

The Better Way

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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

ONLY TRUTH MAKES FREE

Thomas B. Warren

1. Man does not have the right to be wrong about faith in God (Heb. 11:6).
2. Man does not have the right to be wrong about faith in Christ (John 8:24; 20:30, 31).
3. Man does not have the right to be wrong about believing the Gospel (Mark 16:15,16) or obeying the Gospel (2 The. 1:7-9).
4. Man does not have the right to be wrong about repentance (Acts 17:30; 31; Acts 2:38).
5. Man does not have the right to be wrong in the matter of confession (Mat. 10:32; Rom. 10: 9,10).
6. Man does not have the right to be wrong about baptism (Mark 16:15, 16; Acts 2:38; John 3:3-5; Acts 22:16; Gal. 3:26-27).
7. Man does not have the right to be wrong in the matter of church membership (Eph. 4:4; 1:22,23; 2:16; Acts 20:28; Eph. 5:23; Mat. 15:13).
8. Man does not have the right to be wrong in the matter of Christian living (2 Pet. 1:5-11; Rom 12:1,2; Gal. 5:19-21).
9. Man does not have the right to be wrong in the matter of worship (John 4:24; Lev. 10:1-2; 1 Chr. 15:1-15; 2 John 9-11).

To be saved, men must learn that error is not just as good as truth! Truth will make men free (John 8:32). Error will damn their souls (2 The. 2:8-12). ~

Deceased

"And ye shall know the truth, and the truth shall make you free."

John 8:32

AN ANALYSIS OF 2 JOHN 9-11

J. Noel Merideth

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 any one 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 (2 John 9-11).

John had warned in his first epistle that **“now have there arisen many antichrists”** (1 John 2:18). And, **“many false prophets are gone out into the world”** (1 John 4:1). In 2 John 7 he wrote, **“For many deceivers are gone forth into the world.”** And so John writes, **“Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward”** (2 John 8).

WHOSOEVER GOETH ONWARD

The participles “goeth onward” and “abideth not” are descriptive of the same process. “Goeth onward” is from *proagon*, nom. sing., masc., present participle of *proago*, which means “to proceed, go forward: in a bad sense to go further than is right or proper, to transgress the limits of true doctrine” (*Thayer’s*, p. 537). The *King James Version* translates the word *transgresseth*. We have here then a transgression, a sin of going beyond true doctrine. Those who progress to the point of going beyond the doctrine of Christ have progressed too far. False intellectuals who claim to be advanced thinkers relegate Christ’s doctrine to the past as they try to lead people to a different doctrine. Any movement which takes one away from the doctrine of Christ is progress in the wrong direction and results eventually in being lost from God.

Paul writes to the churches of Galatia:

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema (Gal. 1:6-8).

AND ABIDETH NOT

The words “goeth onward” and “abideth not” are descriptive of the same act: the first presents it positively, the second, negatively. *Abide* is one of John’s favorite words. *Menon* means “to sojourn, to tarry, to dwell at one’s own house, to tarry as a guest, to lodge, to maintain unbroken fellowship with one, to put forth constant influence upon one.” If we are to have God we must abide in the doctrine of Christ.

IN THE TEACHING OF CHRIST

Guy N. Woods is certainly correct when he writes upon this phrase.

The ‘teaching of Christ’ here is not teaching about Christ, or teaching which is Christian in substance or nature; it is the teaching which Christ did personally and through those whom He inspired. It is the teaching of Christ, because He is, in the final analysis, its author, and from Him it issued. It is thus an infallible standard, and no deviation from it is possible without apostasy (*A Commentary on the New Testament Epistles of Peter, John, and Jude*, p. 347.)

The great Greek scholar A.T. Robertson writes, “Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian’s walk” (*Word Pictures in the New Testament*, Vol. 6, p. 254). B.F. Westcott writes:

“*in the doctrine of Christ*, the doctrine which Christ brought, and which he brought first in his own person, and then through his followers. (Hebrews 2:3) This sense seems better than *the doctrine* of (concerning) *the Christ*, and the usage of the New Testament is uniformly in favour of it: Revelation 2:14-15; John 18:19; Acts 2:42” (*The Epistles of St. John*, p. 230).

Plummer writes, “The doctrine which he taught (John 18:19; Revelation 2:14-15), rather than the doctrine which teaches about him” (*Cambridge Bible for Schools and Colleges*, “*The Epistles of St. John*,” p. 182).

R.C.H. Lenski writes:

Didache = ‘doctrine’ ... ‘Of Christ’ is the subjective genitive: the doctrine Christ taught and still teaches through his apostles (John 1:18). This word does not occur in First John, but its equivalents, ‘the light, the truth, the Word,’ are found. ‘The doctrine,’ like ‘the Word,’ means that the truth is put into words which we hear (verse 6), and so the truth comes to be taught, realized, and apprehended (*ginoskein*, verse 1), which means ‘believed,’ trusted (*The Interpretation of the Epistles of St. Peter, St. John and St. Jude*, p. 568).

“*Didache*, teaching, viz., that which is taught ... *tou Christou*, the doctrine which has God, Christ, the Lord, for its author and supporter: John 7:17; Acts 13:12; 2 John 9” (*Thayer’s Greek-English Lexicon*, p. 144).

Others could be cited, but we have shown sufficiently that scholarship is on the side of the subjective genitive, that is, it is the doctrine which Christ taught personally and through those whom He inspired.

HATH NOT GOD

The true God (1 John 5:20) is found only in Christ (John 14:9, 11; 10:30); hence only in the doctrine of Christ. If we do not abide in the doctrine of Christ we do not have God.



JAMES: Practical Christianity (Part I)

January 27th

Fish Hatchery Road Church Of Christ

These timely lessons will be presented at the church of Christ
Located at 1380 Fish Hatchery Road, Huntsville, Texas
Phone: 936-581-4346 Email: bruces_l@netzero.com

The book of James is so practical that some have called it “the gospel of common sense.” Because the Christian faith is not just an organization to join or a few abstract doctrines to hold, a letter like James’ is immediately relevant to every Christian. The Christian faith requires each believer to bring every thought and action into conformity to the Word of God. It proclaims a Christian philosophy of life in stark contrast to the self-seeking, unfocused, and often tumultuous existence that frequently characterizes those outside the faith. A matter worth pondering is the fact that the very first topic James discussed involved the difficulties encountered in the Christian life. Totally foreign to him was the curious modern notion that becoming a Christian will make life easier, that all problems will disappear.

9:00 AM: Jose Gamez - *Count It All Joy* (Jam. 1:2-11)

10:00 AM: Eric Paluka - *The Christian & Temptations* (Jam. 1:12-15)

11:00 AM: David Brown - *The Source Of Every Good & Perfect Gift* (Jam. 1:16-20)

LUNCH WILL BE PROVIDED

1:30 PM: Jack Stephens - *Receiving The Engrafted Word* (Jam.1:21-25)

2:30 PM: John West - *Pure & undefiled Religion* (Jam. 1:26-27)

3:30 PM: *Question & Answer Session*

**HE THAT ABIDETH IN THE TEACHING,
THE SAME HATH BOTH THE FATHER
AND THE SON**

This is the same thought as that of the clause preceding but stated positively and with the addition of the phrase "and the Son." We should take special care to note the necessity of abiding in the teaching or doctrine of Christ. We must not add, subtract, or substitute. To fail to remain in the doctrine of Christ is sin.

IF ANY ONE COMETH UNTO YOU

It is *ei* with the indicative, not *eon* with the subjunctive. It is implied that such people do come: it is no mere hypothesis ... 'Cometh' probably means more than a mere visit: it implies coming on a mission as a teacher (Plummer).

AND BRINGETH NOT THIS TEACHING

This is, when one comes who does not bring the doctrine of Christ.

**RECEIVE HIM NOT INTO YOUR HOUSE,
AND GIVE HIM NO GREETING**

The faithful Christian lady to whom John wrote was of a benevolent disposition, possessed of a home, and evidently with sufficient means to entertain visitors. She would from time to time be faced with the problem of deciding whether the teachers who came her way and would seek her hospitality were worthy or not. The test which the apostle gave her to use was this: Do they advocate the doctrine of Christ? If not, she was not to receive them into her house; she was to show no hospitality to them; she was not so much as to give them greeting. The greeting was "*Chairo*" literally, goodspeed or Godspeed. This greeting was more than a mere formality. It was approval of the course being pursued by the one being greeted and included a desire for success in the effort. Such greeting was not to be given.

**FOR HE THAT GIVETH HIM GREETING
PARTAKETH IN HIS EVIL WORKS**

John is not condemning hospitality to strangers. This is not merely a case of hospitality. It becomes a case of becoming a partaker in evil action. We are to help strangers, yes; but not aid false teachers, not lend encouragement to their efforts, not subject ourselves to their corruption. *Partaketh* is from *koinonei*, third person, singular, present, indicative of *koinoneo*, a verb which means "to come into communion or fellowship, to become a sharer, be made a partner" (*Thayer's*). Paul writes, "...neither be partaker of other men's sins" (1 Tim. 5:22). And, "...have no fellowship with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:11).

CONCLUSION

Doctrine or teaching is important. We are not to fellowship or be partaker of those who do not bring the doctrine of Christ. Those who fellowship people who do not bring the doctrine of Christ violate this scripture. Let us abide in the doctrine of Christ.~

Deceased

THOSE TO SERVE

SUNDAY, JANUARY 21, 2024

Announcements	Ken Cohn
Scripture Reading	Zack Nero Rev. 6:12-17
Song Leader	Jonathan West
Prayer	Bret Bailey/Ken Cohn (A.M.) J.D. Gunter/Stephen Cohn (P.M.)
Speakers	David Brown
	Lord's Table (A.M.) (Mark 14:63-65)
Zack Nero	Bret Bailey
Stephen Cohn	Eric Paluka
	Lord's Table (P.M.)
J.D Gunter	Ben Gunter
Audio/Video Monitor	Jonathan West
Camera/Door Monitor	Stephen Cohn

WEDNESDAY, JANUARY 24, 2024

(via Zoom Meetings)

Announcements	Bret Bailey
Speaker	James Arline
Bible Class Teacher	David Brown

FOR JANUARY

Prepare Communion	Z. Nero
Lock Buildings	Blasingame
Prepare Bulletin Board	TBA

IN NEED OF PRAYERS

Peggy West, David & Lynne Humphrey, David Brown, Zack Nero, Gayle Barnett, Cynthia Jackson, Elnora Oxendine, Edith Young, Bernice Hastings, Charles & Ann Nero, Nathaniel Rimmer, Chuck & Nancy Verkist, Freda Smith, Noah & Glenda Hackworth, Orlinda Chumbley, Carmen Hardy, and Roelf & Janice Ruffner.

TEST YOUR BIBLE KNOWLEDGE

What man's face looked like an angel?

Answer to last week's question:
Jonah; Jonah 1:3