

The Bible is Enough

PS 119:33-40

INTRODUCTION

- A. The effect of non-distinctive preaching [loss of our identity, losses to denominationalism, lack of knowledge].
- B. Warnings: Hosea 4:6 (destruction); IS 5:13 (captivity):
 - 1. Given over to sin & enamored with false teachings, JE 5:26-31.
 - 2. The Law of God rejected, IS 30:9-11.
- C. Many believe the Bible is obsolete or secondary for defining & directing how we live every day, 2 TI 4:2-5:
 - 1. Distinctive marks of NT Christians is minimized, ridiculed & rejected - 2 CO 6:17.
 - 2. Bold, definitive preaching questioned, opposed, refused.
 - 3. "My people love to have it so" -JE 5:31.
- D. Yet, inspired scripture, the Bible, continues to be sufficient to meet every need we have as God's people, 2 TI 3:16-17. (Synonyms: Adequate, enough, satisfactory, competent, capable)

DISCUSSION

- I. THE BIBLE IS SUFFICIENT IN ITS ORIGIN.
 - A. From God, 2 TI 3:16 (God-breathed); 2 PE 1:20-21.
 - B. Verbally & Completely Inspired, 1 CO 2:10-13.
 - 1. OT: 2 SA 23:2; JE 36:2, 4.
 - 2. NT: 1 CO 14:37; RE 1:11; 2:1; et al.
 - 3. We must have superior regard for what Bible says because it is GOD'S WORD, not man's word.
- II. THE BIBLE IS SUFFICIENT IN AUTHORITY.
 - A. The Bible is a Conduct-Regulating Collection of Writings, 2 TI 3:16.
 - 1. Means we must respect (hear & follow) the voice of Holy Scriptures, 1 PE 4:11; LK 10:16; JN 13:20; HE 1:2.
 - a. Not the voice of human wisdom, 1 CO 1:21; CO 2:8, 20-23.
 - b. That which is falsely called "knowledge," 1 TI 6:20-21.
 - 2. Means we do not go beyond what is written, 1 CO 4:6; 2 JN. 9.
 - 3. We are content with what Bible says & do not presume that God's silence mean's God's approval - HE 7:14.
 - B. To Live Under Christ's Authority we must Put His Word into Our Hearts, CO 3:16-17; EP 3:17.
- III. THE BIBLE IS SUFFICIENT IN ITS FINALITY - cf. 2 TI 3:17.
 - A. The Bible is Complete, & has been Completely Given - JN 16:12-15.
 - 1. Once for all delivered, Jude 3; HE 9:28.
 - 2. Alteration brings condemnation, GA 1:6-10.
 - 3. Saves, incorruptible, lives, & abides forever, 1 PE 1:22-25.
 - 4. Adequate standard for judgment & for life, JN 12:48-50.
 - B. No Extra-Biblical Source is Necessary; Every Extra-Biblical Source is Superfluous, Vain & not a Standard of Authority, GA 1:8-9.
 - 1. Bible is decisive, conclusive, definitive, certain, sure & irrevocable, EP 3:3-4.
 - 2. To turn away from the Bible is to turn to broken cisterns, JE 2:13; 17:12-13.
- IV. THE BIBLE IS SUFFICIENT IN THE ANSWERS IT GIVES, 2 TI 3:17; 1 PE 3:15; cf. IS 8:19-22.
 - A. It meets all our Spiritual Needs, 2 PE 1:3-4 (grow in grace & knowledge, 3:14-18):
 - 1. Evidences for faith – RO 10:17.

- a. Origins, GE 1:1ff. (Where did I come from? Why am I here? Where am I going?)
- b. Jesus: The Son of God JN 20:30-31; LK 1:1-4.
- 2. Sin & salvation (H, B, R, C, B, F).
- B. Unity of believers (the church), JN 17:20-21; EP 4:4-6.
- C. Worship, JN 4:23-24.
- D. Spiritual maturity, HE 5:12-14; 2 PE 1:5-11.
- E. Moral living, TS 2:11-12; RO 12:2; 1 JN 2:15-17.
- F. The home, EP 5:22-6:4.
- G. The local church, 1 CO 14:26, 33.

CONCLUSION

- A. We must maintain the distinctive plea: "Give me the Bible!"
- B. We must learn it, live it & lean on it, PR 3:5-6; PS 119:105.
- C. The road of compromise with sin & error leads to spiritual disaster, cf. MK 8:36-38; RO 1:16-17).

Quotations

"There was a time when one almost never heard of anyone "leaving the church." People sometimes because unfaithful, went back to the world, or ceased to be active members, but the thought of their leaving and joining some denomination was rare indeed. It almost never happened. Why? It was because members of the church at the time were nearly all grounded in the faith. They knew what was *wrong* with denominationalism, even if they did not always live up to what they knew was *right*. They might become unfaithful, but they could not bring themselves to join some religious institution they could not find in the bible. A large percentage of the members never fell away at all. They were faithful members of the body of Christ all of their lives.

"In this day, of course, it is not uncommon to hear about members leaving the church and uniting with a denomination. The change may be because of business interest, social advantage, marital harmony, or life style. In any case, their action represents a lack of understanding about the nature and identity of the church. We are reaping the harvest of twenty-five years of non-distinctive preaching. Many of our young people no longer know the difference between the church of the New Testament and the ecclesiastical kingdoms built by men...

"The prophet Hosea said, "My people are destroyed for lack of knowledge" (4:6). Isaiah stated: "Therefore my people are gone into captivity for lack of knowledge" (5:13). Amos prophesied that there would be a famine in the land—" not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah" (8:11). Lo, there is such a famine today, even in the church. Churches of Christ are facing *an identity crisis* as we near the end of the twentieth century. We have always been known as a Bible-believing, Bible-practicing people. We have emphasized "book, chapter, and verse," and "thus saith the Lord." We have truly been a "people of the Book." Our preaching and our teaching have been saturated with Bible stones, references, allusions, and quotations. But in these latter days, there is a decreasing emphasis upon the biblical message. Pulpits do not ring out with the gospel story as of old.

The *Baptist Messenger* recently lamented: "We have raised a generation of sissy preachers. Nobody, it seems, is preaching that the Word of God is the Word of God and that Hell is hot. God has not called us to be ambassadors of good will; he has called us to be ambassadors of God's will."

Some time ago a preacher/editor said to me: "Our young people are not *buying* the old arguments against instrumental music." I replied: "No, our young people are not *hearing* the old arguments against instrumental music." Some of them are soft on the issue of instrumental music—not because they have rejected what they have been taught, but because they have never been taught at all. They do not understand the principles involved. They have never heard the *old arguments* relating to Bible authority, speaking where the Bible speaks, and remaining silent where the Bible is silent. They have grown up in "socialized" churches where the youth program was strong, but the teaching program was weak. They

have *majored* on minors and *minored* on majors. They studied Bible school literature that never dealt with distinctive differences with denominationalism because the literature was produced by denominational publishers in the first place and merely *adapted* for brotherhood use. They were never exposed to "book, chapter, and verse" preaching. Some of them grew up on a style of preaching in which the favorite text was "what is wrong with the church." The *old* preachers, the *old* ways, and the *old* message, so dear to many of us, became to them an object of scorn and laughter, as they were incited to mirth by a new breed of preachers and youth specialists. It is little wonder that *some* have abandoned the church in our day!"

(Alan Highers, "Who Are We?", *The Spiritual Sword*, Oct. 1994, 1-2)