams

#### Other Assignments for Sunday, August 23rd:

Usher .....	Larry Mitchell
Work Sound System .....	Nathaniel Adams

### Wednesday, August 26th:

Song Leader .....	Joel Hamm
Bible Reading.....	(1 Corinthians 9:1-14)
.....	Keenon Currier
Prayer .....	Marcus Morris
Invitation .....	David Cox
Closing Prayer .....	Terry Andrews

### Sunday, August 30th:

#### Morning Worship

Announcements .....	Tommy Coblentz
Song Leader .....	Joel Hamm
Prayer .....	Keith Hinkle
Preaching .....	David Cox
Lord's Supper	
Presiding .....	Kenneth Smith
Assisting .....	Marcus Morris
Serving .....	Dwaine Allfrey      Terry Andrews
.....	Hunter Cox      Kenneth Adams
Closing Prayer .....	Landon Adams

#### Evening Worship

Announcements .....	Tommy Coblentz
Song Leader .....	Stefan Fudge
Prayer .....	Marty Adams
Preaching .....	Russell Melvin
Lord's Supper .....	Kenneth Smith
Closing Prayer .....	Dan Reed

#### Other Assignments for Sunday, August 30th:

Usher .....	Ronnie Locke
Work Sound System .....	Landon Adams