

# CHURCH OF CHRIST

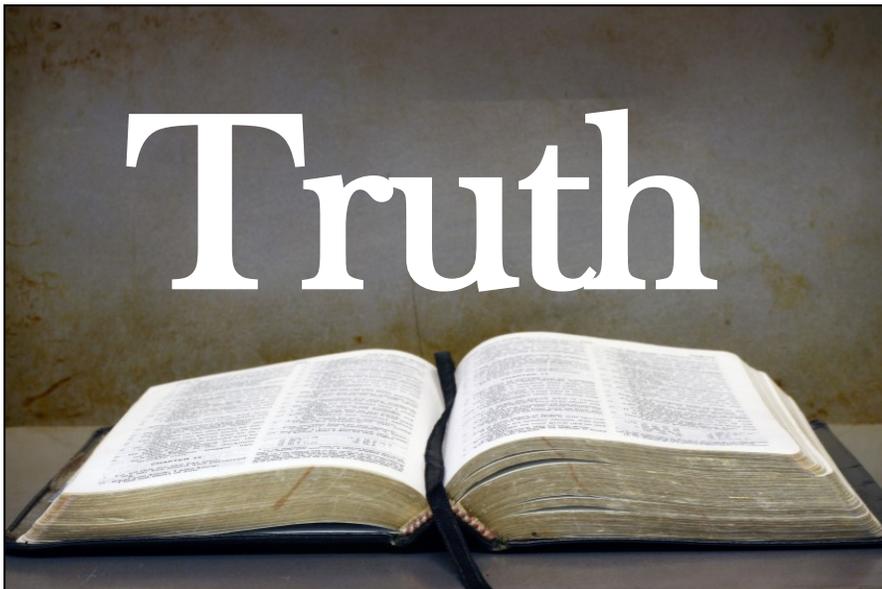
of Genesee County

5284 Fenton Road, Flint, Michigan 48507

## Schedule of Services

Worship...	Sunday	11:00 a.m.
	Sunday	6:00 p.m.
Bible Study...	Sunday	10:00 a.m.
	Wednesday	6:00 p.m.

**August 30, 2020**



Website: [www.coc-gc.org](http://www.coc-gc.org)

## PRAYER LIST

Marty and Joyce Stearns-Request prayers for Gracie and Tracy Clark. Dale and Sue Gregory—health  
Joan's brother Hurley—is doing better and Opal, sister Christena Apostolico in Ohio—health, and Donna Bill Alldaffer—Request prayers for Edith Taylor-mother Cindy Atkinson—health. (knee), Cindy's friends-Ireland Family, Wayne Hamilton, Kathy, Jody Rynca-cancer, Mitchell Larson and Walt and Ilene Davenport—health, Marie Hall—health. Friend Jackie is in need of prayers. Betty requests prayers for Earlene Currier-health-Betty's Aunt, Betty's daughters: Donna, Carrie, Susan Wills, Debra and Lauren Weidner-grand-daughter, Joyce Harrison—Betty's cousin  
Jeff Stevens—health  
Chere' - request prayers for Priya, Shalini and Daniel John and Linda Schafer-wife Linda is in need of prayer  
Rachel Hall—health problems  
Pat Crain—fell and broke her hip  
Michael and Vivian Golwitzer—health  
Marilyn Moffitt—health and family  
Mason and family  
George Taylor-to return to the Lord  
Wendy Penoyer-surgery on leg

**Food closet: Soup**

## SERMONS

**AM: Truth** John 8:31-36 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

**PM: God Teaches by Example**



An Unwanted Mansion

The state of Idaho has discovered that it is easier to take a mansion than it is to give it back, reports John Miller. The hilltop mansion was built by J. R. Simplot, potato magnate who became a billionaire by building a corporation that supplied McDonald's with its golden French fries. Simplot, who died in 2008 at age 99, gave the mansion to the state of Idaho in 2004. The mansion was given to the state to serve as a residence for the governor of Idaho. But the current governor doesn't want to live in it. The majority of people recommended returning it to the Simplot family, but the family doesn't want it. Meanwhile, the state of Idaho is spending thousands of dollars to maintain the empty mansion. Imagine—an unwanted mansion!

There is a "mansion" that is infinitely better than the Simplot mansion, one that everyone should want to inherit, not only because of its beauty but also because of the One who has made it possible for each of us to inherit it.

Jesus Christ, God's Son, once comforted His troubled disciples with these words: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). Do you want your mansion?

—David Sargeant (adapted) House to House / Heart to Heart

## GOSPEL, DOCTRINE, AND FELLOWSHIP

The Problem; There are certain ones among us who are striving to make a distinction between "gospel" and "doctrine." They hold that "gospel" relates to the outsider, and that "doctrine" relates to the Christian. They insist that "gospel" is that part of God's message which enables one to become a Christian, and that "doctrine" is that part of God's message which enables the Christian to grow, to be edified, to remain faithful. These men insist, therefore, that the "gospel" must be preached to the outsiders; that it cannot be preached to the Christian. They insist that "doctrine" must be taught to the Christian; that it cannot be taught to the outsider. They insist that any and all persons who have "obeyed the gospel" — who have become Christians — must be fellowshiped, regardless of any and all problems which may arise or exist in the area of doctrine. They emphatically declare that there can be no withdrawal of fellowship in matters of doctrine. These people are stressing the view that (1) those people in the independent Christian churches have obeyed the gospel; (2) that the use of mechanical instrumental music in worship is a matter of doctrine; (3) that we cannot refuse to extend fellowship to these and to all others in similar circumstances. No New Distinction; We hasten to emphasize that this distinction between "gospel" and "doctrine" is not a new one. The "ring leaders" of the view described above are the same men who in former days — in their opposition to located preachers — made the same distinctions. These men formerly argued that it is impossible for one to preach to the church — that one can preach to the world, but that one can only teach the church. They argued that one cannot preach (or teach) the gospel to the church — that the gospel is for the outsider only. They stressed that it is the work of the evangelist to preach the gospel. From this set of assumptions they declared that it is a sin for a preacher to live and work with a local congregation (for more than 10 days at a time!) We are dealing with the same old erroneous doctrine — just a new application. The distinctions relate now to a new unity movement. Distinction Not Scriptural; We hasten to emphasize that the distinction indicated above between "gospel" and "doctrine" is not a scriptural distinction. The English word "doctrine" can be translated from the Greek "logos," or "didaskalia," or "didake." The word about which we are concerned just now is "didake." Some are insisting that "didake" is always used in relationship to the church — in relationship to Christians In Jno. 7:17

the Lord said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The word "teaching" is the Greek "didake," and "If any man willeth to do his will" obviously could apply to one who is not a Christian but who is interested in becoming a Christian. The Sanhedrin said to the apostles, ". . .and behold, ye have filled Jerusalem with your teaching,. . . (Acts 5:28). The word "teaching" is the Greek "didake," and in this passage it obviously is not limited to its import to Christians only. Further, Barnabas and Saul had attempted to teach Sergius Paulus. Elymas the sorcerer withstood them. Paul severely denounced Elymas for seeking to pervert the right ways of the Lord. Verse 12 (Acts 13) says: "Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord." Again the word "teaching" is the Greek "didake," and here obviously relates to teaching addressed to a non-Christian. According to Acts 17:18 certain philosophers encountered Paul. Verse 19 says, "And they took hold of him, and brought him unto the Areopagus saying, May we know what this new teaching is, which is spoken by thee?" The word "teaching" here is "didake," and is not restricted to saints only. The saints in Rome had become obedient to the "form of teaching" whereunto they were delivered. "Teaching" here is "didake," and certainly relates to persons before they became Christians. Clearly, the word "doctrine" ("teaching") in the sense of the Greek "didake" cannot be limited to God's message to those who are already Christians. Furthermore, it certainly is not the case that the word "gospel" relates exclusively to God's message to those who are not Christians. The Greek word under consideration here is "karugma," and it is being insisted by some that "karugma" applies exclusively to the non-Christian. In Rom. 16:25 Paul says, "Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ. . ." The remarks were addressed to the saints in Rome. Paul affirms that God is able to establish them; that God is able to establish them (saints) by the "preaching of Jesus Christ." The word "preaching" here is the Greek of "going beyond" the word (2 John 9-11).

"karugma," and it clearly relates to people who were Christians. In Acts 20:25 Paul says, "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more." Paul was speaking to Christians — to elders of the church at Ephesus. Among these, he had gone about preaching the kingdom. The word "preaching" is the Greek "karusso" which is the root word behind "karugma." "Karugma" would be the cognate of "karusso," just as "didake" is the cognate of "didasko." Clearly, the word "gospel" in the sense of "karugma" cannot be limited to God's message to the outsider — the message by which one becomes a Christian. It is also God's message for the Christian. It must be obvious, therefore that the distinction which some are trying to make between "gospel" and "doctrine" is (1) unnecessary, (2) arbitrary, and (3) unscriptural. If They Were Right... Even if these brethren were right in their unscriptural distinction between "gospel" and "doctrine" it does not follow that there can be no withdrawal of fellowship in matters of "doctrine." What is there about this distinction that leads to this conclusion? This would be parallel to saying: the command to be baptized applies to the non-Christian (and is a matter of gospel.) The command to contribute of one's means applies to the Christian (and is a matter of doctrine). Therefore, if one refuses to contribute of his means he cannot be disfellowshipped! What is there in the information at hand that forces this conclusion? The conclusion just does not follow. What Saith the scriptures? With regard to the Jerusalem church, inspiration records: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers" (Acts 2:42). This passage clearly shows the importance of our continuing steadfastly in the apostles' "teaching." The word "teaching" is the Greek "didake." Is it possible for one to refuse to continue in the apostles' doctrine? What is to be done with regard to the one who does not continue in it? In Romans 16:17 we have: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." Paul thus refers to certain ones that were causing divisions and occasions of stumbling. Their actions were contrary to the doctrine which they had learned. The word "doctrine" is the Greek

"didake." Paul says: "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." What are the instructions given? (1) "Mark them," and (2) "turn away from them." It does appear that the New Testament teaches that there can be withdrawal of fellowship in matters of doctrine. Consider also 2 Jno. 9,10. The Record says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." This reading shows clearly the importance of abiding in the "doctrine" (didake) of Christ. It shows just as clearly the sin of lending encouragement to anyone who does not abide in the "doctrine" of Christ.

### Conclusion

We have shown that the assumed distinction between "gospel" and "doctrine" does not exist. The distinction made is unnecessary, arbitrary, and unscriptural. The word "gospel" does not apply exclusively to the non-Christian, and the word "doctrine" does not apply exclusively to those who are Christians. We have shown further, that even if the assumed distinction did exist that it does not follow that, therefore, there can be no disfellowshipping in matters of doctrine. Furthermore, we have shown that the Scriptures demand a withdrawal of fellowship from those who do not walk according to the "doctrine."

### QUESTIONS FOR DISCUSSION

1. According to certain ones the word "gospel" means what?
2. According to these, the word "doctrine" means what?
3. Those who are making the assumed distinction between "gospel" and "doctrine" are insisting upon what particular point?
4. Discuss the point made that this is "no new distinction."
5. According to Jno. 7:17 does the word "didache" always relate to non-Christians?

Roy Deaver, Ph.D. (NCU); Director, Brown Trail School of Preaching; Hurst, Texas. Spiritual Sword, Theme Of This Issue Christian Fellowship, 1974

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