

# The Better Way

Volume XXXIX, Issue 21

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## SPRING CHURCH OF CHRIST

Physical Address:  
1327 Spring Cypress Rd.  
Spring, TX 77373

Mailing Address:  
25403 Lancewood Dr.  
Spring, TX 77373

Office: 281-353-2707

springcoc@gmail.com  
www.churchesofchrist.com

### 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

## WARM WEATHER AND IMMODEST DRESS

*Bobby Duncan*

As the weather warms up, we generally wear less clothing and/or lighter clothing. There is nothing wrong with adjusting our clothing to fit the weather, so long as our clothing adequately covers our bodies. The fashion of the world, of course, is to wear scanty provocative clothing, especially when the weather is warm. Unfortunately, some in the church will be influenced more by the fashion of the world than they are by the word of the Lord.

Your Bible says: “[I will therefore] **that women adorn themselves in modest apparel, with shamefacedness and sobriety...**” (1 Tim. 2:9). Certainly the same is required on men. In case some woman wants to know what modest apparel is, then she should read verse 10: **“But (which becometh women professing godliness) with good works.”** It is modest if it is becoming (appropriate, suitable, proper) to women professing godliness.

It is a fact that times have changed, and styles have changed, and society has changed, but the word of God has not changed and human nature has not changed. Several years ago a well-known preacher wrote the following:

What is wrong with mixed swimming? I can't speak for the ladies, but I can speak for the men. There's not an ordinary man who can look at a woman clad in nothing but a bathing suit for a long time without entertaining evil thoughts. “But,” some will say, “it does not bother me.” One who says that may be so young that his passions have not arisen, or he may be so old they have subsided, or he may be so ignorant he doesn't know what is going on, or he may not be normal, or he may be lying. He fits into one of these five categories, or he is a spiritual giant; but spiritual giants don't spend their time at mixed swimming parties.

Our Lord warned against looking and lusting when he said: **“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart”** (Mat. 5:27-28).

I know there are those who accuse anyone who warns against the evils of immodest dress of being “evil-minded.” This accusation has intimidated many preachers and caused them to stop preaching against immodest dress. I pray I might never be intimidated by such charges. I hasten to say also that the danger of lust is not the only reason Christians should dress modestly and decently. The matter of our good influence should be weighed carefully in determining how we are to dress.

In the forty-odd years I have been preaching I guess I have heard all the arguments as to why the Bible injunction with reference to modesty

does not have to be obeyed: "Nobody thinks about it any more." "In some cultures the women go bare-breasted." "Time was when a woman was immodest if her ankle showed." "Some are going to lust anyway." And on, and on, and

on the arguments go. But the real reason most members of the church persist in wearing clothing that is less than modest and decent is simply this: God's will is not important enough for them to yield their own will to Him.~ **Deceased**

## WRESTING THE SCRIPTURES

*J. Noel Merideth*

The apostle Peter speaks forcefully of the way that men have abused and mishandled the word of God. He says that the "**ignorant**" and "**unstedfast**" are those who "**wrest**" the Scriptures "**unto their own destruction**" (2 Pet. 3:16). The word *wrest* is from the Greek word *strebloo* which meant literally, "to stretch on the rack," and was associated with human torture. The accused were stretched on the torture rack until their limbs were severed from their bodies. Peter uses the word metaphorically here, meaning, "to pervert, of one who wrests or tortures language to a false sense" (Thayer, p. 590). It is thus used here of those who twist the Scriptures from their intended purpose in order to make them teach matters never intended by the sacred writers. There are several ways in which the Scriptures may be wrested or twisted.

(1) The Scriptures may be wrested by isolating verses, that is, to lift a verse out of its setting and context and give it a false application. For example, Augustine appealed to such scriptures as, "Compel them to come in" (Luke 14:23) in support of his argument that the Donatists should be compelled to return to the church. It is an abuse of this passage to justify the use of physical force to make people accept what one feels is the correct course of life. The word *compel* in this text means "by persuasion of course," there is no thought of compulsory salvation.

(2) The Scriptures may be wrested by failing to distinguish the covenants of the Bible. Some people go back to the law of Moses to prove that people today should keep the sabbath; but, they fail to realize that the law of Moses was abolished at the cross of Christ and that we are now under the new covenant of Christ (Col. 2:14-17; Heb. 7:12; 8:9). Under the new covenant we worship on Sunday.

(3) The Scriptures may be twisted by extreme literalization of those who fail to understand figurative language. By extreme literalization it is averred that Jesus' statement "**this is**

**my body**" (Mat. 26:26) in connection with the Lord's supper means that the bread and fruit of the vine are actually transformed into the literal blood and body of Jesus today, when blessed by a priest. These people fail to understand that these statements are metaphorical language. The Lord was not delivering a lesson on miraculous chemistry; He was simply saying that the bread and fruit of the vine, when taken in the Lord's supper, would bring to mind His sacrifice for us.

(4) The Scriptures may be tortured by distorting and stretching figurative language beyond the limits intended by the writer. It is exceedingly popular in some circles to take the parables and make allegorical representations of everything. For example, one person took the parable of the good Samaritan (Luke 10:25-37) and had the traveler to represent the human race; his leaving Jerusalem is made to symbolize man's departure from God; Jericho is the symbol for temptations; the robbers are the devil and his angels; the priest signifies the sacrifices of the Old Testament; the Levite represents the law of Moses, and the Samaritan typifies the Saviour. This is stretching the parable to mean something never intended by the speaker. The person could stretch the matter of the parable further so that the inn would represent the church; the oil and the wine the blood of the atonement and the gift of the Spirit; the two pieces of money would have to represent something; and on and on. The parables are not to be allegorized in such a fashion.

Further, some take the simple Biblical narratives and give them meanings fantastic and absurd. For example, Abraham's journey to Palestine has been interpreted to mean the story of a Stoic philosopher who leaves Chaldea (sensual understanding) and stops at Haran, which means "holes," and signifies the emptiness of knowing things by the holes, that is, the senses. When he becomes Abraham he becomes a truly enlightened philosopher. To marry Sarah is to



# JAMES: Practical Christianity (Part 2)

May 25th

## 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](mailto: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: Raymond Wiseman – *The Sin Of Partiality* (2:1-13)

10:00 AM: John West - *The Relationship Between Faith & Works* (2:14-26)

11:00 AM: David Brown - *The Use & Abuse Of The Tongue* (3:1-12)

*LUNCH WILL BE PROVIDED*

1:30 PM: Jose Gamez - *Wisdom From Above* (3:13-18)

2:30 PM: Raymond Wiseman - *Friendship With The World Is Enmity With God* (4:1-12)

3:30 PM: *Question & Answer Session*

marry abstract wisdom. Such handling of Scripture is plainly wrong.

(5) The Scriptures may be wrested by just giving a part of a verse and omitting the remainder, which, if given, would frustrate the attempted conclusion. For example, men who want to drink themselves drunk will cite Paul's words, "**Be no longer a drinker of water, but use a little wine...**" They fail to quote the passage properly and fail to complete the verse. The verse says, "**Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities**" (1 Tim. 5:23). It should be noticed that the verse speaks (1) of a *little* wine; (2) there is no indication what kind of "wine" is under consideration in regards to fermentation; and (3) it was "**for thy stomach's sake and thine often infirmities,**" that is, it was for illness, not a beverage of fun, in this text. You will not find the drinking crowd citing Paul's statement that "**drunkards**" "**shall not inherit the kingdom of God**" (1 Cor. 6:10).

The person who earnestly loves the truth and seeks to find his duty in the sacred writings will not be disappointed; the Scriptures are able to make one wise unto salvation (2 Tim. 3:15). "**If any man willeth to do his will, he shall know of the teaching...**" (John 7:17). There are passages that are difficult but these passages do not involve the plan of salvation or the duties of the Christian life. On matters that bear directly on our salvation the teaching is clear, explicit, simple, and plain.~

*Deceased*

## MARK YOUR CALENDARS

- **Saturday, May 25th:** Fish Hatchery Rd Lectureship (Part #2)
- **Sunday, May 26th:** Monthly meal
- **Tuesday, May 28th:** Ladies' Bible Class
- **Mon-Wed, July 15th-17th:** VBS at Spring
- **Saturday, September 28th:** Fall Fellowship
- **Saturday, October 26th:** Fish Hatchery Rd. Lectureship (Part #3)
- **Saturday, November (TBA):** Chili Cook-off

## THOSE TO SERVE

**SUNDAY, MAY 19, 2024**

<b>Announcements</b>	Ken Cohn
<b>Scripture Reading</b>	Andrew Paluka Rev. 14:13-20
<b>Song Leader</b>	Bret Bailey
<b>Prayer</b>	John West/Jonathan West (AM) J.D. Gunter/Stephen Cohn (PM)
<b>Speaker</b>	David Brown
	<b>Lord's Table (AM)</b> (Mark 15:15-20)
Stephen Cohn	Eric Paluka
Bret Bailey	John West
	<b>Lord's Table (PM)</b>
J.D. Gunter	Ben Gunter
<b>Audio/Video Monitor</b>	Jonathan West
<b>Camera/Door Monitor</b>	J.D. Gunter

**WEDNESDAY, MAY 22, 2024**

*(via Zoom Meetings)*

<b>Announcements</b>	David Brown
<b>Speaker</b>	Bret Bailey
<b>Bible Class Teacher</b>	David Brown

## FOR MAY

<b>Prepare Communion</b>	Humphrey
<b>Lock Buildings</b>	Bailey
<b>Prepare Bulletin Board</b>	N. Cohn

## IN NEED OF PRAYERS

April McCain, Zack Nero, Debbie Brannon, Lynne Humphrey, Noah Hackworth, Edith Young, Bob Terry, Glenda Hackworth, Cynthia Jackson, Elnora Oxendine, Charles & Ann Nero, Nathaniel Rimmer, Chuck & Nancy Verkist, Freda Smith, Orlanda Chumbley, and Roelf & Janice Ruffner.

## TEST YOUR BIBLE KNOWLEDGE

How many times is the word *religion* mentioned in the O.T. ?

**Answer to last week's question:**  
No.