

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) 777-6737
Bonnie Sutton..... (256) 232-2081

Deacons

Marty R. Adams..... (256) 233-5147
Tommy Coblentz (256) 232-3212
Joel Hamm..... (256) 230-6223
Larry Mitchell (256) 230-0185
Todd Williams..... (205) 541-8304
Russ Wulfekuhl (256) 683-9396

Evangelist

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MARKET STREET MESSENGER

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David A. Cox, Editor

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Walking On The Beach Without Touching Any Sand

Mark W. White

I once had a brother in Christ tell me that we should just teach the Bible, but not doctrine. In his mind, it is possible to separate the scriptures from doctrine. His idea is that the Bible without doctrine would enable greater fellowship among Christians. It's an idea more common than we might think among members of the church. Of course, for many years now, some brethren have made an arbitrary distinction between "gospel" and "doctrine." To me, this makes as much sense as someone saying, "I want to walk on the beach but I plan to avoid the sand." Is that really even possible?

Sincere religious people from denominational backgrounds often argue that all people who believe the gospel of Christ should share in fellowship no matter what doctrine they follow. People who seek to teach and preach the word of God are often urged by such individuals to "just teach the gospel without teaching doctrine." Those who make such a case believe that the gospel of Christ simply includes the story of Jesus (that is, His birth, life, death, and resurrection), and is something entirely separate from doctrine. This argument uses the term *doctrine* in a very ambiguous sense, really meaning whatever creed or discipline a particular denomination might choose to follow. This philosophy is convenient, for by defining *doctrine* in this way, and striving to separate it from the gospel, members of various denominations can all share in each other's fellowship no matter how they chose to worship, work, or organize their various congregations and denominations. Is this the way that God defines doctrine in the New Testament? And does the New Testament make such a separation between the gospel of Christ and so called doctrinal matters?

The term doctrine is translated from two similar Greek words both meaning "that which is taught" (Vine 180), and so various terms are used interchangeably in English versions of the Bible to translate these Greek words, such as *doctrine*, *teaching(s)*, *instruction(s)*, and *learning*. It is essen-

tial to recognize that the New Testament speaks of two types of doctrine, the **doctrines of men** (as in Matthew 15:9 and Colossians 2:22) and the **doctrine of God** (as in 1 Timothy 6:3 NKJV, Titus 2:0; and 2 John 9, "the doctrine of Christ"). The commandments and doctrines of men describe any teaching that does not originate with God but is invented by man and commanded by man. Man's doctrines are condemned in the teachings of the New Testament, both by Jesus and His apostles, as seen in the two examples above. In fact, doctrines that do not come from the word of God are referred to by Paul as "*deceptive spirits and the doctrines of demons*" in 1 Timothy 4:1. However, by contrast, the doctrine of God and Christ are those teachings that originate with God, referred to in the inspired writings of the New Testament as sound doctrine (1 Timothy 1:10 2 Timothy 4:3, etc.), *good doctrine* (1 Timothy 4:6), *the doctrine which accords with godliness* (1 Timothy 6:3), **the apostles' doctrine** (Acts 2:42), and simply as *the doctrine* (1 Timothy 4:13, 16).

Even from these scriptures it is obvious that the doctrines of men are spoken of as a plurality. This denotes that there are many varied teachings that originate in the mind of man, all equally erroneous and deceptive (cf. Ephesians 4:14, Hebrews 13:9). But the doctrine that originates with God is always spoken of in a **singular sense**. This implies that though the doctrine of God contains instructions on many subjects, it is all one doctrine—one doctrine taught by Jesus and revealed through His apostles; one doctrine that must be accepted as a whole. And perhaps the most important point to see is that the gospel of Christ and the doctrine of Christ are not separate but untied in every way. Read 1 Timothy 1:8-11 and note the phrase "*contrary to sound doctrine, according to the glorious gospel of the blessed God*"—the doctrine of God is not separate from the gospel but is in full accordance with it, united with it in every way! Therefore, the teachings of the New Testament on faith in God through Jesus Christ, baptism for the remission of sins, the work and organization of the church, marriage, and all other subjects included in the doctrine of God are part of the gospel of Christ.

Considering these things, the argument that one can teach the gospel without teaching doctrine has no basis in scripture. If a person teaches anything pertaining to spiritual things, including the miraculous birth, sinless life, cruel death, and powerful resurrection of Jesus, he or she is presenting doctrine. The important

question to ask is whether or not the doctrines we hear and profess are in accordance with sound doctrine, the doctrine of God as taught and authorized in the gospel of Jesus Christ—a question that can only be answered by searching the Holy Scriptures (cf. Acts 17:11 and 2 Timothy 3:16-17). All children of God must give heed to the commandment of Paul in 1 Timothy 4:16, as given to the younger preacher Timothy: "*Take heed to yourself and to the doctrine, Continue in them for in doing this, you will save both yourself and those who hear you.*"

We cannot walk on the beach without getting sand on our feet. And we cannot teach the Bible without teaching doctrine.

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



How Long Is Hell

Robert F. Turner

Of What duration is that state to which the scriptures assign the Devil, his angels, and those who are his earthly subjects?

Well, how long is God? In Romans 1:20 His power and deity are said to be "aidios", eternal, or everlasting. The word is used only twice in the New Testament—the second time in Jude 6 where it describes the nature of the chains by which Satan's angels are bound.

In 1 Timothy 1:17 God is called King eternal (ton aionon, of the ages) and His honor and glory is forever and ever (alonas ton aionon, ages of the ages). Then in Revelation 20:10, the Devil is cast into the lake of fire and tormented forever (aionas ton aionon, ages of the ages). The 14th and 15th verses say (the powers of) death and hell "and whosoever was not found written in the book of life was cast into the lake of fire."

How long is eternal life? I am aware that the term can refer to quality of life in Christ, but the etymology of the word is that of duration. Moulton and Milligan say, "it never loses the sense of perpetuus." In John 10:28 Christ relates eternal (aloniion) life with time,

saying “and they shall never perish neither shall any man pluck them out of my hand.” It is this same word (aionion) that is used to describe the fire and destruction of Matthew 18:8; Jude 7, and 2 Thessalonians 1:8.

Matthew 25:46 assigns certain ones to punishment eternal (aionion) and others to life eternal (aionion). How long is hell (gehenna, punishment)? Exactly as long as heaven.

Man, being time bound, has time bound concepts and terminology. He has had to adapt his words, by special usage (as “ages of the ages”) to express perpetuity. When God wished to describe to man his “eternal” nature, He used the terms man would so understand. But the Bible terms that describe the unbounded limits of the punishment that awaits those who rebel the limitless of God, Of Christ, and of the heavenly home of saints. ***Are you ready for an Eternal Destiny?***

~via *The Northwood Messenger*; Northport, Alabama.



Baptism and the Blood

T. Doy Moyer

The blood of Jesus saves us from our sins: the blood was “shed for many for the remission of sins” (Matthew 26:28). What does baptism have to do with the blood?

Peter preached, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Note that the expression “for remission of sins” is the same as in Matthew 26:28. Jesus shed His blood for the remission of sins. How can both be true?

The answer is in Romans 6:3-4: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” This tells us that when we are baptized into Christ we are baptized into His death. We contact Christ’s blood when we obey the gospel and are baptized into Christ.

What saves us? The blood of Jesus. How do we avail ourselves of the blood? Through baptism into Christ. Is baptism a work of our own merit? No. We simply must submit to the will of God. Now, how can anyone deny the necessity of baptism?

~via *Lincoln Bible Reader*; Iron Station, North Carolina.

News & Notes

THE SICK:

Frances Bowers	Jordan Lovell
Gwen Bullock	Gilbert Hardy
Mary Ruth Gardner	Wynell Casteel
Shelby Isbell	Wayne Gooch
Carrie Miller	Abby Gilbert
Betty Faye Holt	Charles Burns
Mike Wulfekuhl	Ava Brooke Campbell
Phillip Harwell	Jeffery Miller
Matt Poff	David Hartsell
Marie Bates	Eli Williams

In The Hospital:

Una King Currier; East Glen Birmingham

Athens Convalescent Care:

Hazel Toone, rm. 16 Beulah Pope, rm. 100
Mattye Murray, rm. 60

Limestone Health Facility:

Janet Berryhill, rm. 75-B Mae Bragg, rm. 57
Albert Bowers, rm. 115-B Albert Norton, rm. 36
J.D. Clanton, rm. 11E Rosella Pugh, rm. 74
Billy Sutton, rm. 37

Limestone Lodge:

Yvonne Sherbert, rm. 29-E

Brookshire Healthcare - Huntsville:

Rachel Grubbs, rm. 112-C

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

LADIES BIBLE CLASS: The Ladies’ Bible class meets each Tuesday at 10:30 a.m. They are engaged in a study called “*The Barnabas Factor*”. If you are a lady, and are able to meet with them, please join them in this study. It will do you good.

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 tonight.

NURSING HOME SINGING: Remember the singing at the Athens Convalescent on Tuesday at 5:30 p.m. Please come participate in this good work.

GOSPEL MEETINGS: The *Eastside church* is beginning a gospel meeting today and it will continue through Tuesday evening. *Frank Richey* will be the speaker in this meeting... The *Sardis Springs church* is beginning a gospel meeting today and it will continue through Tuesday evening. *Greg Chandler* will be the speaker in this meeting... The *Helton Drive church* is beginning a gospel meeting today and it will continue through Wednesday evening. *Tony Mauck* will be the speaker in this meeting... The *Trinity church* in Trinity is beginning a gospel meeting today and it will continue through Tuesday evening. *Gary Patton* will be the speaker in this meeting... The *West Madison Street church* in Pulaski, Tennessee is beginning a gospel meeting today and it will continue through Wednesday evening. *Eric Reynolds* will be the speaker in this meeting... The *Elkton church* in Elkton, Tennessee is beginning a gospel meeting today and it will continue through Wednesday evening. *Frederic Gray* will be the speaker in this meeting.

CHILDREN'S BIBLE DRILL: The Children's Bible Drill is each Sunday afternoon at 4:40 and lasts about 15 minutes. It meets in the auditorium and will end about 5 minutes before the beginning of our evening service. I hope that all of our children will be able to be present this evening for the Bible drill.

THE RECORD: For the Week of October 28th

Sunday:	Bible Classes.....	119
	Morning Worship	160
	Evening Worship.....	106
Wednesday:	Bible Classes.....	100



**The Market Street
church of Christ Website at:
MarketStreet-church.com**

Men Privileged To Serve:

Sunday, November 4th:

Morning Worship

Announcements	Joel Hamm
Song Leader	Tyler Cox
Prayer	Jerry McGlocklin
Preaching	David Cox
Lord's Supper	
Presiding	Larry Mitchell
Assisting	Jordan Lovell
Serving	Heath Dollar
	Danny Johnson
	Marvin Putman
	Dan Lovell
Closing Prayer	Wayne Vaughn

Evening Worship

Announcements	Joel Hamm
Song Leader	Stefan Fudge
Prayer	Kenneth Smith
Preaching	David Cox
Lord's Supper	Larry Mitchell
Closing Prayer	Nathaniel Adams

Other Assignments for Sunday, November 4th:

Usher	Paul Hasting
Work Sound System	Landon Adams

Wednesday, November 7th:

Song Leader	Hunter Cox
Bible Reading.....	Isaiah 52:7-15
	Marcus Morris
Prayer	Dan Reed
Invitation	Todd Williams
Closing Prayer	Mot Dollar

Sunday, November 11th:

Morning Worship

Announcements	Kenneth Smith
Song Leader	Tommy Burns
Prayer	Terry Andrews
Preaching	David Cox
Lord's Supper	
Presiding	Marty Adams
Assisting	Jerry McGlocklin
Serving	Tommy Coblenz ..
	Keenon Currier
	Brandon Griswold
	Stefan Fudge
Closing Prayer	Jonathan Keenon

Evening Worship

Announcements	Kenneth Smith
Song Leader	Joel Hamm
Prayer	Bonnie Sutton
Preaching	TBA
Lord's Supper	Jerry McGlocklin
Closing Prayer	Dwaine Allfrey

Other Assignments for Sunday, November 11th:

Usher	Delmer Carter
Work Sound System	Landon Adams