

# Is the Bible a sure foundation? Part 3: Does the Scripture contradict? Is morality void?

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False teachers will try to say that the Bible says and teaches things we don't need to follow, or that it contradicts itself and is flawed, (see article 1) to promote a narrative, of Bible irrelevance.

They will look for things that they can share with the unlearned and naive to get this point across. I have refuted such arguments to them in past and unable to defend it are silent. But then go to others and repeat the same lines. Beware of such arguments as the following.

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**Argument 1:** The Bible says don't wear pearl earrings, or nice clothes, and women do, but that's okay, (truth relative argument) we don't need to follow the Bible in this, (in this argument they will be hinting at or outright saying scripturally, "or in any thing else".)

They get this talking point from the following verse. Let's look at context, what it inferences, is always important and the words behind this contextual command.

1 Timothy 2:9 "In like manner also, that women should adorn themselves in **modest** apparel, with **shamefacedness** and **sobermindedness**, not with braided hair or gold or pearls or costly array... **10** but, as becometh women **professing godliness**, with good works."

Let's look at why they should not wear fancy clothes or pearl earrings. What are the words used in connection to these ladies wearing such?

In 1 Timothy 2:9 The women had a problem with certain sin issues connected to dress and culture. See verses “In like manner also, that women should adorn themselves in

1. modest apparel (Greek word for modest is **kosmios** and means appropriate, decent, why was this apparel not decent? What do the follow words reflect?)

2. with shamefacedness, (as you can guess this mean’s they were dressing without shame, in a way that should make them blush, but would not, the Greek word here is **aidós** and means to dress in a way that is not modest and as the word implies causes shame,)

3. and sobermindedness, (they were not dressing with sobermindedness, well what does that mean? The Greek word is **sóphrosuné** and means without self control. So basically, they were dressing this way with passionate reasons in mind, like a harlot does or as someone who wants sensual lusts. Such dress and styles reflected the culture of the times and how such things were perceived by others and by the wearers,) not with braided hair or gold or pearls or costly array... **10** but, as becometh women professing godliness, with good works.” Again what does professing godliness have to do with clothes? Again the above reasons. It was a spiritual attitude problem. In this we see the Bible context for such reasons as the above.

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**Argument 2:** The next one is a social justice argument. The frame behind this reasoning, seems to be, to give people an extreme, unattainable “Bible” requirement that is so impossible, people will generally set aside all commands if one can’t be obeyed.

They get this argument by taking out of context a singular verse from Luke 14. Let’s break it down and in the context it was given, with the verses in this story-line.

Jesus first talks about priorities and possessions and relationships. And gives a parable on the need to be placing God first in seeking His kingdom. Not other things instead. Read below.

## Parable of the Dinner

**Luke 14:16** “But He said to him, “A man was giving a big dinner, and he **invited** many; **17** and at the dinner hour he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ **18** But they all alike began to **make excuses**. The first one said to him, ‘**I have bought a piece of land and I need to go out and look at it**; please consider me excused.’ **19** Another one said, ‘**I have bought five yoke of oxen, and I am going to try them out**; please consider me excused.’ **20** Another one said, ‘**I have married a wife**, and for that reason I cannot come.’ **21** And the slave came *back* and reported this to his master. Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’ **22** And the slave said, ‘Master, what you commanded has been done, and still there is room.’ **23** And the master said to the slave, ‘Go out into the highways and along the hedges, and compel *them* to come in, so that my house may be filled. **24** For I tell you, none of those men who were invited shall taste of my dinner.’”

Then Jesus says what? He talks about relationships and possessions. And denying self in place of God. Do you think their could be a connection?

## Discipleship Tested

**Luke 14:25** “Now large crowds were going along with Him; and He turned and said to them, **26** “If anyone comes to Me, and does not hate (means in Greek from the word **miseó, to love less**) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. **27** Whoever does not carry his own cross and come after Me cannot be My disciple. **28** For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?**29** Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, **30** saying, ‘This man began to build and was not able to finish.’ **31** Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? **32** Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

(Verses 27-30 are parallel to the parable of the feast in this. Christ is saying count the cost. Are you willing to deny anything that will get between me and you? The feast was about people who allowed such things to get between the Lord and their souls.

SO IN THAT CONTEXT.

**33** So then, none of you can be My disciple who does not give up all his own possessions.

WHY? Because if you place people, love them more, or possessions above God, you are spiritually lifeless, without flavor/worth in God’s eyes spiritually. See following verse.

**34** “Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? **35** It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear.”

Despite the fact that the Bible does talk about none literal texts, like cutting of your arm if it causes you to sin, (for showing the seriousness of sin and His message) [Matthew 5:30](#). And in cases as in such words, as pick up your cross, are obviously not literal themes of mutilation and cross carrying, but are meant to convey a message of denial. Which this verse (33) could be similar in language. But from what I read in the context I believe it is talking about denying anything if it get's between you and God. Not that family or possessions are evil.

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**Argument 3:** You are not supposed to be successful or enjoy life. They use this for the same reason. To give a impossible task to move people to do no Bible tasks. Another social justice, money is bad, give it up to others, argument. They get it from Luke 6 and take some verses out of context to try to convey this message.

In this context Jesus is talking to two sets of people.

One group is suffering for Christ. Insulted, scorned as evil, ostracized, hated as God's Prophets were for Truth. This was the hurting poor.

Luke 6:**20** “And turning His gaze toward His disciples, He *began* to say, “Blessed *are* you *who are poor*, for yours is the kingdom of God. **21** Blessed *are* you who **hunger** now, for you shall be satisfied. Blessed *are* you who **weep** now, for you shall laugh. **22** Blessed are you when **men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.** **23** Be glad in that day and leap *for joy*, for behold, your reward is great in heaven. **For in the same way their fathers used to treat the prophets.**

The other group were well of now, AND WERE NOT SUFFERING FOR CHRIST. The above had sorrow, heart ache and persecution. These below did not. They had not placed themselves into the place of service and faithfulness that would cause them to suffer as the above group had and in this Christ compares them to

the false prophets. Because ALL MEN WERE SPEAKING WELL OF THEM. INSTEAD OF OSTRACIZING THEM AND ATTACKING THEM.

**24** But woe to you who are **rich**, for **you are receiving your comfort in full**.

**25** Woe to you who are **well-fed now**, for **you shall be hungry**. Woe to you who **laugh now**, for **you shall mourn and weep**. **26** Woe to you when **all men speak well of you**, for their fathers used to **treat the false prophets in the same way**. “

Nothing wrong with food and being full, or being happy. Or laughing or riches. No where does the Bible say these things in themselves are bad. These are a blessing in life. And are from God. [Ecclesiastes 2:24](#)

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**Argument 4:** From if the Bible contradicts, we don't need to follow it theme. They lay the ground work for compromising the Bible's moral guide. Leading to their non Bible based or out of context arguments of John Calvin....

***Religious Scholars say in Academia: We are all living in sin. Does not matter then what other's do. Homosexuality is fine, adultery is fine, drugs are fine. (They do this to promote liberal ideologies that the Bible calls wrong, by this argument.)***

[Romans 6](#) says we need to repent to be saved, part of the soul saving Gospel of Jesus' death, burial, and Resurrection is connected to us (spiritually) dying/being buried, going down into the water and coming up as a new Birth/Creation, to live a new life. To not be slaves of sin, but of righteousness. This entails changing our lifestyle practices of habitual sin and to instead follow Jesus. The Bible is full of the exhortation of repentance and turning from sin to righteousness.

Example: *Eph 5:3* “But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. *4* Nor should there be obscenity, foolish talk or coarse

*joking, which are out of place, but rather thanksgiving. 5 For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God. 6 Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. 7 Therefore do not be partners with them."*

***We are saved by Grace...thus I don't have to do anything you tell me the Bible says!***

They quote ([Ephesians 2:8-9](#)) which says we are saved by grace THROUGH faith. Not of boasting works, aka merit. And we are saved by grace. WE don't deserve Christ dying for us. WE don't deserve heaven. But God does deserve an appropriate response to this gift. The above passages says, through faith. Well what type of faith in grace, saves? Is it faith like the devils have, that tremble at the Name of Jesus and are still lost? As ([James 2:19](#)) says no! Or is it the faith that shows itself genuine in how it is shown towards God in obedience, and action. THE BIBLE SAYS, YES! Action is required. SEE ([James 2:14-26.](#))

Faith is a must, but the right kind. One that is alive and active towards God. Grace is a gift, but we must accept that gift in the right kind of sincere, genuine, obedient faith. Grace does not give us an excuse to murder, rape, or do any other disobedient sin. **Romans 6:1 "What shall we say, then? Shall we go on sinning so that grace may increase? 2 By no means! We are those who have died to sin; how can we live in it any longer?"** See also ([Jude 4.](#))

Is God schizophrenic? Does He give us a Book, tell us to obey it, then say we don't need to because of grace? The verses in ([Hebrews 5:8-9](#)) makes more sense, when the Bible says we need to obey God to be saved, when we connect the dots of faith and how works play a role in real belief. It's not on merit, that works make us deserving of Jesus's death and of eternal reward, that we obey. No, we obey, because it is in this, that the right faith required of us, is shown. We don't earn or merit His gift, but we must do our part.

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**Argument 5:** To further the irrelevance of Bible application and reliability they misquote the below verses. They do this to say you should not judge, so that in using the Bible as a baseline for judgement removed, they can set up a new baseline, their own. The people who advocate this teaching don't judge, are the same ones who judge those who disagree with their manufactured doctrinal views.

They take Matthew 7:1 out of context and hope you don't know the rest. Which clearly talks about wrong judgments, IA judging in hypocrisy. Won't explain the text, it is obvious.

Matthew 7: **1**“Do not judge, or you too will be judged. **2** For in the **same way** you judge others, you will be judged, and with the measure you use, it will be measured to you.**3**“**Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.6**“Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces. “

Second go to verse is cut out of context in verse 13. If you cherry pick anything in the Bible and don't look at the whole Bible picture, especially the main text, you can make the Bible say anything out of context you like.

Verse 13 goes as follows. **13** “because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment.”

Inferring these people say, if we are merciful we don't judge, because mercy and judgment are opposites. Which is silly, if you see someone in danger of hell, and don't judge they are lost and need help and act, [Jude 23](#), now that is unmerciful.

How are we to rebuke, train, correct people without making a judgment wither or not they need it? [2 Timothy 3:16-17](#). We are supposed to judge but righteously. [John 7:24](#)

But let's look at James 2 in it's context.

James 2:8 "If you **really keep the royal law** found in Scripture, "**Love your neighbor as yourself**," you are **doing right**. 9 But **if you show favoritism, you sin** and are **convicted** by the **law as lawbreakers**. 10 For whoever keeps the **whole law** and yet stumbles at just one point is guilty of **breaking all of it**. 11 For he who said, "**You shall not commit adultery**," also said, "**You shall not murder**." If you do **not commit adultery** but **do commit murder**, you have become a **lawbreaker**.12 Speak and act as **those who are going to be judged by the law** that gives freedom, 13 because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment."

The context is not talking about **us judging each other, if it did then this text would cancel it's self out, would it not?** But this passage is talking about us being judged by God through the NT law (Romans 8:1-2) that gives Freedom. AND WE NEED TO SPEAK AND ACT ACCORDINGLY IN THIS MIND SET. V12 (See [Romans 8](#):1-2 where Christ's law sets us free, through His willing death V3 so we *could meet* the righteous requirements of Christ's law.) How? In this venue of God's mercy, and forgiveness, [1 John 1:5-10](#), in following Jesus/truth and repenting when sin takes place..this covers our law trespasses through the mercy of Christ's precious offering. This is why mercy triumphs over God's judgment of us, for He/Jesus took our place, He paid for that judgment of sin, in our stead, by His death. Saving us from God's wrath/judgement, [Romans 5:6-11](#).

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**Argument 6:** The Bible is a narrative from wince we deduce morals, but not by the commands that define the morals as good and bad. They do this to blur what

is right and wrong so as to in narrative create their own standards of good and evil. Yet they can't use scripture to promote this. The Bible is silent on such idea's. We are called to obey His commandments, [John 14:15](#). Saying otherwise, especially when no "facts" can be shown is tragic in the level of honesty such people are at.

When you remove commands and judgment of those commands from the Bible, you create the aim of such teachers, "truth relativism." This enables them to define truth and morality in place of the Word of God.

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**Argument 7:** The "Moral" argument is used to say morality is gray. The Jewish religious leaders, were moral, thus we should not be, because they were bad. I know does not make much sense. Since...

1. The Pharisee's did not like the moral Truth Christ spoke [Luke 11:53-54](#)
2. Christ called them immoral [Matthew 12:38-42](#)
3. They tried to kill Jesus, does that sound moral? [Matthew 12:14](#)
4. They captured and handed the Lord to be murdered out of envy [Matthew 27:18](#)
5. They stirred up the crowd to call for Jesus' death [Mark 15:11-14](#)

AND worked to have Him killed and He did die because of these men. How is murder and the hate to kill someone moral?

Christ called them immoral.

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Peter warns about such people who use hard to understand verses, (means it can be understood, but requires study,) to distort and cause others to fall. But with scripture are encouraged to grow in God. [2 Peter 3:14-18](#)

Such people we are not to associate with. Not even eat. Romans 16:17 “I urge you, brothers and sisters, to watch out for those who cause **divisions and put obstacles in your way** that are **contrary to the teaching you have learned. Keep away from them. 18** For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. **19** Everyone has heard about your obedience, so I rejoice because of you; but I want you to be wise about what is good, and innocent about what is evil.”

Does it not sound like the above arguments. Clever and cunning? Dividing people away from the Truth of the Bible, by saying the Word is broken and needless? And such people have deceived many, in churches, collages, homes, by such teachings.

Mostly I am referencing the NT Wright group, who use these premises to remove people from the sound teachings of the Bible, and then place themselves as a authority substitute. But it can be religious group, or person who seeks to undermine the scriptures for their own ends.

Despite these arguments in the articles being somewhat stupid. And they are, these people have managed to convert many to these beliefs and teachings. Destroying many souls. [Acts 20:27-31](#)

They invite people over for fun or food, or out to eat, then in the course of social bonding, they insert such mentioned arguments and views. In per pressure, and social connection, they usually say the ideologies neutrally, with “who really know’s” but strongly inferring, if disagreed with they may say, I agree with what you say, except in this specific thing we are talking about, then neutrally point the ideology out again, and more strongly infer it’s rightness. You can spot them with these articles and the tactic’s they use.

They put “clever” arguments out there, mostly outside of the Bible, with high brow religious words and scholarly quotes, with a dash of scripture out of context to promote the undermining of the Word. It has a sound of wisdom. But denies God’s Power. Such people are nice, with families, down to earth, but watch what they say and how they even contradict themselves in what they say, when it comes to what they agree with you in and what they infer, when it comes to the Bible, when it comes to the occasion they are saying a thing and the different attitudes of the people there. By their fruits you will know them. [Matthew 7:15-20](#)

Why should we be careful of those we associate with. Because bad company, in influence AND in teaching, corrupts to eternal ruin.

1 Cor 15:33 "Do not be deceived: Bad company corrupts good morals."

Prov 13:20 "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

Acts 20:29 "I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number men will arise and distort the truth in order to draw away disciples after them. 31 So be on your guard!..."

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