

# 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

### 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) 233-2050  
Bonnie Sutton.....(256) 232-2081

### Deacons

Marty R. Adams.....(256) 233-5147  
Joel Hamm.....(256) 230-6223  
Stuart Wilson.....(256) 233-6291

### Evangelist

David A. Cox.....(256) 233-8910  
Cell: (256) 614-3757  
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**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*

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No. 2

## *The Foundation of the Church*

### Sewell Hall

In Matthew 16:18, Jesus said, "On this rock I will build My church." Peter had just identified Him as "the Christ, the Son of the living God" (Matthew 16:16), and this truth was the rock on which the church was to be built.

The Greek word for church was not unfamiliar to them. It simply meant an assembly of people without any necessary religious connotation. In Acts 19, the Greek word was used to refer both to an unlawful assembly (Acts 19:32) and to a lawful assembly (Acts 19:39). Those who heard the Lord's promise must have understood Him to be saying the He would assemble His followers by proclamation of this truth and their acceptance of it.

### The Beginning

In Acts, chapter 2, this promise of Jesus was fulfilled. People "from every nation under heaven" were in Jerusalem for the feast of Pentecost. Doubtless all of them knew of Jesus and many had actually heard Him and seen His miracles. Some may even have been inclined to accept Him as the Messiah, but when He was crucified they dismissed any thought of such a possibility. They must have been surprised when Peter began his message with the words, Jesus of Nazareth.

Having introduced the name of Jesus, Peter presented the evidence that God had raised Him from the dead, concluding with these words: "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). Thus, Peter laid the foundation. Evidently some believed what Peter preached for "when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" (Acts 2:37). Now they were asking how to take their stand upon this truth that Peter preached.

Peter's inspired answer was: "Repent, and let every one of you be

baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38). Notice Peter’s instruction that they be baptized “in the name of Jesus Christ.” The word Christ to them meant Messiah. Their baptism in the name of Jesus Christ (Messiah) would mean that they accepted Him as Messiah and were willing to act in obedience to Him.

“Then those who gladly received His word were baptized; and that day about three thousand souls were added to them” (Acts 2:41). That was the beginning of the church, an assembly of people who were willing to take their stand upon that truth that Jesus is the Christ.

### Today

Today, Christ’s church is the same as it was in the beginning. Membership is not accomplished by identification with an organized church, even one known as a church of Christ. It is not determined by ones belief in baptism for remission of sins or even by baptism itself. It is not assured by weekly observance of the Lord’s Supper or refusal to use an instrument in worship. It is certainly not conditioned on subscription to any paper or support of any college. Nor is it an American institution.

The church that Jesus built is an invisible assembly of people—people in all the world who have truly accepted Jesus as the Christ the son of God. This must, of course, be more than a mere mental acceptance; it must be translated into obedience. Those on Pentecost who “were added to them” were those who not only “gladly received His word” but also those who “were baptized” in His name. A faith that would lead them to be baptized would lead them to continue to obey whatever the Lord required.

Jesus Christ is the creed of His church. A creed is what one believes. Although the church was originally made up of those who were baptized, they did not believe in baptism but in Jesus. They did not believe in the apostles, but they believed in Jesus and the “continued steadfastly in the apostles’ teaching” (Acts 2:42) because the apostles were His spokesmen (John 16:12-15). They did not believe in weekly communion or prayer, yet they “continued steadfastly in the breaking of bread and in prayer” (Acts 2:42) because they believed in Jesus and recognized Him as the authority behind these practices. None of these things--baptism,

the New Testament, weekly communion, prayer, or any other religious beliefs or practices--have any value except as they express our faith in Jesus Christ. But one who believes in Jesus will do these things.

The practical effect of this is not only to cause the Lord’s people to do all that He authorizes, but also to forbid any religious belief or practice that is not authorized by Him. To believe or practice anything without His authority is to accept some authority other than His. It is to leave the rock on which His church is founded and to take ones stand on some other foundation--one that will surely prove to be a foundation of sand.

Jesus said, “Therefore whoever hears these saying of Mine, and does them, I will liken him to a wise man who built his house on the rock; and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock” (Matthew 7:24-25).

~via *College View Columns*; Florence, Alabama.

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## *When Feeling Bad Is Good*

Dan S. Shipley

To feel bad about doing bad is bad, but it is far worse when you don’t. In fact, when a man no longer feels regret or guilt for his wrongdoing, he has reached the very bottom of the barrel of moral degradation. Such are those described by the apostle Paul in Ephesians 4:18,19. He says they have become “alienated from the life of God, because of the hardening of their heart...” — a condition resulting in their being “past feeling”. This is the final and worst state of wickedness to which mortals can fall. It is the ultimate in moral bankruptcy. To be “past feeling” is to be dead to all that is good and decent and uplifting. It is to be so dominated by sin as to lose all sense of shame and to live without regard for the consequences of evil, either to self or to others. But

men do not sink to such depths overnight.

Today's most calloused conscience was once, many, many sins ago, a tender and sensitive moral alarm. Back then, its warnings were felt with disturbing uneasiness — even if unheeded. But, repeatedly ignored and suppressed, its pangs gradually diminished to the point of being barely bothersome. Then, finally, it becomes incapable of being aroused even by the vilest deed. It is past feeling; it is dead. Having come to this state of miserable wretchedness, men give themselves up to lasciviousness, “to work all uncleanness with greediness” (Ephesians 4:19). And, if I mistake not the lesson of Romans 1, this is where God gives them up to what they themselves are determined to have. (v.24,26,28). What else remains for those who refuse to know God and heed conscience?

So, if you can still feel bad when you do bad, that's good — but it's better, of course, to refrain from what offends the conscience to begin with. Not that conscience is the standard of right, but when properly enlightened by the word of God it becomes a reliable guide and a strong ally. Any conscience should be heeded, but the truth-set and God-oriented conscience gives a new dimension to morality. Wrong doing brings sorrow and regret even to the non-Christian who violates a tender conscience — but it does not bring godly sorrow, and there is a vast difference. Only godly sorrow works repentance unto salvation (2 Corinthians 7:10). So, the Christian not only feels bad about doing bad, he feels bad for the right reason — because he knows he has sinned against God! It seems to me this is the “conscience toward God” mentioned in 1 Peter 2:19; 3:21. Without such a conscience there can be no genuine repentance and, consequently, no salvation. The correlation between repentance and maintaining a tender conscience is obvious. When godly sorrow works repentance, it produces the change of mind and conduct that puts man right with both God and conscience — and, thereby, preserves its effectiveness.

So, feeling bad about doing bad can be beneficial, if we will allow it. The question is not whether we will do bad (sin) — or even whether we will feel bad (sorrow), but rather whether our sorrow will be of the “godly sort” (2 Corinthians 7:11). Realization that we “have sinned against heaven” will ever bring us back home to the Father as it did the prodigal. This is hurt that helps.

~via *Plain Talk*, Burnett, Texas.



## Congregational Singing

Friday, February 17, 2012 — 7:00p.m.

Market Street church of Christ

514 West Market Street

Athens, Alabama

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## News & Notes

### THE SICK:

Wynell Casteel	Gilbert Hardy
Hazel Toone	David Gardner
Mary Ruth Gardner	Alvis McLemore
Martha Rice	Angeta Andersen
Matt Poff	Ava Brooke Campbell
Joe & Sarah Collier	Faye Cary
Kenneth Pressnell	Gladys Sandlin
Don Osborne	Betty Faye Holt
Brent Lowman	Barbara Ogles
Larry Owens	Una King Currier
Rhett Bailey	Paige Phillips
Phillip Harwell	Patsy Burroughs

### In The Hospital:

*Charles Burns*; Huntsville Hosp. – CCU  
*Ava Brooke Campbell*; Children's Hospital, – B'ham  
*Eli Williams*; St. Jude's Hospital, – Memphis, Tenn.

### Athens Convalescent Center:

Betty Bates, rm. 11  
Clara Hicks, rm. 61

### Limestone Health Facility:

Janet Berryhill, rm. 65	Annie Mae Bragg, rm. 57
Rosella Pugh, rm. 74	Mary Smith, rm. 85
J.D. Clanton, rm. 11E	

*Limestone Manor:*

Albert Norton, rm. 98

*Windsor House- Huntsville:*

Rachel Grubbs, rm. 300

*Shut-In:*

Reba Adams, at home

Lola Colwell, at home

Polly Davis, River City Care, Decatur, rm. 74

Ruby Davis, Valley View Health, Madison, rm. 51-A

**MILITARY SERVICE:** Remember all those that are serving on foreign soil in the military for our country. Those who are among us or have connections to the Market Street church are:

Andrew Deen; Japan

Whitney Deen; Japan

**WORK GROUPS:** Work Group Two will be meeting tonight after our evening service. Remember the groups have been realigned, so please check to see if this is your group. If you are in group two, remember to meet with your group this evening.

**NURSING HOMESINGING:** Remember the singing at the Athens Convalescent on Tuesday at 5:30 p.m.

**WEDNESDAY NIGHT:** *Jesus Trevino* and his wife, *Susana*, will be here this coming Wednesday night to give a report of the work he is doing in Lake Jackson, Texas and other places. I know that everyone will be glad to see he and Susana again and to have them with us.

**PLACED MEMBERSHIP:** We are delighted that *Maurice, Bonita and Heath Dollar* have expressed their desire to be a part of the work here at Market Street. We are thrilled to have them among us. Let us all extend to them a warm Market Street welcome.

**SYMPATHY:** We want to express our deepest sympathy to *Irene Putman* in the passing of her father, *Curits Fudge*. He passed away on Monday His visitation and Funeral was Thursday at Limestone Chapel Funeral Home. He was laid to rest in the Athens City Cemetery.

**THE RECORD:** *For the Week of January 1st*

**Sunday:** Bible Classes..... 130  
Morning Worship ..... 157  
Evening Worship..... 105

**Wednesday:**  
Bible Classes..... 104

**Remember Our Service This Evening at 5:00.**

**Men Privileged To Serve:**

**Sunday, January 8th:**

*Morning Worship*

Announcements ..... Kenneth Smith  
Song Leader ..... Stuart Wilson  
Prayer ..... Terry Andrews  
Preaching ..... David Cox  
Lord's Supper  
Presiding ..... Dwaine Allfrey  
Assisting ..... Joel Hamm  
Serving ..... Hunter Cox ..... Nathaniel Adams  
..... Ronnie Locke ..... Marion Pepper  
Closing Prayer ..... Tommy Coblentz

*Evening Worship*

Announcements ..... Kenneth Smith  
Song Leader ..... Todd Williams  
Prayer ..... Marcus Morris  
Preaching ..... David Cox  
Lord's Supper ..... Dwaine Allfrey  
Closing Prayer ..... Jack Cannon

Other Assignments for Sunday, January 8th:  
Usher ..... Danny Johnson  
Work Sound System ..... Marty Adams

**Wednesday, January 11th:**

Song Leader ..... Stefan Fudge  
Bible Reading..... (Isaiah 36:11-17)  
..... Will Chumbley  
Prayer ..... Landon Adams  
Invitation ..... David Cox  
Closing Prayer ..... Marion Mitchell

**Sunday, January 15th:**

*Morning Worship*

Announcements ..... Jerry McGlockin  
Song Leader ..... Tommy Burns  
Prayer ..... Tommy Coblentz  
Preaching ..... David Cox  
Lord's Supper  
Presiding ..... Terry Andrews  
Assisting ..... Larry Mitchell  
Serving ..... Russ Wulfekuhl ..... Marty Adams  
..... Keenon Currier ..... Marvin Putman  
Closing Prayer ..... Joel Hamm

*Evening Worship*

Announcements ..... Jerry McGlockin  
Song Leader ..... Stuart Wilson  
Prayer ..... Todd Williams  
Preaching ..... David Cox  
Lord's Supper ..... Terry Andrews  
Closing Prayer ..... Kenneth Smith

Other Assignments for Sunday, January 15th:  
Usher ..... Paul Hasting  
Work Sound System ..... Marty Adams