

## Prayer List

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Doris Reyes Fernandez, Marc Genua, Ashleigh Green, Ella Green, Alice Hall, Gordon Hatcher, Philip Hutton, Kim Johnson, Jim Ledbetter, Norman Lee, Mary Lynn McAleer, Tony Priola, Chris Ragle, Norma Ragle, Ronald Russell, Tim Smith, Dolores Snyder, Tresa Snyder, Sheila Sollars, Abby Yarlequé.

- Amanda Hatcher continues to recover at home. She will likely have to stay home for a couple more weeks.

## The Numbers

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Attendance	Sunday, June 12	14/16/16
	Wednesday, June 15	
Offering	Sunday, June 12	\$702.00

## Those Serving

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Prayer Before Sunday Classes Tommy Sanders

### Sunday Morning Worship

Announcements & Prayer	Barry Simmons
Songs	Keith Keever
Sermon	Brad Green
Lord's Supper & Contribution	James Hutton
Assistants	Levy Cox and Donald Shipley
Closing Prayer	Tommy Sanders

### Sunday Afternoon Worship

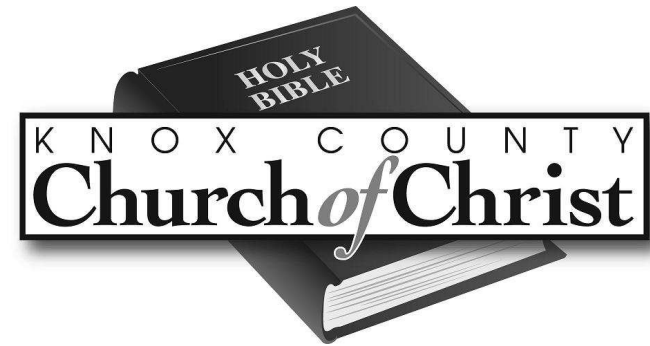
First Prayer	Charles Hatcher
Songs	Lance Green
Sermon	Brad Green
Lord's Supper	James Hutton
Closing Prayer	Barry Simmons

### Wednesday Night

Songs	David Snyder
First Prayer	Lance Green
Devotional	Keith Keever
Closing Prayer	Donald Shipley

Knox County Church of Christ  
PO Box 22441  
Knoxville, TN 37933

**June 19, 2011**



<http://www.knoxcoc.com>

**Meeting Location:**  
130 Mabry Hood Road  
Suite 102  
Knoxville, TN 37922  
865.247.4620

## Schedule of Services

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### Sunday

Bible Study.....9:30 AM  
Worship.....10:30AM & 1:30 PM

### Wednesday

Bible Study.....7:00 PM



## ***From The Preacher's Pen***

### **"DANCING AND THE BIBLE"**

The New Testament contains a great deal of information about the modern dance, however, it is referred to by another term – lasciviousness. Lasciviousness is listed among the “works of the flesh” (Gal. 5:19) and is considered to be in the class of “uncleanness and fornication” which the inspired apostle Paul informs needs to be “repented of” (2 Cor. 12:21). Lasciviousness is also referred to as “wantonness” (Rom. 13:13), “meaning wanton manner, filthy words, unchaste movements of the body” (I.S.B.E.). That which takes place on the dance floor today can easily be described as “unchaste movements of the body.”

The wise, inspired preacher writes, “to every thing there is a season, and a time to every purpose under the heaven...A time to weep, and a time to laugh; a time to mourn, and time to dance” (Ecc. 3:1, 4). Obviously, this verse is used to teach that dancing is authorized by God. Here is a perfect instance in which the importance of honestly and accurately defining of terms is so greatly needed. Proponents of dancing choose to *assume* that the “dance” referred to in the Bible and the modern dance (mixed gender, immodest dress, sensual movements, etc.) are identical. A cursory study of dancing as it appears in the Bible will resolve that there are monumental differences and that any attempt to obscure or confuse these distinctions is both dishonest and of no spiritual benefit.

The purpose and acts associated with the dance mentioned in the Bible bears no similarities to what is considered dancing today. There is no mention in Biblical or secular history that the Jews ever held a dance for the purpose of meeting, or getting close to, a person of the opposite sex. There is also no history of any Hebrew dance that could be described as “unchaste.” According to Nelson’s Bible

Dictionary, “dancing for sensual entertainment was unheard of among the Hebrews.” In fact, among the Jews, and as is referenced in the Old Testament, every instance of dance approved by God was done by each of the sexes separately. “The Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed...In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies (Psa. 68:25; Jer. 31:13)...It must not be supposed that the “religious dances” had any similarity to modern dance. They were rather processions, in which all who took part marched in time with the hymns that were sung. The custom was early laid aside, probably because it might have led to the adoption of such objectionable dances as were employed in honor of the pagan deities. Prohibitions of dancing as an amusement abound in the church Fathers and in the decrees of the councils” (Unger's). Perhaps the only exception could be found at the foot of Mount Sinai. The dancing which accompanied the making of the golden calf seems to have been lascivious in nature and their actions were severely punished (Exo. 32). Also condemned in the Scripture is the Greek manner of dancing which is more analogous to the modern dance. “Such dancing as that of Herodias's daughter before men at a voluptuous banquet (Mat. 14:6; Mark 6:22) was first introduced among the Jews through the influence of corrupt Greek customs” (Unger's). Among ancient Romans, dance of any sort, public or private, was considered to be barbaric: “the Romans...were far from considering dance worthy of a man of rank or of a sensible person. Cicero says: “No man who is sober dances, unless he is out of his mind, either when alone or in any decent society, for dancing is the companion of wanton conviviality, dissoluteness,

and luxury” (Unger's).

The only other times we read about dancing among the Jews is in celebration of a military victory (1 Sam. 18:6), at which women celebrated the fact that their husbands and sons had returned unharmed and in honor of David in whom they trusted to keep them safe from enemies, and as a description of children playing (Job 21:11). When the Ark of the Covenant was returned to Jerusalem, it is recorded that David “danced before the LORD with all his might” (2 Sam. 6:14). It is also recorded that David danced by himself, and was wearing a long, “linen ephod,” or robe similar to that worn by the priests (1 Chr. 15:27). Needless to say, none of these examples can serve to soothe the consciences of those who seek a “thus saith the Lord” in regards to the modern dance. Conversely, the fact that the dance, as described in the Bible and approved by God is sweet, honorable, and discreet stands as a condemnation to the modern dance, which is the exact opposite – lustful, disrespectful, and immodest.

God desires that man enjoy himself, but only within the boundaries and limitations which govern all that is decent and modest. The modern dance, defined by its inherent sexual motions and indecent, public conduct, goes far beyond such limits and is therefore sinful. We would do the world much good to abstain from any such activities (c.f., 1 The. 5:22), and to teach our children to love and respect their own bodies enough so as to protect themselves from the lasciviousness and immodesty that is the modern dance.

--*Brad Green*

### **Welcome Visitors**

We're glad you are with us today. Feel free to ask us any questions you may have. We look forward to getting to know you better.