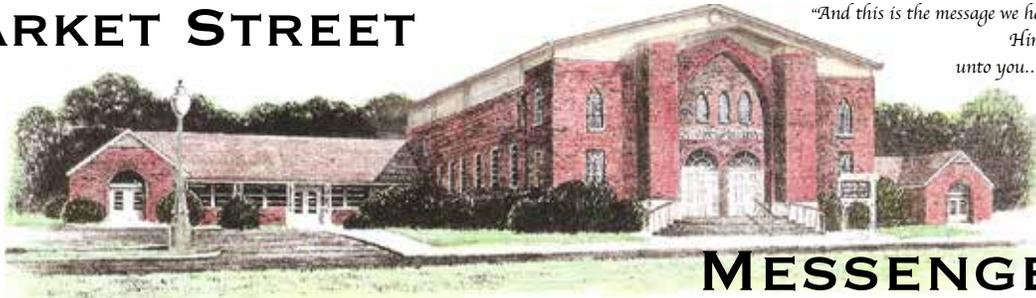


MARKET STREET



"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..... 6:30 p.m.

Elders

Marty R. Adams..... (256) 503-8843
Tommy Coblenz..... (256) 232-3312
Kenneth Smith..... (256) 777-6737

Deacons

Joel Hamm (256) 278-1977
Danny Holt (256) 206-2746
Larry Mitchell (256) 230-0185
Marcus Morris..... (256) 232-8871
Russ Wulfekuhl (256) 683-9396

Evangelist

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

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

Volume XV

October 1, 2023

No. 40

Two Men React To Teaching On Morals

Bill Hall

Two men listen to lessons on practical Christian living, but their attitudes differ greatly.

The **first man** views all such teaching as arbitrary "church" rules. Warnings concerning dancing, mixed swimming, general immodesty, divorce for every cause, drinking, etc., are all looked upon as "Church of Christ" standards, traditions being sustained by the old-timers of the church who are out of touch with more up-to-date thinking on morals.

The **second man** is brought to understand that all such teaching is an outgrowth of genuine respect for the Bible; that warnings concerning the evils mentioned above are based on such Scriptures as Matthew 5:27,28; Galatians 5:19-21; 1 Timothy 2:9; Matthew 19:9; and Romans 13:12-14; that they, therefore, are not arbitrary "church" rules, but are indeed a true picture of God's will for His people.

The **first man** hates this teaching. Of course he does! Doesn't he have just as much moral perception as another? Why should he allow some other man to decide what's right or what's wrong for him? He'll do what he pleases. Nobody will bind his thinking on him.

The **second man**, recognizing that the standards under consideration are God's and not man's, gladly complies. Jesus Christ is his Lord and King. He will live whatever life His Lord wants him to live. He will make every sacrifice his Lord wants him to make. His conformity grows out of a desire to please God, not man.

The **first man** may take the form of a teenager rebelling against parental authority; or the form of a man "raised in the church," whose church loyalty is beginning to wane; or the form of a new convert who is having difficulty defining modesty, decency, and lasciviousness in practical terms. The fault may lie within the person himself. He may be wanting to break away from all restrictions, thus refusing to view objectively Bible principles behind the teaching he is rejecting. Or the fault in some cases may lie in those who teach. They may be guilty of "establishing" their

points along these lines through pulpit beating and foot stamping, rather than through sound reasoning from the Scriptures; of unconsciously seeking for “church” loyalty or “preacher” loyalty rather than loyalty to the Lord. Either way, we are concerned for our first man’s soul, for he is wrong in his thinking.

Let no one misunderstand. We strongly oppose every evil mentioned above. But the truth is — no man is obligated to bow to anything we teach because we teach it; but, on the other hand, he is obligated to live by every principle that is truly established upon the word of God. It is the duty of every teacher, then, to warn of these evils, but on the basis of God’s authority. It is the duty of every hearer to consider them in the light of Scripture. Greater God-consciousness — on the part of both teacher and hearer — is the need.s to make us angry, but we must not let it consume us.

~via *Cy-Fair Family News & Notes*; Cypress, Texas.



Baptism In History

Ed Harrell

My reading of the New Testament makes very clear the meaning and intent of baptism—it was a “burial” that put one “into Christ” and resulted in the “remission of sins” (Romans 6:3–4; Acts 2:38). Of course, we should always be willing to examine our reading to see that it is not prejudiced. Recently I was rereading Kenneth Scott LaTourette’s massive *A History of Christianity* and found his discussion of New Testament baptism fascinating.

LaTourette was a distinguished Yale historian, and his multi-volume history is a classic. Near the beginning of his chapter on “Admission, Worship, and Discipline in the Christian Community,” he wrote this passage: “As we have seen, admission to the Church was through baptism. In the first few decades of the Church, baptism might be administered on a simple profession of faith in Christ. Thus, on the famous day of Pentecost, often regarded as the birthday of the Church, when about three thousand are reported to have been to the fellowship of the disciples, the injunction was to repent and

be baptized in the name of Jesus Christ. Whether all were baptized on that day is not explicitly stated, but we hear of the Ethiopian Eunuch being baptized after only brief instruction and of a jailer at Philippi receiving the rite, with all that were in his house, on the very night in which he seems first to have heard of Christ, with the simple requirement of believing ‘in the Lord Jesus Christ.’ ... Baptism seems to have been by immersion, at least normally.”

That description of the practice of the early church reminds me of an experience I had while a Fellow at the Ecumenical Institute at St. John’s Abbey in Collegeville, Minnesota. This large Benedictine Monastery has a beautiful modern church on its grounds and my family, and I toured it shortly after we arrived. Immediately upon entering the building one encountered a set of steps which led down into a depressed area in the foyer with a fountain in it. The monk who guided us pointed out that this was the church’s baptismal fount. It had been placed in the front of the building, he told us, because in the early days of the church baptism had been the means of entering the church. So it was, I nodded. The steps leading down to the fountain symbolized, he further explained, that baptism in the early church had been a burial. Ah, so.

Both LaTourette and my guide confirmed in me the conviction that our difficulty with many questions is not so much deciding what the New Testament says (and consequently what the New Testament Christians did) as it is in grasping the significance of those historical truths.

To say the least, such insights into baptism strongly challenge the fundamental Protestant teaching that man is justified by faith only. One can understand the historical dynamics which led the reformers to protest against the corrupted Catholic belief in justification by works, but the Protestant rebellion, like many revolutions, went much too far. A fair reading of the New Testament leads to the conclusion that first century Christians understood baptism to be a burial which preceded “the remission of sins” and provided entry “into Christ.”

~via *Christianity Magazine*; Vol. 1 No. 4, December 1984.

Remember Our Bible Study Periods

Sunday Morning at 9:45 a.m.

Wednesday Evening at 6:30 p.m.

Being Like God's Children

Michael W. McLemore

It's not always good for us to forget. Those years, in which our personality, values, and character were formed, should not be forgotten.

Qualities in children that are desirable in grown-up men and women must be kept alive. Adults can become so carried away with their day to day affairs that they forget what it is like to wonder, to enjoy, to dream and hope. Time becomes so valuable that we are too busy to enjoy our children or glory in the beauties of our world.

If this describes you, please consider what Jesus said in Mark 10:14, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Notice, "of such is the kingdom of God." In Matthew 18:1-6, Jesus says four things about little children that we should heed: We must not cause "one of these little ones" to sin; We must show hospitality or friendship to a child, in doing so we are doing it for Christ; We must be humble as a little child to be regarded as "great in the kingdom"; and not until we "become as little children" will we be able to "enter the kingdom of heaven." Christ is not encouraging childishness or immaturity; He reminds His disciples to keep some qualities of childhood.

Children are dependent upon their parents for almost everything. They are not embarrassed to depend upon another. Christ reminds us from whom all blessings flow. Should we not recognize our dependence on God for the very sustenance of life and be thankful?

Watching children at play we see the art of give and take. They can exhibit the qualities of fairness and self-defense in the same moment, all the while being ready to forgive and go on about their playing. It takes an adult to hold a grudge, to prolong anger toward another for an extended period of time. When will we learn to be like little children?

Children are generous not materialistic. Ask a child for a bite of their ice cream and they are likely to hand over the whole thing. They enjoy the simplest toy, often even the box in which it came. Never does the child look with disdain upon those with less money, power, prestige or education.

The child is the essence of innocence, free from sin. What parent has not stood looking down at their sleeping child, marveling at their innocence? Said Jesus, "except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven," Matthew 18:3.

No creature is so dedicated to learning as a little child. Their questions often overwhelm us, and their thirst to know "why" reminds us of our own ignorance. We must see to it that their thirst for learning is satisfied, especially about God and His Creation, His Word and His promises.

All our lives we have heard, "Grow up!" Yes, we must mature, but don't forget those lessons we learn from "little ones."

~via *Weatherly Weekly*; Huntsville, Alabama.

News & Notes

THE SICK:

Patricia Abernathy	Betty Pepper
Judy Brown	Margaret Carter
Pat Nixon	Jeanette Weir
Steve Stringer	Shirley Miller
Amy Gill	Larsen Plyler
Fredia Lowman	

Those Undergoing Treatments or Chronic Illness:

Paul Adcock	Doris Lovell
Priscilla Tucker	Sharon Nave
Harvey Nixon	Peggy Pepper
Vicki Stringer	Anita Wheeler
Nikki Ogles	Wynell Romine
Judy Vaughn	Jeanette Weir
Lloyd Adams	Charles Burns
Cindy Walker	Al Pollard
Matt Bassford	Wynell Romine
Anthony Sutton	Jerry Lawrence
Henry Fusch	Liz Fusch
Kimberly Pressnell	Tim McGuire
Monica Nelson	

Athens Health & Restore Rehabilitation:

Mildred Lambert, rm. 15	Brenda Wilson, rm. 77
Evelyn Hogan, rm. 36	Auteen Campbell, rm. 96
Valeria Dalton, rm. 7	Connie Brock, rm. 62

Limestone Health Facility:

Ann Bush, rm. 75	Marie Nave, rm. 84a
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Shut-In or Away From Home:

Nell Barksdale; at home
Gwen Bullock; at granddaughter's in Huntsville
Barbara Carter; Goldton at Athens
Unaking Currier; Summerford Health, Falkville
Irene Inman; at home
Lona Jackson; Vitality Living Upland Park, Huntsville
Bobby Ogles; Story Point West, Knoxville, Tennessee
Stan Stanford; Goldton at Athens
William Thomas; Madison Manor, Madison
Kathleen Wales; Limestone Manor

TUESDAY MORNING LADIES CLASS: The Ladies' Bible class meets on Tuesday morning at 10:30. They are studying *"Preparing To Teach My Neighbor."*

CARD WRITING: There is a card writing group that meets regularly to write and mail cards to people for appreciation and encouragement. The group will meet next Monday morning, October 9th, at 10:30. If you would like to participate, join them next Monday morning.

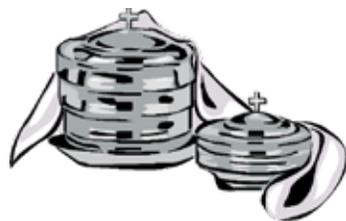
THE FLOWER FUND: There is a flower fund maintained by the members of the Market Street church for the sending of flowers and plants to families during periods of bereavement. If you would like to participate in this work, please contribute your money to *Ida Nell Griffin*, who looks after this fund.

CHILDREN'S BIBLE DRILL: Remember the Children's Bible Drill this afternoon at 4:45 before our evening service. I hope all our children can come and participate in this time of instruction and learning.

OUT OF TOWN: *The Broadus'*: Bob and Phyllis are in Chicago, Illinois this week... *David Cox* is in Hillsborough, Carriacou as the meeting begins there today.

THE RECORD: *Average Attendance the 3rd Quarter:*

Sunday:	Bible Classes	122
	Morning Worship	148
	Evening Worship	119
Wednesday:	Bible Classes	100



Communion Preparation for October

Communion Bread — Peggy Smith
Communion Cups — Joel Hamm

Men Privileged To Serve:

Sunday, October 1st:

Morning Worship

Announcements..... Marcus Morris
 Song Leader Tommy Burns
 Prayer..... Harold Ash
 Preaching..... Hunter Cox
 Lord's Supper
 Presiding..... Joel Hamm
 Assisting Larry Mitchell
 Serving Harold Davis Matthew Userly
 Marvin Putman Heath Dollar
 Closing Prayer Landon Adams

Evening Worship

Announcements..... Marcus Morris
 Song Leader Stephen Lynn
 Prayer..... Bob Broadus
 Preaching..... Matt Taylor
 Lord's Supper Joel Hamm
 Closing Prayer Christian Userly
 Other Assignments for the week of October 1st:
 Usher Marvin Putman/Hayden Pierce
 Work Sound System..... Russ Wulfekuhl

Wednesday, October 4th:

Song Leader Joel Hamm
 Bible Reading..... Danny Johnson
 (Acts 16:11-24)
 Prayer..... Nathaniel Adams
 Invitation..... Clayton Hamm
 Closing Prayer Roger Hammonds

Sunday, October 8th:

Morning Worship

Announcements..... Larry Tucker
 Song Leader Larry Holt
 Prayer..... Jerry Baker
 Preaching..... David Cox
 Lord's Supper
 Presiding..... Tommy Coblentz
 Assisting Hunter Cox
 Serving Sam Gregory Heath Dollar
 Marvin Putman Hayden Pierce
 Closing Prayer Larry Snell

Evening Worship

Announcements..... Larry Tucker
 Song Leader Joel Hamm
 Prayer..... Harold Ash
 Preaching..... David Cox
 Lord's Supper Tommy Coblentz
 Closing Prayer Stephen Lynn
 Other Assignments for the week of October 8th:
 Usher Marcus Morris/Tommy Coblentz