

# Do We Really Believe The Bible?

Intro: Jesus implies the Jews of His day while claiming to believe the Scriptures, in reality did not, when He said John 5:39-40 <sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup> And ye will not come to me, that ye might have life." They refused to accept the Scriptures for if they had, they would have accepted Jesus as the only begotten Son of God. Likewise, many today claim to believe the Bible, yet they refuse to accept many of the truths the Scriptures clearly teach. Let us notice some things we believe and accept if we truly believe the Scriptures; although, we will concern ourselves with things generally contested.

## I. BELIEVE THE BIBLE IS TRULY THE WORD OF GOD.

### A. We live in an age of skepticism: infidelity, agnosticism and atheism abound.

1. Many believe the Bible to be a good book containing good moral conduct but reject it being the Word of God.
2. They will agree that its writers were inspired but a human inspiration like Shakespeare, Dante, and others were inspired.

### B. The Scriptures claim God is its author.

1. "The word of the Lord came" or similar expressions are found over 3,800 times in the Scriptures.
2. "Thus saith the Lord" is found over 2,000 times.
3. 2 Tim. 3:16 <sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
  - a. It is "God breathed."
  - b. Gen. 2:7 <sup>7</sup> And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."
4. 2 Pet. 1:20-21 <sup>20</sup> Knowing this first, that no prophecy of the scripture is of any private interpretation. <sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."
5. Plenary Verbal Inspiration.
  - a. Plenary means full in all respects, complete, entire.
  - b. Verbal means words.
  - c. Thus, every word in the Scriptures come from the breath of God (inspired of God).

### C. This is a foundational element of Christianity.

1. Reject this and the Bible must be rejected.
2. Accept this and the Bible must be accepted and obeyed.

## II. BELIEVE THE BIBLE IS ALL-SUFFICIENT.

### A. Many are not satisfied with a message that is about 2000 years old.

1. Many demand a modern *gospel* for a modern world.
2. Many teach a continuous revelation:
  - a. Mormons with their additional books.
  - b. Pentecostals with their revelations from God.
3. Many even in the Lord's church think we need the Holy Spirit enabling us to understand and obey the Scriptures.

### B. Spiritually, the needs of man are the same today as when the Bible was given; thus, we need the same Bible.

**C. The Scriptures affirm its all-sufficiency.**

1. John 20:30-31 <sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”
2. 2 Tim. 3:16-17 <sup>16</sup> All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.”
3. 2 Pet. 1:3 <sup>3</sup> According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:”
4. 1 John 2:1 <sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:”

**D. It dare not be changed:**

1. Christ did not have the right to change it
  - a. John 12:49 <sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”
  - b. John 17:8 <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.”
2. The Holy Spirit could not change it.
  - a. John 14:26 <sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”
  - b. John 16:13 <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”
3. The angels nor apostles could not change it;
  - a. John 17:18 <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.”
  - b. Gal. 1:6-9 <sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.”
4. No man has the right to change or alter it.
  - a. Gal. 1:6-9 <sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.”
  - b. Rev. 22:18-19 <sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.”

### III. BELIEVE THERE IS BUT ONE WAY AND FAITH

- A. How often do we hear there are many roads to heaven, but it is a theory of man but not of God?**
- B. Way and Faith are always used singularly.**
1. Mat. 7:13-14 <sup>13</sup>Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup>Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.”
  2. John 14:6 <sup>6</sup>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
  3. Gal. 1:23 <sup>23</sup>But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.”
  4. Eph. 4:5 <sup>5</sup>One Lord, one faith, one baptism,”
  5. Jude 3 <sup>3</sup>Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.”
  6. Contrast Pro. 14:12 <sup>12</sup>There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.”
- C. How it behooves us to search the Word of God which is the all sufficient Word to learn that one way.**

### IV. BELIEVE THERE IS BUT ONE CHURCH

- A. This concept is difficult for people (even brethren) to understand and receive.**
1. Our minds have been corrupted by the proliferation of denominationalism.
  2. Yet, it is something we must believe if we believe the Scriptures.
- B. The Scriptures teach there is but one.**
1. Mat. 16:18 <sup>18</sup>And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”
    - a. Jesus uses the singular not plural, “my church.”
    - b. John 10:16 <sup>16</sup>And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.”
  2. Rom. 12:5 <sup>5</sup>So we, *being* many, are one body in Christ, and every one members one of another.”
  3. 1 Cor. 12:20 <sup>20</sup>But now *are they* many members, yet but one body.”
  4. Eph. 4:4 <sup>4</sup>*There is* one body, and one Spirit, even as ye are called in one hope of your calling;”
    - a. That “one body” is the church.
    - b. Eph. 1:22-23 <sup>22</sup>And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup>Which is his body, the fulness of him that filleth all in all.”
    - c. Eph. 5:23 <sup>23</sup>For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.”
  5. There are many designations for the church: kingdom, body, bride, etc.
  6. Denominations will say there is one, but then when “church” is used will claim there are many.

### V. BELIEVE ONE CANNOT BE SAVED OUT OF THAT ONE CHURCH.

- A. This sounds strange in light of such statements as is commonly made today:**
1. “The church is unimportant,”
  2. “Join the church of your choice,” etc.
- B. The Bible teaches all the saved are in the church and the Lord will save the church.**
1. Acts 2:38, 41, 47 <sup>38</sup>Then Peter said unto them, 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. <sup>39</sup>For the

promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. . . . <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

2. One might join a human, man-made organization by doing what that organization says, but the Lord adds you to the church of Christ only when you do what He says.
3. Eph. 5:23 <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.”
  - a. Body and church are used interchangeably; Eph. 1:22-23 <sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup> Which is his body, the fulness of him that filleth all in all.”
  - b. Heb. 9:22 <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.”
  - c. Acts 20:28 <sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

**C. Are you a member of that one church? The one and only church established by our Lord as presented in the Scriptures?**

**VI. BELIEVE ONE CANNOT BE SAVED WITHOUT BAPTISM**

**A. The Great Commission Teaches Such**

1. Mat. 28:19-20 <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.”
2. Mark 16:15-16 <sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

**B. The rest of the New Testament teaches such.**

1. The inauguration of the church; Acts 2:38 <sup>38</sup> Then Peter said unto them, 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.”
2. Acts 22:16 <sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
3. Rom. 6:1-7 <sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> 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. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin.”
4. 1 Cor. 12:13 <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.”
  - a. This is not Spirit baptism.
  - b. It is by the agency of the Spirit, not Spirit being the element.
  - c. The agency of the Spirit is the Word of God.
5. 1 Pet. 3:21 <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
6. The examples of conversion in Acts emphasize this fact.

**C. Have you been baptized for salvation (the remission of sins)?**

## VII. BELIEVE BAPTISM IS AN IMMERSION IN WATER

### A. Notice the true meaning of *baptism*.

### B. Notice the circumstances connected with baptism.

1. Mat. 3:16 <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:"
2. John 3:23 <sup>23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."
3. Acts 8:38-39 <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

### C. Notice the illustrations of baptism.

1. Rom. 6:3-5 <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> 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. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:"
2. Col. 2:12 <sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead."

### D. Notice the allusion to baptism.

1. Heb. 10:21-22 <sup>21</sup> And *having* an high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."
2. *Sprinkled* is from the Greek ραντίζω (*rhantizo*). This word is never used relating to baptism.
3. *Washed* is from the Greek λούω (*louo*).
  - a. It is contrasted with νίπτω (*nipito*) which signifies a washing of a part of the body.
  - b. This word, λούω (*louo*), signifies a washing of the whole body.
4. 1 Pet. 3:21 <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"
  - a. Baptism (βάπτισμα—*baptisma*) saves.
  - b. There would be no point for the parenthetical statement, "the filth of the flesh" if baptism was sprinkling (ραντίζω—*rhantizo*).

## VIII. BAPTISM IS FOR A SPECIFIC PURPOSE

### A. Many do not believe such teaching:

1. It is to show one is already saved.
2. Simply to profess their salvation.

### B. The Bible establishes a purpose for it.

1. Mat. 28:19 <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"
  - a. "in the name of" is literally "into the name of."
  - b. It signifies to come into the possess of another.
  - c. One enters a special relationship to God at the point of baptism.
2. Mark 16:16 <sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
3. Acts 2:38 <sup>38</sup> Then Peter said unto them, 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."

4. Acts 22:16 <sup>16</sup> “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
5. 1 Pet. 3:21 <sup>21</sup> “The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”

**C. Man must understand why he is being baptized to be baptized according to the Bible.**

1. No one can obey God accidentally.
2. It takes the right act based upon the right belief to constitute Bible baptism (true obedience).

## IX. BELIEVE THE MORALITY SET FORTH BY CHRIST.

### A. The Scriptures so teach:

1. Tit. 2:12 <sup>12</sup> “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”
2. 1 Cor. 6:9-10 <sup>9</sup> “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”
3. Gal. 5:19-21 <sup>19</sup> “Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.”

### B. Language

1. Mat. 12:36-37 <sup>36</sup> “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”
2. Lying
  - a. Eph. 4:25 <sup>25</sup> “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”
  - b. Rev. 21:8 <sup>8</sup> “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”
  - c. Rev. 22:15 <sup>15</sup> “For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”
3. Corrupt speech
  - a. Eph. 4:29, 31 <sup>29</sup> “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:”
  - b. Eph. 5:4 <sup>4</sup> “Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.”
  - c. Col. 3:8 <sup>8</sup> “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”

### C. Sexual:

1. Homosexuality
  - a. Gen. 2:18, 22-24 <sup>18</sup> “And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. . . . <sup>22</sup> And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup> And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

<sup>24</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

- b. Lev. 18:22 <sup>“22</sup>Thou shalt not lie with mankind, as with womankind: it *is* abomination.”
- c. Lev. 20:13 <sup>“13</sup>If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.”
- d. Rom. 1:26-27 <sup>“26</sup>For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.”

## 2. Fornication

- a. It is defined as: “of various kinds of ‘unsanctioned sexual intercourse’... unlawful sexual intercourse, prostitution, unchastity, fornication” (BDAG).
- b. It is a general term that embraces any kind of illicit sexual activity. It includes homosexuality, adultery, bestiality, pre-marital sex, etc.
- c. 1 Cor. 6:9 <sup>“9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,”
- d. Gal. 5:19 <sup>“19</sup>Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,”

## 3. Adultery

- a. This is a specific word of having “unlawful intercourse with another’s wife” (Thayer); “denotes one who has unlawful intercourse with the spouse of another” (Vine).
- b. Heb. 13:4 <sup>“4</sup>Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

## 4. Divorce and remarriage

- a. God’s general teaching is one man for one woman for life.
- b. God allows one exception to the general rule.
  - (1) If one spouse commits fornication, the innocent spouse can put away the guilty fornicator and marry another.
  - (2) Mat. 5:32 <sup>“32</sup>But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”
  - (3) Mat. 19:9 <sup>“9</sup>And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

## D. Immodesty

### 1. Adam and Eve

- a. Gen. 3:7 <sup>“7</sup>And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.”
- b. Yet, they were still naked; Gen. 3:10-11 <sup>“10</sup>And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. <sup>11</sup>And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”
- c. Gen. 3:21 <sup>“21</sup>Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”
  - (1) God made them coats or tunics.
  - (2) This would cover the shoulders to the knees.

2. 1 Tim. 2:9-10 <sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup> But (which becometh women professing godliness) with good works.”
3. 1 Pet. 3:3-4 <sup>3</sup> Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup> But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.”

## E. Dancing

1. While dancing is mentioned in an approving way in the Bible, we are discussing the modern dance.
  - a. It is mentioned 5 times in approving way.
  - b. It was more of a jumping up and down for joy.
  - c. It was never men dancing with women.
2. The modern dance:
  - a. Gal. 5:19-21 <sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.”
    - (1) Lasciviousness
      - (a) Greek ἀσέλγεια (*aselgeia*).
        - (i) Strong defines this as: “unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.”
        - (ii) Vine adds, “absence of restraint, indecency,... The prominent idea is shameless conduct.”
      - (b) The main idea of lasciviousness is that which tends to cause lust, wantonness, or shameless conduct.
      - (c) The modern dance is shameless in its conduct and does promote lust in those engaging in it.
        - (i) After defining this Greek word, Thayer quotes Fritzsche’s comments from Romans 13:13 “*wanton* (acts or) *manners*, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.”
        - (ii) The modern dance is filled with indecent bodily movements and handling of each other in an unchaste way.
    - (2) Revellings
      - (a) From the Greek κῶμος (*komos*).
        - (i) Vine defines it: “a revel, carousal.”
        - (ii) Thayer says: “used generally, of feast and drinking-parties that are protracted till late at night and indulge in revelry.”
        - (iii) Liddell and Scott say: ““a revel, carousal, merrymaking,... it ended in the party parading the streets crowned, bearing torches, singing, dancing, and playing frolics.”
    - (3) *Revellings* refer to parties in which drinking, singing or music, and dancing are engaged.
      - (a) There is no doubt that this is involved in the majority of cases where the modern dance is practiced.

- (b) Goebel Music wrote: “There can be no doubt but that revelry is any dance accompanied by ‘jovial festivity with music and dancing.’ No one can remove the fact that dancing is revelry!... you will be forced to admit that dancing is a mode of revelling and the Bible says that those who practice such ‘shall not inherit the Kingdom of Heaven’”
- (4) And such like.
  - (a) There are so many things like those he mentioned that he could not state everything.
  - (b) Anything like these other actions would fall under the same condemnation.
  - (c) The modern dance would also fall under this category.
- b. Purity:
  - (1) Christians are to be pure:
    - (a) Mat. 5:8 “<sup>8</sup>Blessed *are* the pure in heart: for they shall see God”
    - (b) 2 Cor. 11:2 “<sup>2</sup>For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.”
  - (2) The modern dance is not designed to retain purity.
    - (a) Its design is to cause lust and impurity.
    - (b) Gal. 5:24 “<sup>24</sup>And they that are Christ’s have crucified the flesh with the affections and lusts.”
  - (3) Jam. 1:27 “<sup>27</sup>Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.”
- c. Surely, we should learn something from Herodias’ dance before Herod costing John the Baptist his head.

## F. Stealing

1. Man has the right of private property.
  - a. There is the knowledge that God owns everything.
  - b. Acts 5:4 “<sup>4</sup>Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”
  - c. Communism stands in opposition to God.
2. *Stealing* (which we are discussing) is the taking of another’s property without permission or legal right and without intending to return it.
  - a. Consider some situations:
  - b. You are given too much change; do you make sure you give it back?
  - c. Find something (money or goods); do you try and find who it belongs to, or finder’s keeper losers’ weepers.
  - d. You take small items home from work?
  - e. Doing personal activities while on the job?
  - f. Taking sick days when not sick?
  - g. Hundreds of other things: sometimes there are agreements in place for certain things and other times not.
3. Stealing is a violation of the law
  - a. Exo. 20:15 “<sup>15</sup>Thou shalt not steal.”
  - b. Eph. 4:28 “<sup>28</sup>Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.”

4. Stealing is a violation of loyalty
  - a. As an employee
    - (1) Eph. 6:5-8 <sup>5</sup> Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup> Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; <sup>7</sup> With good will doing service, as to the Lord, and not to men: <sup>8</sup> Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.”
    - (2) Col. 3:22-23 <sup>22</sup> Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: <sup>23</sup> And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;”
  - b. As an employer
    - (1) Eph. 6:9 <sup>9</sup> And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.”
    - (2) Col. 4:1 <sup>1</sup> Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.”
  - c. In our ethics:
    - (1) Borrowing something and not returning it.
    - (2) Honoring our debts; Rom. 13:8 <sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”
    - (3) Cheating on taxes.
      - (a) Mat. 22:17-21 <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? <sup>18</sup> But Jesus perceived their wickedness, and said, Why tempt ye me, *ye hypocrites*? <sup>19</sup> Shew me the tribute money. And they brought unto him a penny. <sup>20</sup> And he saith unto them, Whose *is* this image and superscription? <sup>21</sup> They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.”
      - (b) Jesus paid the temple tax; Mat. 17:24-28 <sup>24</sup> And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. <sup>27</sup> Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.”
      - (c) Pay what we owe, but no need to pay any more than we owe.
5. Stealing is a violation of love
  - a. In our contributions:
    - (1) Mal. 3:8-10 <sup>8</sup> Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. <sup>9</sup> Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. <sup>10</sup> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room* enough to receive it.”
      - (a) We are no longer subject to the Old Law and the tithes commanded in it.
      - (b) However, if they robbed God by not giving their tithes, then don’t we rob God when we fail to give as God has prospered us?
    - (2) 1 Cor. 16:1-2 <sup>1</sup> Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup> Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.”

- (3) 2 Cor. 9:6-7 “*6*But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. *7*Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.”

b. Time

- (1) Do we rob God of our time?  
 (a) In gathering together for worship and Bible study?  
 (b) In private Bible study?  
 (c) In doing work associated with the church?  
 (2) Do we become so busy with the cares of this world we do not have time for God?

c. Titles

- (1) Head of the church  
 (a) Pope attempts to steal that title.  
 (b) Denominations have their headquarters here on earth in their attempt to steal it.  
 (2) For preachers  
 (a) Reverend  
 (b) Pastor  
 (3) Lord  
 (a) Jesus is Lord  
 (b) Do we steal that title from Him by the way we live?

d. Talents

**G. Gambling**

1. God’s authorized method for obtaining money.

a. Labor

- (1) Eph. 4:28 “*28* Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.”  
 (2) 1 The. 4:11 “*11* And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;”

b. Exchange

- (1) Selling or trading of goods.  
 (2) Jam. 4:13 “*13* Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:”

c. Loan

- (1) Agreeing to pay a fee for the use of an item one needs.  
 (2) Mat. 25:27 “*27* Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.”

d. Love

- (1) A gift without any expectation of something in return.  
 (a) Gifts or expressions of love.  
 (b) Inheritance  
 (2) Acts 20:35 “*35* I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

2. It violates numerous principles of the Bible.

a. Faithful stewardship.

- (1) Luke 12:42 “*42* And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?”

- (2) 1 Cor. 4:1-2 <sup>1</sup>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup>Moreover it is required in stewards, that a man be found faithful.”
- b. Doing an honest work for one’s bread.
- c. Highly addictive
  - (1) 1 Cor. 6:12 <sup>12</sup>All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”
  - (2) Temperance is self-control Gal. 5:22-23 <sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law.”
- d. Destroys homes; 1 Tim. 5:8 <sup>8</sup>But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”
- e. Enemy of mental peace.
  - (1) Suicide rate is very high
  - (2) Phi. 4:7 <sup>7</sup>And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”
- f. Sets a bad example.
  - (1) Rom. 12:17 <sup>17</sup>Recompense to no man evil for evil. Provide things honest in the sight of all men.”
  - (2) 2 Pet. 2:2 <sup>2</sup>And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”

## H. Beverage Alcohol

1. Sober
  - a. It comes from the Greek word νήφω (*nepho*).
    - (1) It is used figurately as “be well-balanced, self-controlled” (BDAG); “to be calm and collected in spirit; to be temperate, dispassionate, circumspect” (Thayer).
    - (2) The figurative usage can only come from the literal usage: “to be sober, drink no wine” (Liddell and Scott).
  - b. Minded:
    - (1) Tit. 2:12 <sup>12</sup>Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”
    - (2) 1 Pet. 5:8 <sup>8</sup>Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”
  - c. Free of intoxicants
    - (1) It is impossible to have the figurative meaning without the literal meaning.
    - (2) 1 The. 5:6-8 <sup>6</sup>Therefore let us not sleep, as *do* others; but let us watch and be sober. <sup>7</sup>For they that sleep sleep in the night; and they that be drunken are drunken in the night. <sup>8</sup>But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”
2. Habit forming
  - a. The Christian is to practice temperance or self-control.
    - (1) Acts 24:25 <sup>25</sup>And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.”
    - (2) A fruit of the Spirit; Gal. 5:23 <sup>23</sup>Meekness, temperance: against such there is no law.”
  - b. Alcohol takes away that self-control and places you under the power of it.
  - c. The Christian should be under the control of God.

3. Drunkenness is specifically condemned.
  - a. Rom. 13:13 <sup>“13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”
  - b. Gal. 5:21 <sup>“21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.”
  - c. 1 Pet. 4:3 <sup>“3</sup> For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:”
4. Drinking (as a beverage, recreationally) is sinful.
  - a. Solomon urges one to not even look at wine; Pro. 23:31-32 <sup>“31</sup> Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. <sup>32</sup> At the last it biteth like a serpent, and stingeth like an adder.”
  - b. Eph. 5:18 <sup>“18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit;”
    - (1) It is an inceptive verb.
      - (a) It is also called ingressive, or inchoative.
      - (b) It is a verb that expresses the beginning.
    - (2) With the negative (as here) it carries the idea, do not begin the process of being drunk with wine.
    - (3) The way one would begin the process would be by taking the first drink.
5. When one takes the first drink, they are one drink drunk.
6. Timothy:
  - a. 1 Tim. 5:23 <sup>“23</sup> Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
  - b. He was a teetotaler.
  - c. He would not even drink alcohol in a medicinal way and had to be commanded to do so.
  - d. Drinking of water would be forbidden to all.
7. Didn’t Jesus make wine?
  - a. Yes
  - b. *Wine* as used in the Scriptures refers to anything from the juice of the grape to alcoholic wine.
    - (1) Isa. 16:10 <sup>“10</sup> And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.”
    - (2) Joel 2:24 <sup>“24</sup> And the floors shall be full of wheat, and the fats shall overflow with wine and oil.”
  - c. The Mishna states the Jews were in the habit of drinking boiled wine which would be entirely free of alcohol.
  - d. John 2
    - (1) The bridegroom ran out of wine.
    - (2) The people were well drunk; John 2:10 <sup>“10</sup> And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.”
    - (3) Jesus made between 120 to 180 gallons of wine (generally given 130-150 gallons).
    - (4) If it was alcoholic, then Jesus violated the Law; Hab. 2:15 <sup>“15</sup> Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!”

8. It is not for priests:
  - a. Lev. 10:8-11 <sup>8</sup> And the LORD spake unto Aaron, saying, <sup>9</sup> Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: <sup>10</sup> And that ye may put difference between holy and unholy, and between unclean and clean; <sup>11</sup> And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.”
  - b. All Christians are priests.
    - (1) 1 Pet. 2:5, 9 <sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. <sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”
    - (2) Therefore Christians “do not drink wine.”

**Conclusion:** If we do not believe these facts, then we do not really believe the Bible. Obey the Bible and receive God’s blessings for you. The Scriptures will give us life, but only if we really believe them.