

# The Better Way

Volume XXXIX, Issue 35

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## SPRING CHURCH OF CHRIST

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### SCHEDULE OF SERVICES

#### SUNDAY

Bible Study.....9:00 a.m.  
Worship.....10:00 a.m.  
Afternoon Worship.....1:00 p.m.

#### WEDNESDAY

Bible Study.....7:30 p.m.  
(via Zoom Meetings)

#### ELDERS

David P. Brown  
Ken Cohn  
John West

#### DEACONS

Bret Bailey  
J. D. Gunter  
Eric Paluka

#### EVANGELIST

David P. Brown

#### SECRETARY

Sonya West

## BE MINDFUL OF THE WORDS!

L. O. Sanderson

This title, “be mindful of the words,” is what the apostle Peter said to those who had “**obtained like precious faith**,” and how pertinent also is the advice to those who in Christ are obligated to sing!—only the words are given in recording the song of Moses and Miriam, the song Moses was to write, the psalms which David penned, and the praise of the heavenly host at the birth of Christ; moreover, in all instruction of the New Testament as to the music of the church the sole emphasis is on the words.

**Singing demands use of words.** Just as it is impossible to give thanks, offer praise, and submit petitions without words, so also it is impossible to engage in the music of the church without the lyrics and by the same token, every other means of rendition musically is eliminated, since in said music we must be bound by “**speaking to yourselves...teaching and admonishing...singing with grace in your hearts to the Lord**” (Eph. 5:19; Col. 3:16). True, we make “**melody in**” the “**heart**” also—the heart is the motivating means, for “**out of the abundance of the heart the mouth speaketh**” (Mat. 12:34). It is with words that we express thoughts of the heart.

**Singing demands vocalization.** A typewriter is the means of writing words, but it cannot speak! When Paul and Silas were in the Philippian prison, they “**sang praises unto God**,” and the praises were not merely a thought of their hearts, for “**the prisoners heard them**” (Acts 16:25). It must not be forgotten that “**the sacrifice of praise to God**” is “**the fruit of our lips, giving thanks to his name**” (Heb. 13:15). Furthermore, the New Testament Scripture uses such terms with reference to the music of the church that we cannot but see that the stress is upon the words. Take note:

**Singing is limited to psalms, hymns, and spiritual songs.** There is no provision for anything else. The mechanics of music—melody and harmony, staves and keys, scales and notes—are no part of divine revelation. Early singing was by chanting, by some pitch and rhythm, since these traits are inherent with mankind, and since God is not the “**author of confusion**” and wills that “**all things be done decently and in order**” (1 Cor. 14:33, 40). Man was created to honor the Lord, and psalms, hymns, and spiritual songs were ordained to this end. The emphasis is on the words!

Psalms, from the Greek *psalmos*, is used to refer directly to the words penned by David—“**the book of Psalms**” (Luke 20:42), “**written in the second Psalm**” (Acts 13:33), and the word is simply anglicized in expressing David’s writings. It is our conviction that any scripture set to or rendered by musical arrangement—as “Consider the Lilies” or “The Lord is in His Holy Temple”—would properly be called a psalm. But the reference will not be to the music, rather to the words. A psalm might involve

praise, petition, thanksgiving, exhortation, or appeal, but it will be *words* that we sing.

*Hymns*, from the Greek (*h*)*umnos*, according to all available information—the Biblical usage, the translators, and lexicographers—relates to the Lord and/or deity, as praise to the Lord, thanks to Him, or prayer. Hence, all “prayer songs” would be classified as “hymns.” Others, as “He Leadeth Me,” “Sweet Hour of Prayer,” “What a Friend We Have in Jesus,” would also be classified hymns. But the reference is to words, and only to words.

*Spiritual songs*, *songs*, from (*h*)*ode*, whence comes our English term, *ode*, are poetic messages addressed or relating to a friend, teacher, or loved one, and its primary usage is seen in “**speaking to yourselves**” and “**teaching and admonishing one another.**” And it must be spiritual—out of the spirit, from a sincere heart, and sincerely sacred in appeal. Paul said, “**I will sing with the spirit**” (1 Cor. 14:15) and sing “**with grace in your hearts**” (Col. 3:16). A definite example of a spiritual song is “Take Time to be Holy.” It appeals to Christians to be holy! All invitation songs would be of this type—appealing to the alien sinners or wayward children of God; a sincere, spirit urging right.

*There can be some overlapping of sense.* The above descriptive meanings are primary, but not exclusive; for a psalm—a scripture chanted or

sung could also in some sense be a hymn, as “The Lord is my Shepherd” and “Consider the Lilies,” because the scriptures also are personal and to others. “Praise the Lord, Ye Heav’ns Adore Him” is a hymn in that it relates to God, and a spiritual song in that it urges others to praise God. In spite of overlapping of purpose, the primary sense and use remain the same.

**Be mindful of words.** The music, in contrast to lyrics, is not involved in direct, divine truth—God does not demand expertise in the materials of music; but there is a place for melody, harmony, and rhythmic flow—without these, unison in expression and time and unity of tone would be impossible. Music, as communion plates and trays, is a necessary means to an end—that is, essential to carrying out a command to sing.

We are to “**sing with the understanding**”—“**the word of Christ**” must “ **dwell in**” us “**richly.**” We must worship “**in spirit and in truth**” (John 4:24) and the word of God must be our teaching; if the words are not in harmony with divine truth, we dare not sing them; it is as wrong to sing a falsehood as it is to preach a lie! All of this demands that we know what we sing, the very words we use, and poetic license is not the right to teach error. Read those hymns and songs carefully—know what you are saying when you sing.~

**Deceased**

## THINGS IN HARMONY WITH SOUND DOCTRINE

### Titus 2:1-10

*Thomas B. Warren*

This section may be viewed as involving six main subdivisions in regard to “things which befit sound doctrine”: (1) aged men (2:2); (2) aged women (2:3); (3) young wives (2:4-5); (4) young men (2:6-8); (5) servants (2:9); and (6) adorning the doctrine (2:10).

In these verses Paul, in continuing the line of thought with which chapter one closed, urges the speaking of things which are in harmony with sound (healthy) doctrine. He had just been dealing with the great corruption which had occurred among the people of Crete. In doing so, he had set out the necessity of opposing those who teach doctrine which contradicts the truth (i.e., sound doctrine). He had even gone so far as to say that the mouths of some must be stopped.

Paul now emphasizes that the preaching of sound (true) doctrine and the refutation of un-

sound (false) doctrine must be coupled with holy living. Followers of Christ are to let their “**manner of life be worthy of the gospel**” (Phi.1:27; ASV).

**1. Instructions in regard to aged men (1:2).** Paul says that aged men are to “**be temperate, grave, soberminded, sound in faith, in love, in patience.**” To be “**temperate**” is to be in control of oneself. To be “**grave,**” in contrast to the shallowness which characterizes many, is to be reverent, recognizing the greatness of human opportunity and the awesomeness of human responsibility to the eternal God. To be “**soberminded,**” in contrast to the silliness and frivolity which is characteristic of many, is to think seriously, wisely, and deeply. To be “**sound in faith, in love, in patience,**” in contrast to the unhealthy spiritual life endured by so many, is to

be spiritually vigorous (with great spiritual health!), to be lovingly kind in all of one's dealings with family, friends, and others, and finally, to be strong and long-suffering in the face of the trials and tribulations of life.

**2. Instructions in regard to aged women (2:3-4a).** Paul continues by saying of the aged women that they **"likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good, that they train the young women..."** (2:3-4a). To be **"reverent in demeanor"** is to live life in proper *fear* of God (Ecc. 12:13), to be sober-minded in daily conduct. To not be a **"slanderer"** is to not be involved in bearing false witness, not falsely accusing others. To not be **"enslaved to much wine"** really entails, in the light of the totality of Bible teaching, that one not drink alcoholic beverages at all. The best way to handle the problem is to simply never take the first drink of alcohol. Remember every alcoholic began his downfall with just a drink. Aged women are to be **"teachers of that which is good."** Because of their vast experience and their many opportunities for the study of God's word, aged women should be well qualified to teach **"that which is good"** (holy living according to the gospel). This teaching must be done in the light of Bible limitations (1 Tim. 2:12-14).

**3. Instructions in regard to young women (2:4-5).** Paul instructs the aged women to train women **"to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands"** (2:4-5).

First the older women were to set the right example (in the living of the true Christian life) before the young women. Then, Paul says, they are to *train* (in a sense, control the actions by example and strong teaching) them. For an aged woman to train a young woman to **"love her husband"** is to do something more than say merely, "Love your husband." It will include such, but it will also include much more. For example, such training will include instructions in the intimate relationship of husband and wife. It will include instruction in how to show love by small acts of kindness in daily living which can be seen in the life of the one who teaches.

To train young women to love their children will involve instruction in regard to natural affection. It will also involve instruction as to how to discipline children so that the children will not become "spoiled brats" because of a lack of needed punishment in times when the children

are rebellious. Parents are responsible for the total training of the child: in body, in mind, and in spirit (See Ephesians 6:1-4).

Young women are to be taught to be sober-minded and to be chaste. Often, even those in the body of Christ, merely for the sake of being "in style," will bow to the fashions of the world and expose their bodies to the gaze of every lustful man who passes by.

Young women are to be workers at home (good housekeepers). Many women today have rebelled against God's way and regard being a wife, mother and *home-maker* as demeaning or degrading to a woman. But women who live their lives in the basic role God has planned for them will have earth-shaking influence around the world by raising children who truly love Jesus Christ. No life in the business world can compare with the power, influence, and joy of the life of the true Christian-home mother.

Further, Paul makes clear that wives are to be in subjection to their own husbands (Cf. Ephesians 5:23ff). Again, many women have rebelled against God's way, regarding it as degrading to a woman. But, it must be remembered that while women are as precious and great in the sight of God, He (God) did not design woman to be the "head of the house" any more than he designed men to conceive and give birth to babies. Much misery would be eliminated if people would only be satisfied with God's way.

**4. Instructions to young men (2:6-8).** Much of what has been said in regard to younger women (e.g., being sober-minded, being good examples, etc.) apply with equal force to younger men.

Christian men are to so love the truth (2 The. 2:10-12) that they will not for *any* consideration accept a corruption of it (Luke 14:26-33; Gal. 1:6-9; 2 Tim. 4:1-5). When this is the case, those who oppose the truth will find no occasion for rightly slandering God's people.

**5. Instructions to servants (2:9-10).** Jesus did not come with sweeping political reforms. His plan was to change *society* by changing the *individual* as he (the individual) responded to God's truth, the gospel. It is *that* truth which makes men free (John 8:32). A man can live the Christian life as a servant (or slave), but he cannot live the Christian life while mistreating anyone else. Thus, Paul here instructs servants to be obedient to their masters (so long as such does not violate God's will) (Acts 5:29).~

**A Study In  
THE  
MAJOR  
PROPHETS**

*Isaiah*

**Sunday Morning Bible Class**  
*David P. Brown*

**A Study Of  
1ST JOHN**

Teacher:  
*David P. Brown*

WEDNESDAY NIGHT  
BIBLE CLASS VIA ZOOM

## MARK YOUR CALENDARS

- **Today:** Monthly meal & afternoon singing service.
- **This Tuesday, August 27th:** Ladies' Bible Class.
- **Saturday, September 14th:** Baby Girl Shower honoring Devon & Andrew Paluka. RSVP Anna Cononie if you plan to attend.
- **Saturday, September 28th:** Fall Fellowship at Walker County Fairgrounds, Huntsville, TX.
- **Saturday, October 26th:** Fish Hatchery Road Lectureship. "James: Practical Christianity Part 3."
- **Saturday, November 23rd:** Chili Cook-off at Burroughs Park.

## THOSE TO SERVE

**SUNDAY, AUGUST 25, 2024**

**Announcements** J.D. Gunter  
**Scripture Reading** Steven Johnson  
*Rev. 20:7-15*

**Song Leader** Jonathan West  
**Prayer** David Brown/John West (AM)  
Bret Bailey/Ken Cohn (PM)

**Speaker** Eric Paluka

**Lord's Table (AM)**  
(Isaiah 53:10-12)

J.D. Gunter Andrew Paluka  
Steven Johnson Gary Blasingame

**Lord's Table (PM)**

Joshua West Stephen Cohn

**Audio/Video Monitor** Joshua West  
**Camera/Door Monitor** Andrew Paluka

**WEDNESDAY, AUGUST 28, 2024**

*(via Zoom Meetings)*

**Announcements** Bret Bailey  
**Speaker** Joshua West  
**Bible Class Teacher** David Brown

**FOR AUGUST**

**Prepare Communion** L. Paluka  
**Lock Buildings** Bailey  
**Prepare Bulletin Board** N. Cohn

## IN NEED OF PRAYERS

**Edith Young, Zack Nero, April McCain, Debbie Brannon, Noah & Glenda Hackworth, Cynthia Jackson, Elnora Oxendine, Charles & Ann Nero, Chuck & Nancy Verkist, Freda Smith, Orlinda Chumbley, and Roelf & Janice Ruffner.**

## TEST YOUR BIBLE KNOWLEDGE

On what mountain did Elijah test the false prophets of Baal?

**Answer to last week's question:**  
Hebrew month; 1 Kings 6:37,38