

Authority

March – May, 2015

Church of Christ in Humble

Table of Contents

ACRONYMS	3
WHAT IS AUTHORITY?	4
RESPECT FOR AUTHORITY	11
ULTIMATE SOURCE OF AUTHORITY	16
DIVINE AUTHORITY EXPRESSED IN THE SCRIPTURES	20
THE INDUCTIVE METHOD OF ASCERTAINING AUTHORITY	27
ACTS 15: AN EXAMPLE OF ASCERTAINING AUTHORITY	38
GOD’S WORD AS AN AUTHORITATIVE PATTERN	42
GENERIC AND SPECIFIC AUTHORITY.....	47
BACKWARD AUTHORITY	54
DELEGATED AUTHORITY BASED ON RELATIONSHIPS	61
OLD TESTAMENT and NEW TESTAMENT AUTHORITY	67
ASSAULTS ON AUTHORITY – I.....	72
ASSAULTS ON AUTHORITY – II.....	79

ACRONYMS

AGB = Walter Bauer/ William F. Arndt/ F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (The Univ. of Chicago Press, Chicago & London, 1979) “A translation and adaptation of the fourth revised and augmented edition of Walter Bauer’s by William F. Arndt and F. Wilbur Gingrich”; “Second edition revised and augmented by F. Wilbur Gingrich and Frederick W. Danker from Walter Bauer’s fifth edition, 1958”

TH = C. G. Wilke / C. L. Wilibald Grimm / Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Zondervan Pub. House, Grand Rapids, Mich., 1962)

VN = W. E. Vine, Merrill F. Unger, William White, Jr., *Vine’s Complete Expository Dictionary of Old and New Testament Words* (Thomas Nelson Pub., 1985)

WNWD = *Webster’s New World Dictionary*, Second College Edition (Simon and Schuster, 1982) [Third College Edition (Zane Pub., 1992-1995)]

WNWD10 = *Webster’s New World College Dictionary* Copyright © 2010 by Wiley Publishing, Inc., Cleveland, Ohio. Used by arrangement with John Wiley & Sons, Inc.

WHAT IS AUTHORITY?

OBJECTIVE: Clarify concepts relative to what we mean when we talk about “authority,” and “having authority” for our practices.

I. “AUTHORITY”

“Authority” (Grk., *exousia*) basically means “right,” “liberty,” “freedom” - VN, TH. This meaning will be observed in its usage.

A. Right to Rule or Govern - Mt 8:9¹

1. Sovereign - God

“sovereign” - “1. above or superior to all others; chief; greatest; supreme” W.NWD

God’s authority is INHERENT² BY RIGHT OF CREATION

a. Author...Author/ity

“Authority, in Latin *auctoritas*, from *auctor*, the author or prime mover of a thing (originally the increaser or grower, from *augere*, to increase), signifies that power which is vested in the prime mover of any business.” *Crabb’s Eng. Syn.*

b. Rom 1:18-25.

This is where the scriptures begin (**Gen 1:1**), and this is where we must begin to properly understand and respect authority. His creation declares His excellency, his power, wisdom, and greatness, and He has made his creation amenable to Him. “**From Him and through Him and to Him are all things. To Him be the glory forever. Amen.**” **Rom 11:36.**

**** Note: HERE IS THE REASON GOD HAS THE “RIGHT” TO TELL MEN WHAT TO DO!**

2. Delegated

“delegate” - from Latin, *de*, from, away + *legare*, send with a commission. TBCDD. “2. to entrust (authority, power, etc.) to a person acting as one’s agent or representative” W.NWD

a. Jesus, as Messianic King - Mt 28:18-20

v18 states the reason for vv19,20 (“therefore”). Recognizing the authority delegated to Jesus Christ relative to our salvation is essential to discipleship.

b. Spiritual beings - Eph 1:21**c. Among men**

Parent-child; husband-wife; master-slave; shepherd-flock (note in **1Pt 5:3** the idea of delegation, “those allotted to your charge,” NASB; “those entrusted to you,” NKJV; “the charge allotted to you,” ASV; “heritage,” KJV; lit., “the allotments,” plural); gov.-citizen (note in **1Pt 2:13-14** the idea of delegation, “as sent by him ...”)³

d. Responsible for how exercised

Those who have been delegated authority are answerable to the one who delegated it. (Note **1Pt 5:4**, “when the Chief Shepherd appears, you will receive...”; **Heb 13:17**, “they keep watch over your souls, as those who will give an account..”). God delegates authority for the good of the governed, and will call to account for abuse of it. **Mt 24:45-51.**⁴

B. Right to Act - Mt 21:23**1. Divine Authority = Divine Will**

Since the “authority” Christians are concerned about refers to the *God-given* right to act, this is equivalent to seeking the divine approval in regard to a practice or belief. Seeking to understand authority is seeking to understand the divine will.

2. If Have No Authority, Have No “Right”!

No authority = no divine approval! Apply: church buildings...song books...support human institutions...church parties...church refreshments... playgrounds...instrumental music...etc. Note: not saying here whether these things right or wrong, but that if we say we “have no authority” for them, we “have no RIGHT” to them. Does our speech betray our concepts of authority?

3. Silence Does Not Give Consent

a. Mt 28:20 - Two Alternatives

- 1) ONLY WHAT IS EITHER SPECIFICALLY OR GENERICALLY AUTHORIZED in the Scriptures should be received as a matter of faith and practice in the religion of Jesus Christ.
- 2) What is NOT SPECIFICALLY FORBIDDEN, as long as not violating what is clearly revealed, may ALSO be incorporated into the religion of Jesus Christ.
- 3) Q: HOW INTERPRET? Subjectively, by the “church,” or in the light of the language of Dt 4:2, 5:32-33, 29:29?

b. 2Tim 1:13 - “Pattern”

- 1) NASB, “standard”; NKJV, ASV, “pattern”; KJV, “form”
- 2) A “pattern” is “a model, guide, plan, etc. to be strictly followed” W.NWD.⁵ By *definition* it does not allow *deviations*, or *additions*. If not included in the pattern, it is *unauthorized*.
- 3) God’s Word as an authoritative pattern will be studied in more depth in a later lesson.

c. Heb 7:12-14 - “Moses spoke nothing concerning...”

- 1) The writer’s argument is that since “Moses spoke nothing” concerning priests from the tribe of Judah, a priest from that tribe is *unauthorized* under that Law. It would require a “change of law” for one from Judah to lawfully serve as priest—which is exactly what happened in order for Christ to serve as our High Priest!
- 2) The writer’s argument is not based on a specific prohibition, but on *silence*—“spoke nothing.”

d. 1Ch 13:1-14; 15:1-15 - “No one...but...for the Lord chose”

- 1) Though what they did was approved by “every leader” and was “right in the eyes of all the people” (30,000, 2Sam 6:1), and was done “with all their might” the Lord was displeased “for we did not seek Him according to the ordinance.”

- 2) When the Lord makes a choice, *everything else is unauthorized* (“No one... but...”).
 - 3) The fact that this is the O.T. does not invalidate the point. This passage illustrates:
 - a) Connotation of language
Mt 28:20, “observe what I comm.”
1Ch 15:15, “as Moses had comm.”
 - b) God’s attitude ...
 - toward His choices - **1Ch 15:2**, “the Lord chose...”
 - sincerity, zeal, majority, and leadership approval not make it right, **13:1,2,4,8**
 - 4) “seems good to you” **13:2**. Compare **Acts 15:25**, “seems good to us.” What’s the difference: “**Lord chose**” **1Ch 15:2!**
- e. **See also:**
Lev 24:10-12; Num 9:6-8; 15:32-34; 1Sam 13:11-13; 1Ki 12:25-33; 2Ch 26:16-21; Ac 15:24; Heb 1:5,13⁶
- f. **Illustration: “Authorized Vehicles Only”**
- 1) No need to say, “No yellow cars, no four-wheel drives,” etc.
 - 2) We readily understand this

C. Authority and Indicators of Authority

We must not confuse “authority” with those things (commands, statements, examples, and implications) that we are provided to ascertain the divine will. These indicate, or point to, whether a practice or belief is authorized or not.

1. Specific Command, Statement, Example ≠ Authorized

The existence of a specific command, or an example *in and of itself* does not necessarily indicate a practice is authorized.

a. Command - Num 22:20, “go with them”

It is spoken as (and appears in the text as) a “command,” but ironically, as indicated by *other commands (v12), statements (v22), and “examples” (vv32-35, note v32)*.⁷

- b. **Statement - Mk 7:9, “nicely”** (NASB, pre95; “have a fine way” ESV)
“*excellently, nobly, commendably...*with bitter irony, Mk 7:9” TH

- c. **Example - Heb 4:11**

2. Lack Of Specific ≠ Unauthorized

The lack of a command or example specifically mentioning a practice does not necessarily mean it is unauthorized.

- a. **Mk 14:14-16** - Large, upper, guest room. Instructions in OT about Passover not mention this, yet authorized.

- b. **Pews, lights, Jam 2, Acts 20?**

Beware of arguing that pews and lights are authorized because they are mentioned in James 2.

- One doesn't know from that verse how these were provided for (purchased with church funds? gift? free use? - *not specified*)
- What about restrooms? water fountain? blackboard? Observe Lord's Supper on first floor?

3. Specific ≠ Required

Something may be authorized specifically by a command or example, but not required.

- a. **Command**

Rom 16:16, “Greet one another with a holy kiss” (Holy kiss - instituting a practice or regulating a custom?). **Jn 13:14**, “you also ought to wash one another's feet.” See also **2Tim 4:13,21**⁸

- b. **Example**

Acts 11:30, two messengers. **Acts 20:7-9**, preach till midnight on third floor.

II. DIFFERENCE IN AUTHORITY AND POWER

A. Terms

1. “Power” (*dunamis*) = ability, strength

2. Sometimes used to include one another

- a. “Author.” to include power - Mt 8:9
- b. “Power” to include authority - Ac 4:7

3. But, they can be distinguished: Lk 4:36, 9:1

Because one has the power to do something does not mean he has the authority to do so: the ability does not make it right.

a. Illus.: rob a store; start a business.

b. Note this difference recognized by human authors ...

“*authority* is confined to that species of *power* which is derived from some legitimate source. *Power* exists independently of all right; *authority* is founded only on right. A king has often the *power* to be cruel, but he has never the *authority* to do so. Subjects have sometimes the *power* of overturning the government, but they in no case have the *authority*.” *Crabb’s English Synonyms*

c. Scriptural examples

- 1) 1Co 7:4 (“power,” KJV, is *exousia*, thus later versions = “authority.”)
- 2) Jeroboam; Saul.

B. Might Does Not Make Right

- Home: child over parent...wife over husband
- Business: defraud...deceive...oppress
- Church: preacher rule...sponsoring elders rule...majority rule...objector rule...etc.

CONCLUSION

Believing in Christ’ authority *essential to becoming a Christian!* **Mt 28:20; Rom 10:9**

“Christians” *continue to walk* by the authority of Jesus Christ - **Col 2:6-7**

¹ Implied here also in the power to effect that command, “and he goes.”

² “existing in someone or something as a natural and inseparable quality, characteristic, or right” W.NWD

³ All authority among men over men is delegated. Man did not make man (Author). Men may make things and claim authority by virtue of that (i.e. inherent, no one gave), but that is not true of other men.

⁴ The faithful slave is one who uses his delegated authority to care for the good of the household (“give them their food at the proper time”) and the evil slave one who uses his position for self indulgence (**v49**). The faithful slave will be “blessed.” **v49**. and the evil slave punished, **vv50-51**. Note that the evil slave was encouraged to misuse his authority by feeling of impunity, **v48**. Men are responsible for how they exercise delegated authority and must remain conscious of that.

⁵ “pattern“ = *hupotupOsis* - “b. *an example, pattern*: ... the pattern placed before one to be held fast and copied, model ... 2 Tim. 1:13” TH.

⁶ **Lev 10:1-2**? If Bullinger is right and this is the figure of *tapeinosis*, and uses the negative to emphasize the positive in a very high degree (p. 160). then this is an emphatic way of saying this was NOT his will! If the “strange fire” consisted in “strange incense.” God had prohibited that, **Ex 30:9**. But. we do not know if that is what is referred to.

Compare similar phrases in **Dt 17:3; Jer 7:31; 19:5; 32:35**. God had specifically forbade the worship of other gods. **Ex 20:3-5** (cmpr with **Dt 17:3**). and giving their children to Molech. **Lev 18:21; 20:2-5** (cmpr. with **Jer 7:31; 19:5; 19:32**). These passages may well support the idea that this is a figure of speech for emphasis.

⁷ Other examples of ironical “commands”: **Jud 10:14; Isa 8:10; 50:11; Amos 4:4.5**.

⁸ “One might respond. ”But these were not written to us.”“ True. But neither was ”Greet one another with a holy kiss“!

RESPECT FOR AUTHORITY

OBJECTIVE: Implant and impress respect for authority. Note: not merely submission to, but respect for. “Respect” = “1. a) to feel or show honor or esteem for; hold in high regard b) to consider or treat with deference or dutiful regard” W.NWD. While the latter (“b”) will certainly follow, we wish to go a step further and inculcate “a.” While the fear of God should certainly be a motivating factor, the value of authority should be understood as well.

“Authority” – **Lk 1:32-33; 6:46; Mt 7:23; 28:18; Ac 2:36,38** ... “Gospel” includes “authority”!

I. AUTHORITY IS GOOD FOR MANKIND

When some think of authority they think of selfishness, unkindness, and slavery and thus view authority with contempt. While it is true that authority can be abused, so can knowledge. But neither is inherently bad, and in fact both are needed and useful. The value of authority is demonstrated by observing what happens to the family, society, and religion in its absence.

A. Family

What happens to children without direction, rule...? (Eat poison, play in street, etc.)

B. Society

Weights & measures, time, traffic laws, civil gov., etc.

C. Religion

No exception. Witness the confused and divided state. Without a recognized authority, who is say what is right, or if any of it is “wrong,” including Satanism?

II. UNDERSTANDING AND RESPECTING AUTHORITY IS THE BASIS FOR RELIGIOUS UNITY

A. Every apostasy and division is the result of either:

1. Ignorance Of Authority**

2. Lack Of Respect For Authority

Proof axiomatic: If every one believed alike, and lived by that faith, the result would be perfect unity.

**** Failure** to understand HOW to ascertain what is authorized results in **confusion**. Allowing respect for authority, yet witness the divided state of the religious world. With Bible in hand men differ over...baptism for remission of sins...infant baptism...instrumental music...work and organization of the church...

B. “Union” versus “Unity”

The “unity of the Spirit” is not an external, organizational unity (as in ecumenical movement) that overlooks doctrinal differences. Rather, it is based on “ONE”ness, which can only be achieved by understanding and respecting authority. **Eph 4:1-6**

III. GOD’S LAW IS THE EXPRESSION OF HIS LOVE

A. Misconception: Law Rules Out Love

1. Law versus Love?

Some pit “law” against “love,” as these were mutually exclusive. The NT are said to be “love letters” and therefore not to be viewed as “law.”

2. Law = Love!

But the fact is the law of Christ is a great demonstration of the love of God! It is “gospel”! **Jer 31:31,33; Heb 10:16-17; Isa 2:3; Jam 1:25**

B. God’s Law ALWAYS Good

“Love letters” may relate to illicit or ill advised love (romance). God’s love and the law growing out of it is always good. **Dt 10:13; Php 3:1; 1Tim 4:16**

IV. DISRESPECT FOR AUTHORITY BRINGS MORAL, SPIRITUAL, AND ETERNAL RUIN

A. Sovereign Authority

1. History Of The World

a. Gen 2:16,17

Note: God “commanded” the man. From Genesis to Revelation God expected man to recognize His right to rule. Departure from God’s law is “sin,” **1Jn 3:4¹**, and every departure only brought ruin and havoc to man. Observe: In which state did mankind fare better: *before*, or *after* he rejected divine authority?!

b. Rom 1:21f

Observe the depraved moral and spiritual state of society who “did not honor Him as God” and “did not see fit to acknowledge God any longer” - i.e. rejected God’s sovereign authority.

c. Result: Judgment!

- Flood - **Gen 6:5; 1Pt 3:20** (“disobedient”)
- Sodom & Gomorrah - **Gen 18:20** (“sin”)
- Egypt - plagues - **Ex 5:2...7:5; 9:14; 10:2**
- End of time - **Mt 7:21-23; 2Th 1:7-9²**

2. Israel (An “Example”!)**a. Dt 4:6; 10:13**

God’s sovereign authority is exercised in the giving of laws designed for the good of man, whether it be His laws touching the individual, the family, society, or religion.

b. Dt 4:1-2; 5:29,32-33; 12:32; 29:29 (Note the repeated emphasis)**c. See history:**

- Judges (**Jud 2:10...13...17**)
- Kings, prophets, captivity (**2Ki 17:13-16... 19,20³**)
- Destruction of Jerusalem (**Mt 23:37-38**)

d. Result

- 1) Morally - **Hos 4:1-2; Jer 7:9**; etc.
- 2) Spiritually - **2Ki 23:7,10,11,24**; etc.
- 3) Nationally - **2Ki 17:6,7; 2Ch 36:15-17; Mt 23:34-36**

B. Delegated Authority

Observe in the cases below how much better it would have been for all concerned had there been respect for authority.

1. For Those Who Possess Delegated Authority

Stress again the designed *good* in the delegation of authority, a design so important to He who delegated it that those who ignore that design will be held accountable!

a. “Faithful” & “evil” slave - Mt 24:45-51

- b. **Saul, shepherds of Israel, husbands, etc. - 1Sam 15:17-19;
Eze 34:1-2; 1Pt 3:7**

2. For Those *Under Delegated Authority*

- a. **Korah, Dathan, Abiram: Num 16:1-3, 10-11...31-35...41,48,49**

Note: “against Moses and Aaron” - v3

“against the LORD” - v11

See the consequences to those who rebelled and to their sympathizers!

And, what could have been better for the nation than the righteous leadership of Moses and Aaron?

- b. **Children, wives, slaves, citizens, etc.: Dt 21:18-21; 1Pt 3:1...4;
Eph 6:5,6; Rom 13:1-2**

Rejection leads to confusion, division, and anarchy, not to mention God’s displeasure.

- c. **Jews....us (toward Jesus Christ)! Lk 20:9-18; Mt 28:18-20;
Heb 1:1-2...2:1-3**

Consider the tragic loss - forgiveness, purity, peace, guidance, hope, etc. - when men refuse his gracious rule!

- d. **Thus need to respect *apostolic* authority. Lk 10:16; Ac 2:42;
1Co 14:37**

CONCLUSION

1Sam 15:22,23⁴; 2Pt 2:9-10; Eph 1:22-23⁵

(Note: “especially those who...**despise authority**”!)

God said if we truly love Him we will “keep His commandments” - **Jn 14:23; 1Jn 5:3**

The Bible begins by laying the foundation of God’s right to rule. It then tells the tragic story of man’s rejection of God’s rule throughout the centuries. It culminates in the glorious message of God’s unfathomable grace in sending His Son that man might be forgiven if will commit himself in trusting obedience to Jesus Christ, confessing with his mouth “Jesus as Lord,” **Ro 10:9 (Eph 1:22-23)**. Respecting the authority of Jesus is REQUISITE to discipleship - **Mt 28:19-20** (“All authority⁶ ... disciples ... teach them to observe ...”) Those who reject His gracious dominion shall not escape His wrath! **Mt 10:28; Mk 16:15,16; 2Th 1:7-9**

¹ “LawLESSness” - *anomia* = *a*, negative + *nomos*, law - “without law” (VN on *anomos*, adj.). Under *anomia*, VN comments, “This definition of sin [“lawlessness,” **1Jn 3:4**, srf] sets forth its essential character as the rejection of the law, or will, of God and the substitution of the will of self.” That which is UNauthorized by the “Law” is “lawLESSness.”

² *thlibO*, verb = “to suffer affliction, to be troubled, has reference to sufferings due to the pressure of circumstances, or the antagonism of persons...Both the verb and the noun. (thlipsis, srf), when used of the present experience of believers, refer almost invariably to that which comes upon them from without.” VN.

thlipsis, noun = “primarily means a pressing, pressure..., anything which burdens the spirit.” VN
Observe the emphasis on apostolic authority: **2:15, 3:6,14**. When harassed for adhering closely to apostolic authority it would be easy to be deceived into accepting something false that provides immediate relief. Note the contrast in chapter 2 between what is false, deceitful, and the true apostolic teaching.

³ Baal & Asherah not the only “gods” that turn men from God’s commandments: **1Jn 5:21; Col 3:5; Php 3:19; Mt 6:24; Ro 1:25**.

⁴ This principle, cannot substitute sacrifice for obedience, echoes throughout scripture: **Ps 51:16,17; Pro 15:8; Ecc 5:1; Jer 6:19,20; Amos 5:21-23; Micah 6:6-8; Isa 1:10-17; Mt 9:13; 12:7**.

⁵ He is the “head” of every person in it. Each person in the church realizes and believes Christ has been raised from the dead and given all authority pertaining to his salvation, **vv21f**.

⁶ “power” KJV

ULTIMATE SOURCE OF AUTHORITY

OBJECTIVE: Urge men to search for the ultimate source of authority for their beliefs and practices. “Ultimate” - “Beyond which there is not other; last in a series; final” F&W SHRD.

I. ONLY TWO SOURCES OF AUTHORITY: GOD OR MAN

A. Mt 16:13-18

Note that both beliefs, vv14,16, were from men, vv13,15; but the ultimate source of Peter’s belief was the Father, v17¹.

B. Mt 21:23-27

Note that the Lord gives only two choices: “from heaven or from men?”
Note also the conclusions: “if...from heaven...”; “if...from men...”.²

C. Mt 15:1-9

Note the *Lord’s* view of religious practices having human authority as their source, vv6-9!

The doctrines men teach are not necessarily wrong, even the ones these Pharisees taught. In Mt 23:1-3 Jesus said to listen to the Pharisees. But here He warned against their doctrines because they did not have their source in the Word of God.

II. ELIMINATES (AS ULTIMATE SOURCE OF AUTHORITY)

A. Parents - Mt 10:37³

Not that we must reject what our parents believed and taught us (2Tim 1:5; 3:15), but they are the *ultimate* source of what we believe, then...

B. Conscience, Feelings - Pro 14:12; Acts 23:1 with 26:9

Again, not that we should ignore our conscience. Rom 2:15; 1Tim 1:19.
But if it is the *ultimate* authority...

C. Human wisdom, Philosophy - 1Co 1:21-23

D. Preachers, visions - Gal 1:8⁴

Teachers and preachers good, Eph 4:11; 1,2 Timothy; Titus. But, must not be *ultimate* authority...

E. Traditions, Human Creeds⁵ - Mt 15:6

F. Ends Justify Means - Rom 3:8

G. Elders/Church - Eph 1:21-23; Ac 20:17, 28-30

H. Practice of Others - 1Sam 8:5-7⁶

III. CHARACTERISTICS OF HUMAN AUTHORITY

A. Deceiving

1. Objectively - 2Co 11:3

Satan is the great Deceiver, and as he did with Eve, cunningly mixes truth with error to make it appealing and believable. Regardless of how we feel about it error can be made to look like truth.

NOTE: Good men (Ac 18:25,26, Apollos) as well as unprincipled men (2Pt 3:17) may teach error. See 1Th 5:19-22; Acts 17:11.

2. Subjectively - Pro 14:12; 16:2

One can be deceived and his conscience approve his belief or practice, though it is wrong.

B. Damning (Remember lesson 2!)

1. Mt 15:9-14

a. Objectively, defiles - v11. Note v13.

b. Subjectively, blinds - v14. And if defiled by his error, but blind to it, what is his destiny...?

2. Mt 7:21-23⁷

“Lord” = “one having authority.”

Note the claim, “in your name”

And the response: “lawlessness” (*anomia* > a, negative + *nomos*, law.

KJV, ASV - “iniquity”)

RELATIVE TO TRADITIONS AND CREEDS:

“In a tract I have, published by the Lutheran church, the question is answered, ‘How do Lutherans worship?’ ‘Generally, services retain the TRADITIONAL FORM of the MASS, liturgy, candles, cross, altar, vestments, etc.’ No scripture is given, just a reference to tradition.” Hymel, *The Protestant Jesus*.

“Hence there exist a close connection and communication between sacred TRADITION and sacred Scripture. For BOTH OF THEM, FLOWING FROM THE SAME DIVINE WELLSRING, in a certain way merge into a unity and tend toward the same end...To the successors of the apostles, sacred tradition hands on in its full purity God’s word, which was entrusted to the apostles by Christ the Lord and the Holy Spirit. Thus, led by the light of the Spirit of truth, these successors can in their preaching preserve this word of God faithfully, explain it, and make it more widely known. Consequently, IT IS NOT FROM SACRED SCRIPTURE ALONE THAT THE CHURCH DRAWS HER CERTAINTY ABOUT EVERYTHING WHICH HAS BEEN REVEALED. THEREFORE BOTH SACRED TRADITION AND SACRED SCRIPTURE ARE TO ACCEPTED AND VENERATED WITH THE SAME SENSE OF DEVOTION AND REVERENCE.” Walter M. Abbot, S.J., *The Documents of Vatican II*, p. 117 [caps mine, srf]

While “Protestant” theologians would take issue with the authority of tradition as interpreted by the Catholic church, they at the same time argue that the “history of theology” “possesses an authority” in interpretation. “If Christ has founded a Church and given it His word; if the Holy Spirit is the Teacher of the faithful; if the Church is ‘the house of God...the pillar and ground of the truth,’ (I Tim. 3:15); *then every generation of Christian theologians must be prepared to take seriously the history of theology* (broadly interpreted to include symbols, councils, theologians, treatises) *as possessing manifestations of the teaching ministry of the Holy Spirit*. It is in theology that the Church seeks to express the truths of revelation, and therefore it is not Church history in general which POSSESSES AN AUTHORITY for the Christian interpreter, but the HISTORY OF THEOLOGY.” Bernard Ramm, *The Pattern of Religious Authority* (Michigan: Eerdmans Pub. Co., 1965), p. 57. [caps mine, srf] “Sterrett claims that ‘Protestantism never contended for, nor allowed the right of mere private judgment in any of its churches...’” Sterrett, *The Freedom of Authority*, p. 13 (Ramm, p. 58) Note a result: “...so MUST the young theologian study FIRST the great battles of the Christian faith - the issues, the arguments, the conclusions - before he himself seeks to interpret the revelation.” Ramm, p. 59. [caps mine, srf]

1 Not *directly* from the Father, but *indirectly*, through Jesus’ testimony, John the Baptist’ testimony, the miracles Jesus performed [“the works which the Father has given me to accomplish”], the Father’s testimony [at the transfiguration, see **2Pt 1:16-18**], and Moses writings. See **Jn 5:31ff**. Peter had confessed him before this incident, **Mt 14:33**. Thus, while Peter heard men [John, Moses, Jesus], the *ultimate* authority for his faith was God.

² “was from what source,” NASB; “whence was it,” KJV,ASV; “where was it from,” NKJV; = what was the ultimate source of authority for it? Only two alternatives given by Jesus, nor did the chief priests and elders suggest another.

³ How is love reflected? [Word here is *phileo*.] Wanting to be with; enjoying the company or fellowship of; desiring the favor of; seeking good relations with. If the ultimate source of our faith and practice is family, and a change is necessary to please Christ but means problems with the family, who shall we choose...?

⁴ “accursed” = anathema, “b. a man accursed, devoted to the direst woes...Gal 1:8 sq.,” TH. Paul renders this verdict as “an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father...)” v1. The gospel Paul preached and they had received was one of salvation by grace through faith in Jesus Christ. No one, including an apostle, had the right to authorize men to believe something different.

⁵ See quotes at end of lesson.

⁶ The emphasis is on the fact that they had rejected God’s rule. A desire to depart from God’s authorized plan to that authored and practiced by men is a rejection of God’s rule. It reveals a lack of trust in and respect for God. Apply to our efforts to win souls, collectively spread the gospel, provide for the edification of the saints, worship, order our families, etc.

⁷ Fig. of speech = “Duplication”: “*The Repetition of the Same Word in the Same Sense*....It is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

DIVINE AUTHORITY EXPRESSED IN THE SCRIPTURES

OBJECTIVE: Show that Divine authority is expressed, or made known, in the Scriptures, and this includes the N.T. letters.

How, or where, is divine authority expressed? Men rely on feelings, visions, voices, personal experiences, mysterious happenings in life, the church, etc. to know what is “right.”

Objective...

I. DIVINE AUTHORITY EXPRESSED IN THE SCRIPTURES

A. Father

- 1. Sovereign (Supreme) - Lesson 1**
- 2. Speaks Thru...**

B. Son - Heb 1:1-3

- 1. Given All Authority - Eph 1:20-23**
- 2. Speaks Thru...**

C. Holy Spirit - Jn 16:7...14

1. Would Reveal “All The Truth” Jn 16:13-15

Note the ascending order, just as we have stated it: Spirit, v13; the Son, v14; the Father, v15

2. Speaks Thru...

D. Apostles and Prophets

The “you” of the above passage: **Jn 13:1,2** with **Lk 22:14,15**; **Jn 14:26** (“bring to YOUR remembrance all that I said to YOU”); **Jn 15:16** (“I chose YOU, and appointed YOU”); **Jn 15:27** (“YOU have been with me from the beginning”); **Jn 16:2** (“will make YOU outcasts from the synagogue”)

- 1. Apostles To Be Received As Ambassadors – Mt 19:28; Jn 13:20; Ac 2:42; 2Co 5:20**

2. **Through These Men, The Holy Spirit Empowered Others To Be *Prophets*** Ac 6:6,8; 8:14-18; 19:6
3. **The Faith Of Christians Is Built On The Revelation Of The *Apostles And Prophets*** Eph 2:20. (See also Eph 4:11; 1Co 12:28)
4. **The Message They Delivered Is Called:**
 - a. “Apostles’ doctrine” - Ac 2:42
 - b. “Sword of the Spirit” - Eph 6:17
 - c. “Word of Christ” - Col 3:16
 - d. “Word of truth” - 2Tim 2:15

5. **Speak Thru...**

E. **Scriptures - Eph 3:1-5; 1Jn 1:1-4**

Note *pronouns*. Note also “scripture” = “that which is **written**.”

1. **Writers: Apostles And Prophets Of God**

Of the 27 NT letters, 21 were written by apostles (Paul, 13; John, 5; Matthew, 1; Peter, 2) and 6 by prophets (Luke, 2; Mark, 1; Jude, 1; James, 1; Hebrews - ?).

2. **God’s Words And Will**

The writings of the apostles and prophets to be received with the same regard as if God personally wrote: 1Th 2:13; 4:8; 2Th 3:6,14; 1Co 14:37

F. **The Scriptures A Complete & Sufficient Expression Of The Divine Will**

1. **“Once For All” Nature Of The Faith**

Jude 3. (Compare **1Pt 3:18**—“once for all” in both Jude and 1Peter = *hapax*, i.e. one time for all time; **Heb 9:28**—“once” = *hapax*, one time for all time). There is a “once”ness (delivered “at some time in the past” -WNWD10) and a finality about the faith of Jesus Christ, so that any future revelations must accord with it. **Gal 1:6-9**. See also **2Pt 1:12** (“the truth which is present with you”). That kernel of that faith is presented in the four gospels.

2. “Everything Pertaining To Life And Godliness”

All needed relative to that faith revealed in the Scriptures (2Pt 1:3, “Everything pertaining to life and godliness”)

a. Life

Lk 1:1-4 (“that you may know the exact truth”) **Jn 20:31** (“that you may believe...and that believing have life in his name”) **1Jn 1:3,4** (proclaim - by things we write, v4 - that you - the reader - may have fellowship with the Father and Son, v3). **1Jn 5:13** (“written...that you may know that you have eternal life”) Thus, that you may know you have eternal life through fellowship with the Father and the Son, and not let anyone deceive you and lead you astray from that.

b. Godliness

1Tim 3:14-15; 4:6,11; Tit 2:1...15; 1Pt 1:12-15...5:12; 2Pt 1:5f...12-15

c. 2Tim 3:16-17

- 1) “All Scripture is inspired by God..” (or, All Scripture inspired by God is...) **Would include New Testament Scriptures.**
- 2) Designed and provided to make “man of God” adequate, equipped for every good work”

3. Completely Accurate, To Every Word - Rev 22:18,19

See **1Co 2:11-13**

4. Complete “Canon” - another study.

5. The Unrevealed

Attitude toward what IS revealed by the Scriptures affects attitude toward what is NOT revealed by them. **Dt 29:29; 1Co 2:11**. If the Scriptures are a complete and sufficient expression of the Divine will, all else is at best speculation, and at worse, damning.

II. THE “PROTESTANT PRINCIPLE”

“I have the witness of the Spirit in my heart.” The “internal witness” of the Spirit is required to understand the Bible and certifies your interpretation is correct.¹

A. The Word Understood and Believed BEFORE Received the Holy Spirit

Ac 2:36-41; 8:11-12..16; 19:1-6 - These people understood and believed BEFORE they received “the gift of the Holy Spirit,” BEFORE the Holy Spirit had “fallen upon any of them,” BEFORE “the Holy Spirit came on them.”

B. The Word in Language Adapted to Human Understanding

The Scriptures were revealed in human language, and the laws governing the understanding of language properly applied by the sincere are sufficient to grant understanding. Ac 14:1; 17:2-3...11-12; Eph 3:4

C. Jn 16:8-13 - A Promise - WHAT, to WHOM, and WHY

D. The “Witness of the Spirit” - Rom 8:14-16; 1Jn 2:20,27; 3:24; 4:13-14

E. Dangerous Problems with this Position

1. Subjective Standard

Makes the “inner witness of the Spirit” - something SUBJECTIVE - become the final court of appeal, not the Scriptures. “I feel it in my heart.” “God has borne witness in my heart.” Pro 14:12; Acts 23:1

2. Circular Reasoning

Relies on circular reasoning for proof. How do you know your interpretation is correct? By the “inner witness.” But, how do you know you have the “inner witness”? By the Scriptures. But, how do you know your interpretation of the Scriptures is correct.....? Compare: What time is it? “My watch says it is 8:00 o’clock.” But how do you know your watch is right? “Because I know it is 8:00 o’clock.” But, how do you know it is 8 o’clock? “My watch says...” Locks into a deadly circle!

3. Genuineness Questionable

Is open to confusing a strong impression of the imagination with a divine witness of the Spirit.

4. Proves Anything

Would give evidence to the Koran being divine to a Mohammedan. In fact, this approach is used by Mormons when they come to your door - read the Book of Mormon, pray about it, and God will let you know in your heart if it is true.

III. ROMAN CATHOLICISM'S VIEW

The Scriptures, being given by the Holy Spirit and containing things that are difficult and obscure, require the Holy Spirit to interpret these things, and this is done through the church.^{2,3,4}

A. Ac 8:30-35

Commenting on **Acts 8:26-40**, Catholicism says, “Although these writings were inspired, their supernatural contents were often above the readers’ comprehension.” *A Handbook of Catholic Faith*, p. 143. Thus the need for “The Teaching Office of the Church” under the guidance of the Holy Spirit.⁵

B. 2Pt 3:15-16

Catholicism says Peter said Paul wrote some difficult things which some pervert, therefore the need for the safeguard of divine and infallible interpretation by the Church.⁶

C. Scriptures Not for Private Interpretation

The Scriptures are not for private interpretation, therefore the need for the Holy Spirit guided teaching of the Church. See **2Pt 1:20**.

D. Infallible Apostolate

The Church’s teaching is “the divine teaching of an infallible Apostolate established by Christ.” *The Question Box*⁷, p. 332.

- Scriptures cited to support the idea that Christ instructed this teaching role to the “Church”: **Mt 28:18-19; Mk 16:15-16; Lk 24:47; Rom 10:14-18**
- “That men were to learn the Gospel not from their private interpretation of the Bible, but from this permanent Apostolate, is clear from the fact that the Apostles appointed successors to themselves, and ordered them in turn to appoint others to carry on their work...(2 Tim. 1:13-14)...(2 Tim. 2:2).” *The Question Box*, p. 333.

¹ "The abbreviated Protestant principle (which contains a large element of truth) is stated by Chillingworth: 'The Bible, I say, the Bible only, is the religion of Protestants!' [W. Chillingworth, *The Religion of Protestants* (1938)] The truer Protestant principle is that there is an *external* principle (the *inspired* Scripture) and an *INTERNAL PRINCIPLE* (THE WITNESS OF THE HOLY SPIRIT). It is the principle of an objective *divine* revelation, with an interior *divine* witness." Bernard Ramm, *The Pattern of Religious Authority* (Michigan: Eerdmans Pub. Co., 1965), p. 29 [caps mine, srf]. "The real Reformation principle is not that the Bible, but that the Holy spirit speaking, is infallible; and the believer trusts the written word BECAUSE THE HOLY SPIRIT SPEAKS IN HIS HEART consonantly with the same Holy Spirit speaking in Scripture." W.D. Niven, *Reformation Principles after Four Centuries* (1953), p. 23 (Ramm, p. 31) [caps mine, srf]. "Nevertheless, we acknowledge the INWARD ILLUMINATION OF THE SPIRIT OF GOD TO BE NECESSARY FOR THE SAVING UNDERSTANDING OF SUCH THINGS AS ARE REVEALED IN THE WORD." *Confession of Faith (of English Baptists*, London, 1677) (Ramm, p. 31). "Not, of course, as though the Bible, by itself, were sufficient to give, to every one who reads it, the true knowledge of God...by their teaching of the WITNESS OF THE HOLY SPIRIT as absolutely indispensable for all *conviction* concerning Scripture, by their REQUIREMENT OF ILLUMINATION FOR THE *RIGHT UNDERSTANDING* OF SCRIPTURE...our fathers have sufficiently shown that such a mechanical explanation cannot be ascribed to them." Abraham Kuyper, *Principles of Sacred Theology*, p. 360 (Ramm, p. 32). "...this HOLY SPIRIT IS THE AUTHOR OF THAT LIGHT BY THE AID OF WHICH WE OBTAIN A PERCEPTION AND AN UNDERSTANDING OF THE DIVINE MEANINGS OF THE WORD, and is the Effector of that *Certainty* by which we believed those meanings to be truly divine..." Arminius, *The Writings of Arminius*, I. 140. (Ramm, p. 32-33) [caps mine, srf] "Here is a perfect blend of the requisite objective and SUBJECTIVE factors in religious authority, a blend which Bromily speaks of when he writes: 'Ought we not to seek the authority of the Bible in the balanced relationship of a perfect form (the objective Word), and a perfect content (the Word applied SUBJECTIVELY by the Holy Ghost)..." G. W. Bromily, 'The Authority of the Bible: The Attitude of Modern Theologians,' *The Evangelical Quarterly*, 19:136 (April, 1947) (Ramm, p. 36-37) [caps mine, srf]

² "Both Catholics and Protestants refer to the Holy Spirit, but the latter take the view that each one individually may speak from subjective experience (and relying on that experience may even place themselves in opposition to the Church!), whereas Catholics consistently rely upon the authority of the Church herself over her members. 'Go and teach.' It is the Church who teaches and the faithful who listen." *A Handbook of the Catholic Faith*, p. 140.

"For the Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance, which in many instances are very difficult and obscure. To understand and explain such things there is always the required coming of the same Holy Spirit." *The Great Encyclical Letters of Leo XIII* (Benziger Bros., New York, p. 277) (*Catholicism Against Itself* via Rocky's material).

"To the successors of the apostles, sacred tradition hands on its full purity God's word, which was entrusted to the apostles by Christ the Lord and the Holy Spirit. Thus, LED BY THE LIGHT OF THE SPIRIT OF TRUTH, these successors can in their preaching preserve this word of God faithfully, explain it, and make it more widely known. Consequently, it is not from sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and sacred scripture are to be accepted and venerated with the same sense of devotion and reverence..."

"The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously, and explaining it faithfully by divine commission and WITH THE HELP OF THE HOLY SPIRIT; it draws from this one deposit of faith everything which it presents for belief as divinely revealed. "It is clear, therefore, that sacred tradition, sacred Scripture, and the teaching authority of the Church...are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the Holy Spirit contribute effectively to the salvation of souls." *The Documents of Vatican II*, pp.117-118.

³ Roman Catholicism on 1Jn 2:20 - "You as 'Christians' have the 'chrisma' or anointing by the Holy Spirit at Baptism, and hence know by a Divine instinct." The Layman's New Testament, edited with introduction and notes by Father Hugh Pope, O.P., S.T.M., D.S.S. (Sheed & Ward Inc., New York, 1934). Has both Nihil Obstat & Imprimatur. Although they say this is the Holy Spirit given to a person at baptism and it gives them "a Divine instinct," they yet teach the church is guided by the Holy Spirit and is the official interpreter of the Divine will. On v25, this source has this note, "But there is also the interior testimony of the Spirit, which is continuous — 'teacheth you'. Taken alone — that is out of the context afforded by the whole Epistle — these words might seem to imply that once baptized we needed no teacher. But St. John is here warning them against those self-constituted teachers who 'have gone out from us'; he is demanding throughout that 'fellowship with us' — the Apostolic teaching Church — without which there can be no security. See also Mt. xxviii. 19, xiv. 16, etc." *Ibid* (see also other quotes).

This position, however, seems somewhat inconsistent with Roman Catholicism's objection to the Protestant Principle. Note: "the Spirit of God which the faithful received. It preserves them against the errors of the antichrist." *The New American Bible*. It also has Nihil Obstat and Imprimatur. Does the Holy Spirit preserve the saints personally working in them or does He do it through the teaching office of the Church?

The *Bible for Today's Family* which is the Contemporary English Version and also has an Imprimatur, says, "Here the meaning is not clear. It may refer to the ceremony of pouring oil on the followers of the Lord right before they were baptized or it may refer to the gift of the Holy Spirit which they were given at baptism (see verse 27)." Do not know if a Catholic wrote this note (the Imprimatur is by "Most Rev. Daniel E. Pilarczyk, President, National conference of Catholic Bishops) , but if so, it is strange that if the Church has the Holy Spirit guiding it in interpretation of Scripture that it isn't sure what this means - the Holy Spirit doesn't know what He meant when he guided John to write it?

⁴ "The Catholic Church is the authority that God has appointed to explain Holy Scripture; for to her the Holy Spirit has been given. The child brings the nut that has been given it to its mother to be cracked; so the Catholic comes to the Church for the explanation of the Bible. This is why only Bibles with explanatory notes are allowed to Catholics." *The Catechism Explained*, p88 (Benziger Brothers, 1899) Nihil Obstat, Imprimatur.

⁵ See also *The Question Box*, p. 328

⁶ *A Handbook of the Catholic Faith*, pp. 143-144; *The Question Box*, p. 328.

⁷ *The Question Box*, Bertrand L. Conway (Paulist Press, Glen Rock, N.J., 1961) with Nihil Obstat by John A. Goodwine, J.C.D., *Censor Librorum*, and Imprimatur by Francis Cardinal Spellman, *Archbishop of New York*

THE INDUCTIVE METHOD OF ASCERTAINING AUTHORITY

OBJECTIVE: Show how to use the Scriptures to ascertain what is Divinely authorized.

Confusion: “How ascertain authority to rule or act?” Note also the oft asked question, “How study?” This lesson should be of help on this question also.

I. THE INDUCTIVE METHOD

A. What Is It?

“In the uses of this method of interpretation, all the facts are reported, and from them the conclusion is to be reached.” *Hermeneutics*, D. R. Dungan, p. 83.

“Induction” - “6. *Logic* reasoning from particular facts or individual cases to a general conclusion; also, a conclusion reached by such reasoning; opposed to DEDUCTION.” WNWD.

B. Two Necessary Elements

1. All pertinent facts reported

2. Must harmonize

C. Common Principle

1. Law

“The truth, the whole truth, and nothing but the truth”

2. Medicine

All discoveries reported to further progress and remove error

3. Science

“Modern science depends largely on the inductive method...In this method of reasoning we make a number of particular observations and from them draw a general conclusion...But induction also has its weaknesses. The chief of these is that we can be certain that our conclusions or generalizations are correct only after we have examined every possible instance of the occupance or phenomenon. It is just possible that the cases we have not examined are the exceptions which show our conclusion or generalization to be incorrect and which, therefore, nullify the principle we have come to accept. Even one fact that is an exception to a generalization forces us to seek another explanation.” *Genes, Genesis, and Evolution*, Klotz, pp. 5-6.

4. Common sense

a. Illus.: Cornfield

Compare my cornfield with neighbor's. Pick his smallest...my largest

b. Illus.: Four men look at a house and then describe it.

Each have a different description of the same house, because each only looked at one side of the house.

c. Illus: Office worker

Ambitious person starts work in large office and eager to please employer. How learn what "right" to do?

1) Direct statements/commands

"I expect you to be here at 9 am each working day. Your duties will be to type and file papers. Your attire should be appropriate to your work."

2) Implied

Must use a keyboard and filing facilities

3) Examples

Observe dress and conduct of those in the office who please his employer and of those who displease him.

D. Scriptural

1. Ac 15:5,6,7...12,13,14,15

In this meeting concerning a doctrinal issue and practice (vv1,5), facts were introduced (vv6-18) and a conclusion was drawn from them (vv19-21, 28-29). The *facts*: the conversion of the Gentile Cornelius through Peter (vv7-11), the signs and wonders among the Gentiles through Paul and Barnabas (v12), and the prophets (vv15-18). Note James' reference to their *harmony*, v15, "to this **agree**."

2. Mt 4:6,7

"On the other hand, it is written..." ("It is written again..." KJV, NKJV) Satan used scripture *statements*, but his conclusion or inference (his application as to what Jesus had the "right" to do - what was authorized) was invalid because his conclusion did not *harmonize* with ALL the *facts*. Jesus presented an additional pertinent *fact*, a *command*, that implies a different conclusion about what was "authorized" for him to do.

Also observe in v7 that the Scripture did not say, “Don’t jump off the temple.” Jesus’ argument rested on what was implied from that scripture about the action in question.

3. Mt 22:29-32¹

a. Why the Sadducees held an UNauthorized doctrine

“Not understanding the Scriptures, or the power of God” - not knowing ALL the *facts*, nor *harmonizing* those they could know, allowed the Sadducees to reach a fatal conclusion.

b. Lord uses inductive method

Note also in this passage and the preceding one that it is our Lord who used this inductive method to fight error and arrive at truth.

c. Unrevealed facts - difficulties

It is interesting to note that the absence of the revelation of the fact of non-marriage in heaven led to a difficulty it would have been difficult to explain. But ALL THE FACTS AVAILABLE (God’s Word) pointed to a resurrection. Likewise, there may be facts yet unrevealed that would solve some of the difficulties we face in the conclusions Scripture leads us to. We must remain with the conclusion based on a HARMONY of the FACTS. While difficulties may be a reason to reexamine a position, they do not in and of themselves prove it wrong. What is right is not ascertained by difficulties we cannot explain, but by HARMONIZING ALL THE FACTS. So, while the implied conclusion from the available facts may leave unanswered difficulties, we must not (1) ignore the implication the facts demand nor (2) assume conclusions not warranted by the facts.

d. Misuse of method not invalidate method

Both the Sadducees and the Lord introduced facts, and both reached conclusions - but *different* conclusions. The reality that the system may be misused and invalid conclusions drawn, and this possibly result in division, does not invalidate the system.

4. Jn 20:9

Observe in both this and the preceding scripture, that though the facts had been heard (the OT scriptures concerning the resurrection, e.g., Ps 16), they had not produced an understanding of the truth. Collecting the

facts is not enough. The facts must be understood and *believed*, even when they harmoniously point to a conclusion contrary to past convictions. Note **Lk 18:31-34; Mk 16:11,13,14; Jn 5:46,47; Ac 2:24-31... 36, 26:22-23...28**, etc.

II. COLLECTING THE “FACTS”

A. Commands - 1Jn 2:3,4

B. Statements - Ac 20:35

C. Events - Ac 20:18...35

D. Necessary Conclusions (Implications) - Mt 22:41-46²

One may say the Scriptures (speaker) *imply*, we (hearer) *infer*.³

1. EVENTS and IMPLICATIONS valid?

Some want to deny events (examples) and implications are valid considerations in ascertaining the will of God. But, ALL pertinent facts must be considered and a conclusion reached that harmonizes them all. (Acts 15 is a clear demonstration of the apostles using these to ascertain God's will and this chapter will be studied in a separate lesson.)

2. Some things taught by EXAMPLE

- a. **Plurality of elders in a local church - Ac 14:23; 15:4; 20:17; Php 1:1; Tit. 1:5**
- b. **Preach anywhere have a listening audience - Ac 3:1; 7:1f; 5:42; 13:5; 16:13-14; 17:17,22; 19:9**
- c. **Right and value of debate - Jesus, Paul, Apollos**
- d. **Local church can limit its fellowship - Ac 9:26-28; 18:27**

3. Validity of examples

Other instances demonstrating the validity of considering examples in a pursuit of understanding God's will:

- a. **Mt 12:5 - the priests and the Sabbath**

- b. Lk 4:24-27 - Jesus introduced two examples illustrating that “no prophet is welcome in his home town.”
- c. 2Pt 2:4-9 - examples used by Peter to arrive at the conclusion of v9.
- d. 1Pt 2:21 - Christ as an example to those suffering mistreatment
- e. 1Co 10:6,11 - examples “for us, that we should not...” and “written for our instruction.”
- f. 1Co 11:1; Php 4:9; 2Th 3:8,9; 2Tim 3:10,11

4. Some things taught (and we can *know*) by IMPLICATION

- a. **Saul of Tarsus repented**
No statement, or command to him, but implied in that it is required to be a Christian
- b. **Baptism is immersion in water**
No statement or command to that effect. Can we *know* this without knowing Greek? Is it important?
- c. **That there is a difference in the “local church” and the “universal church.”**
- d. **We are to be regulated by the instructions in Ephesians, Colossians, etc.**
These letters are not written TO us (thus, not commands or statements to us), but they are written FOR us.

5. Validity of implication

Other instances of the validity of learning God’s will by implication:

- a. **“Have you not read?” questions.**
Jesus *expected* them to infer some lessons from what the Scriptures *implied*. E.g.,
 - 1) **Mt 12:5-8**
 - 2) **Mt 19:3-6**
 - 3) **Mt 22:31-32**
 - 4) **Mt 22:41-46** (used above)

b. Parables

From *known* to *unknown*. Parable had an implied lesson; the hearer must *infer* its meaning.

c. Mt 9:1-8, “that you may know...”

No statement that, “Making this lame man walk proves God is with me and therefore my claim to have the authority to forgive sins is valid,” but that connection is *implied*.

d. Ac 2:24-32

The resurrection of Christ was *implied* in the prophecy and they could *infer* its meaning based on David being a prophet and he was not raised (“his tomb is with us to this day”).

e. Ac 16:9-10, “concluding...”**f. Rom 1:19-20**

God made his eternal power and divine nature “evident” through creation and can be “clearly seen” and “understood.” It is certainly not a command or statement written in the clouds, yet those who fail to reach this conclusion are “without excuse”!

g. 1Co 9:9-10

No statement about preacher support in **Dt 25:4**, yet Paul *infers* something about it from that text. Did he miss it, or was a principle *implied*?

h. Heb 7:11-14, “of necessity...for...”**E. Objection**

1. But - this leaves room for interpretation (and thus divergent views)?

2. Yes! Our responsibility to interpret accurately!

Thus importance of an honest heart, Bible classes, and personal study.
Jn 7:17; 2Th 2:10-12; 2Pt 3:16-18; Mt 22:29; Lk 10:26b

3. Use of reason?

- a. **“Reason”** - “1. to think coherently and logically; draw inferences or conclusions from facts known or assumed 2. to argue or talk in a logical way” W.NWD.
- b. **“Logic”** - the correct use of reason
- c. **Isa 1:18; Ac 17:2,17; 18:4,19,28; 1Co 10:15**
- d. **“Therefore,” “for,” “because,” “so,” “if...then,” etc.** - appeal to *reason*

CONCLUSION

2Pt 3:16-18

¹ “*EgO eimi*, etc. quoted from Ex. iii. 6. The stress does not lie on *eimi*, to which there is nothing corresponding in the Hebrew, but on the relation implied in the title: God of Abraham...The idea is that the Eternal could not stand in such intimate connection with the merely temporal.” EGT

Cmpr. Rom 14:9, “that He might be LORD OF THE DEAD...” Yet here, Jesus says God is “not the God of the dead.” To a Pharisee He might say “God is the God of the dead,” but to a Sadducee, “dead” meant non-existent (Act 23:8), and to say He was “the God of the dead” was to say He was the God of NOTHING. “God of Abraham” connotes relationship including worship, protection, blessing. (Gen 24:12,27,48; 26:24; 28:13; 32:9; 46:1,3,4; 48:15,16; 49:25, etc.) To sustain a relationship with Abraham after he was dead in the Sadduceean sense would be a one-sided relationship, for Abraham did not exist. It would be nonsense. Only if Abraham, Isaac, and Jacob were yet real persons could God still be said to sustain a relationship with them as their God.

How does this prove the resurrection? If human spirits, by their very design, are incomplete without a body (see e.g. 2Co 5:1f), they cannot enjoy their highest potential outside of one. Thus, if the spirit continued after death, it necessitates a resurrection of the body. Evidently the Sadducees recognized this.

² The “Christ,” the Jews anticipated Deliverer and King, would be “the son of David” (of his lineage). This the Pharisees knew. But David prophetically (“in the Spirit”) refers to him as his “Lord.” Jesus Q., “How...?” Was David to be raised from the dead, and if so, would he then be subject to his “son,” and call him “Lord” (in the earthly kingdom they envisioned)? The fact is the Pharisees had no concept of the spiritual reign of the Messiah (to which this prophecy refers), in which sense David would call the Messiah, “Lord” (**Jn 18:36-37; Ac 26:6-7; Gal 6:14-16**), and this question is directed to that mistaken materialistic concept of the kingdom (See the preceding question, vv. 34-40 and note Mk 12:34; Note the following warning, ch. 23:1f, found in all three gospels.) Jesus does not deny the Messiah would be David’s “son,” but this prophecy implies *another relationship* David sustained to “the Christ.” No way to explain purely from *earthly relationship (kingdom)* how Christ was them or would be David’s “Lord”!

Moreover, while men called men “Lord,” to call a being “Lord” (Master, and thus deserving fear, Mal 1:6) on some other basis than *earthly* is a reverence reserved for God alone! **Ac 10:25,26; Rev 22:8,9; Jn 20:28**

Note: they would have to discern this by *implication*. Thus, *implication a legitimate means to arrive at Bible teaching!*

³ “infer” - “2. to conclude or decide from something known or assumed” WNWD. Here is the problem: when we draw conclusions, not on the basis of “facts,” but on the basis of “assumption.” “**infer** suggests the arriving at a decision or opinion by reasoning from known facts or evidence [from your smile, I *infer* that you’re pleased]” WNWD.

“imply” - “1. to involve or suggest by logical necessity” AHD. “to indicate indirectly or by allusion” WNWD. “**imply** stresses the putting into the mind of something involved, but not openly expressed, in a word, a remark, etc. and suggests the need for inference [his answer *implied* a refusal]” WNWD under syn. for “suggest.”

Learn the Difference Between Imply and Infer by Tina Blue <http://grammartips.homestead.com/imply.html> March 27, 2001

All this week I have run into the word infer mistakenly used to mean imply. I'd like to help everyone get those two words straightened out.

INFER vs. IMPLY

The best way to remember the difference between these two words is to think in terms of the model used by communications theorists. Communication consists of a **message**, a **sender**, and a **receiver**. The **sender** can imply, but the **receiver** can only **infer**. The error that usually occurs is that the word **infer** is mistakenly used for **imply**.

WRONG: Are you *inferring* that I am a fool?

RIGHT: Are you *implying* that I am a fool?

If someone gets the idea from your behavior that you are a fool, then he is inferring that you are a fool. But if he is subtly letting you know that he thinks so, then he is implying that you are a fool. You, of course, can infer from his implication that he thinks you are a fool.

IMPLY = to put the suggestion into the message (sender *implies*)

INFER = to take the suggestion out of the message (receiver *infers*)

IMPLICATION = what the sender has *implied*

INFERENCE = what the receiver has *inferred*

<http://englishplus.com/grammar/00000232.htm> - Imply or Infer?

Imply means "to state indirectly."

Infer means "to draw a conclusion."

You may infer something from an implication, but you would not imply something from an inference.

Incorrect: She implied that he was from Canada by his accent.

Correct: She inferred that he was from Canada by his accent.

Incorrect: The poem inferred that the lover was unfaithful.

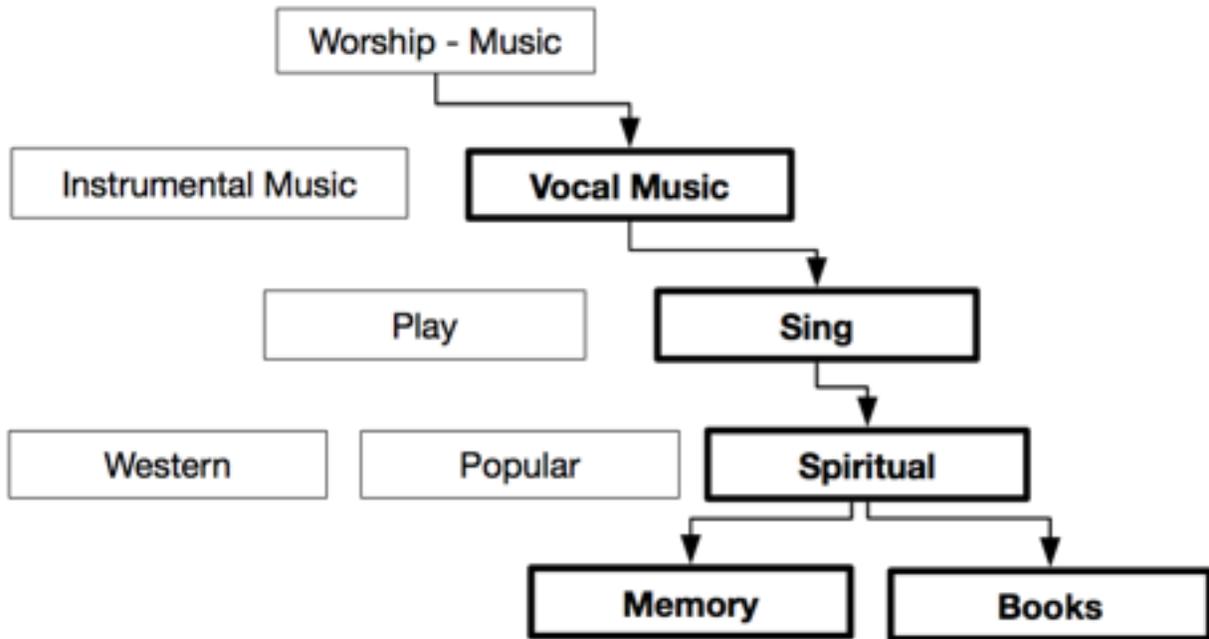
Correct: The poem implied that the lover was unfaithful.

Correct: He inferred from the poem that the lover was unfaithful.

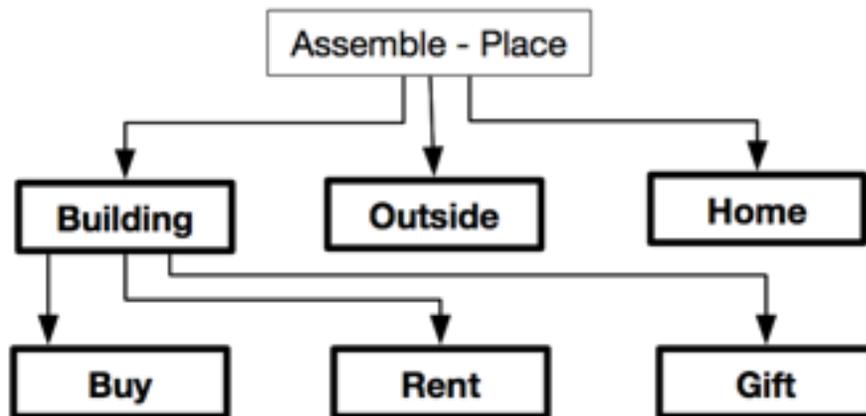
<http://grammar.about.com/od/words/a/implygloss.htm>

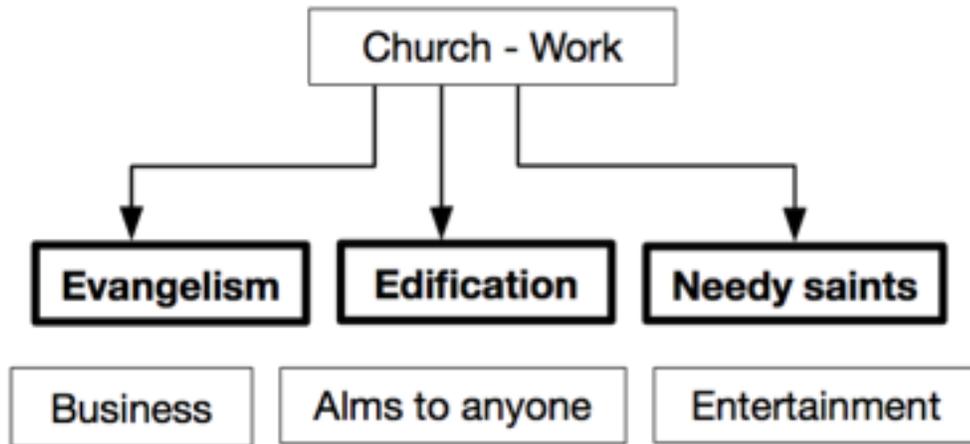
Imply and Infer

A speaker *implies* ("suggests") something; a listener *infers* (or "deduces").

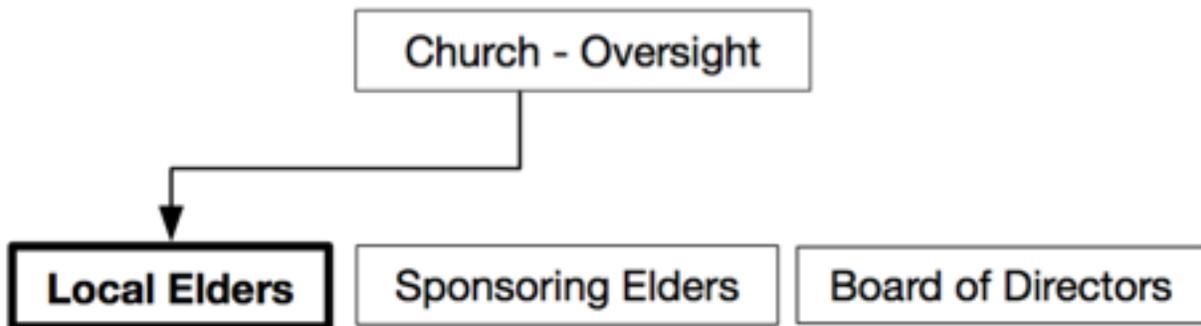


Ac 16:25; Ro 15:9; 1Co 14:15; Eph 5:19; Col 3:16; Heb 2:12; 13:15; Jam 5:13



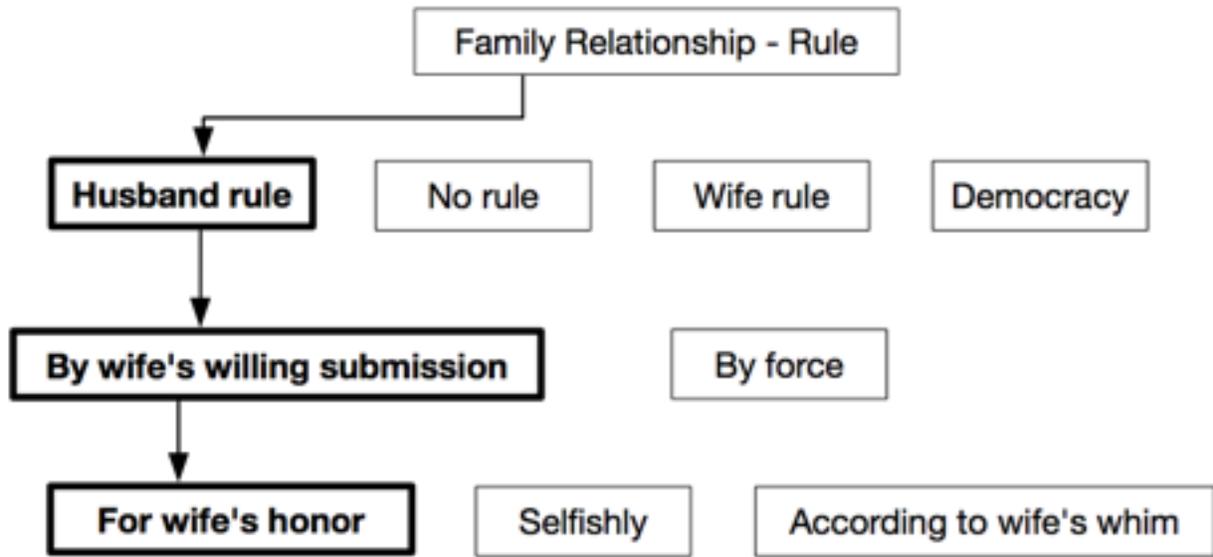


Php 4:15,16; 1Co 14:26; Ac 2,4,11; 2Co 8,9

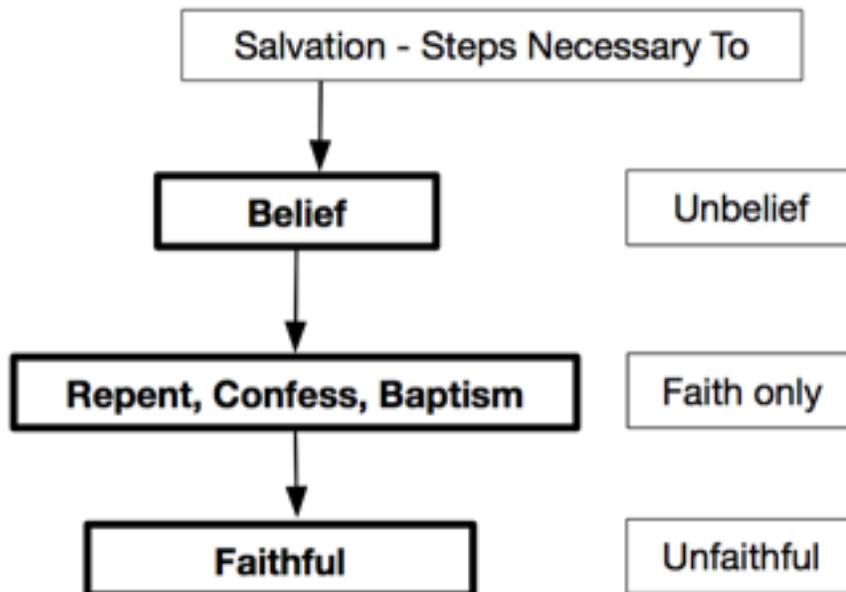


Ac 20:28; 1Pt 5:2

These next two illustrations demonstrate that this approach is not limited to matters relating to the worship, work and organization of the church.



Eph 5:22-33



ACTS 15: AN EXAMPLE OF ASCERTAINING AUTHORITY

OBJECTIVE: Demonstrate that the apostles employed the harmony of statements, events (“examples”), and necessary conclusions (“inferences”) to understand the will of God, and that it is therefore a valid method for ascertaining divine authority today.

What was the issue? Ac 15:1-2; Gal 2:4,5	
Pharisees	Paul
“Unless you are circumcised according to the custom of Moses, you cannot be saved.”	“For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working
The question was: What is the truth? <i>OUR STUDY: HOW WAS IT ESTABLISHED?</i>	

(Note: the purpose of this meeting was to unite the Jerusalem church in understanding of the truth on this matter. Note **vv5-6**. Compare **Gal 2:1-10**.)

I. PETER’S ADDRESS, vv7-11

A. Argued from the Conversion of Cornelius, vv7-9

See Acts 10:1-11:18

1. Peter’s *conclusion*

(“infer” - “2. to conclude or decide from something known or assumed” W.NWD. “**infer** suggests the arriving at a decision or opinion by reasoning from known facts or evidence” W.NWD)

Peter’s statement, **Acts 10:34,35**, is a **CONCLUSION** (“I most certainly understand”) **NECESSITATED BY THE FACTS IN THE CASE**. In this entire episode, God never told Peter (direct statement) what Peter here stated. His conclusion was based on the three (or four, if the Holy Spirit fell on the Gentiles before Peter made this statement, **11:15**) supernatural **EVENTS**, two of which he had experienced, and one of which he had been told about, certain **STATEMENTS** about them and within them, and some **NECESSARY CONCLUSIONS** he had drawn from these. Possibly, also, maybe now the early **STATEMENTS** concerning the universality of the gospel became clear to him, e.g., **Mt 28:19, Mk 16:15, Lk 24:47, Acts 1:8, 2:39, 3:25**, etc.

What God *did* tell Peter:

- **Ac 10:13 (11:7)**: “Arise, Peter, kill and eat.”
- **Acts 10:15 (11:9)**: “What God has cleansed, no longer consider unholy.”
- **Acts 10:19-20 (11:12)**: “Behold, three men are looking for you. But arise, go downstairs, and accompany them without misgivings; for I have sent them myself.”

This is all God said to him, according to the information given.

The four supernatural events:

- Cornelius’ vision - **Acts 10:3-6,22,30-32; 11:13-14**
- Peter’s vision - **Acts 10:10-17; 11:4-11**
- Spirit’s command to go - **Acts 10:19-20; 11:11-12**
- Gentiles speak in tongues without human intervention **Acts 10:44-46; 11:15-16**

(This one may have occurred after Peter made this statement. If so, it served to confirm his conclusion.)]

Now, in **Acts 15**, His presentation to the Jerusalem church is this same **CONCLUSION**: “He made no distinction between us and them, cleansing their hearts by faith.” v9

2. Six Jewish brethren’s *conclusion*

His question to his Jewish companions (**10:23; 11:12**), “Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?” **Acts 10:47**, required that they also reach a **CONCLUSION** based on the *facts* in the case.

3. Jewish peers’ (in Jerusalem) *conclusion*

Note **Acts 11:17-18**. Neither God nor Peter ever explicitly stated what these Jewish brethren at Jerusalem now said they believed.

They stated what was the **INEVITABLE CONCLUSION** from the facts Peter reported, **11:18**.

B. Appeal to the Church, vv10-11

Carefully read **Acts 15:7-12**. Peter said nothing (no direct statements) about circumcision, which was the issue. How did he expect his audience to arrive at the truth on the matter? He expected the audience to draw the **ONLY REASONABLE CONCLUSION**: Gentiles need not be circumcised to be saved.

He also argued from the universal Jewish experience of futility under the law, vv10-11. From the intolerability of the yoke of the Law plus the Gentiles salvation by faith, he **CONCLUDED** (“we believe we are saved... as they”, not, “we believe they shall be saved as we”) the Jews also “are saved through the grace of the Lord Jesus.” His **CONCLUSION** is that the Gentiles’ liberty involved Jewish freedom also!

II. PAUL AND BARNABAS’ ADDRESS, vv12

They argued from the **EVENTS** that took place on their first preaching journey together, Acts 13-14. See 13:7f, 13:46, 14:3, 14:14f (Gentile sermon), 14:27.

(Compare also Acts 15:3; Gal. 2:2a - used the same approach in Phoenicia and Samaria, and in the private meeting with the leaders in Jerusalem)

Their argument consisted in that they had preached the gospel of salvation to the uncircumcised, without requiring circumcision, and that God had shown His approval of their work by the miracles He worked thru them.

Note that, again, it was left to the audience to draw the **CONCLUSION**, the **ONLY conclusion** that could be drawn from the facts presented: God accepted and saved the Gentiles apart from circumcision and keeping the Law.

Note: Peter’s argument also made use of **APPROVED PRECEDENT**, but **NECESSARY CONCLUSIONS** were especially obvious. Paul and Barnabas’ argument required **NECESSARY CONCLUSIONS**, but **APPROVED PRECEDENT** especially stand out. These two are not mutually exclusive logical categories. Both are some of the “*facts*” that must be collected.

[Note: specific necessary conclusions may be some of the “*facts*” that must be collected along with events and statements to induce the general conclusion. Refer to lesson, “Inductive Method of Ascertaining Authority.”]

III. JAMES’ ARGUMENT, vv13-21

He introduced Amos’ prophecy, through which God made a **DIRECT STATEMENT** that the Gentiles were to be His people.

He observed that this **AGREES** with Peter’s conclusion that his experience at Caesarea was “how God first concerned himself about taking from among the Gentiles a people for His name.” James showed that **ALL THE FACTS AGREE** (law of “harmony”).

CONCLUSION

Truth can be arrived at by God's people by rational consideration and discussion of the evidence in God's Word. It is not gained through authoritative decrees of preachers, synods, or churches, human tradition, majority rule, intuition, or even prayer by itself. Let **ALL THE FACTS** be considered (statements, events, implications) and be sure that our conclusions **HARMONIZE** ("agree") those facts.

While it cannot be denied that the Holy Spirit guided the apostles in this meeting, and we thus observe the "logic of inspiration," the aim of this meeting was to convince the church, the UNinspired. The approach, then, is both valuable and valid for ascertaining God's truth today. And observe that no miracle was worked, and no new revelation of truth was given, i.e., that was not already latent in the deeds and words - **IMPLICATIONS, APPROVED EXAMPLES, AND DIRECT STATEMENTS** - of inspired men in the past.

Accounts of action and necessary conclusions are to be considered, along with statements and commands, in ascertaining Divine truth.

Miracles, new revelation, or other supernatural influences upon the learner are neither needed nor to be expected to ascertain Divine truth today.

(Note: I am indebted to a printed lecture by David Koltenbah for much of the above material. srf)

GOD'S WORD AS AN AUTHORITATIVE PATTERN

OBJECTIVE: Show God's Word is to be regarded as an authoritative pattern, with examples confirming its validity and illustrating the practical value in understanding this in ascertaining divine authority.

I. "PATTERN"

A. Definition

"a model, guide, plan, etc. to be strictly followed" W.NWD. (under syn. for "model")

B. "Pattern" for Tabernacle

Ex 25:9,40; 26:30; 27:8; 39:32,42-43 (Note vv1,5,7,21,26,29,31); 40:16 (Note vv19,21,23,25,27,29,32.). Note what this required and what Moses understood it required. Illustrate *deviations*. Note that things not specifically forbidden were forbidden *by virtue of not being included in the pattern*.

- **No changes**, e.g. measurements, material, design, **25:10-11**
- **No additions**, e.g. two arks, lampstands, **25:10,23,31**. No playroom for children!

"GENERIC" authority

- While the pattern specified one ark, it did not specify the length of the poles—8',9',10' poles *generically* authorized (**25:13**)
- Compare being charged with responsibility to make a dress "according to a pattern" given, but the kind of fabric not specified—*generically* authorized to use cotton or cotton blend

"EXPEDIENTS"

- Tools necessary to build the poles for the ark authority to expedite what charged to do
- Compare sewing machine to make the dress

***NOTE: Another method of carrying the ark NOT an author. expedient, for the method was SPECIFIED! (**25:14; Num 7:9 – 1Ch 13,15!**)

II. GOD'S WORD = PATTERN FOR FAITH AND PRACTICE

A. Moses' Law - Pattern for Jewish Nation.

1. Dt 4:1-2; 5:1,31,33; 29:29

2. Heb 7:12-14

“when the priesthood is changed, of necessity there takes place a change of law also” ...Why? Because Judah is “a tribe **with reference to which Moses spoke nothing concerning priests.**” So what? Not according to the pattern! And if many of the religious practices of today are going to be retained, logical “necessity” demands a “change of patterns” - throw God's Word out - for “with reference to these things **it speaks nothing!**”

Is that all of God's Word ever intended to be a “pattern”?

B. Includes Revelation of Apostles and Prophets of NT

1. “Plan” of salvation – Rom 6:17

“obedient to that form (*tupos*) of teaching to which you were committed...” “Or, pattern,” ASV ftnt. **Same word Heb 8:5!**

“*Obedient*” to *COMMANDS* – What commands?... vv3-4! See **Ac 2:37,38; 10:48.**

2. Marriage / Family - 1Co 7:17

“Thus I direct in ALL the churches” – “**pattern**”?

Compare divorce/remarriage; homosexuality “marriage”; H/W roles today

3. Local Churches

a. 1Co 14:37 – Churches ASSEMBLIES

“The things which I write to you are the **Lord's commandment**” – “**pattern**”?

b. 2Tim 1:13

“Hold fast the **PATTERN** of sound words you have heard from me” NKJV, ASV; “form,” KJV; “standard,” NASV. (*hupotuposis* - “an outline, sketch, (akin to *hupotupoō*, to delineate...) is used metaphorically to denote a pattern...” VN. So, TH.)

“which you have heard from me” *include this letter...*?

1Tim 3:1f...15 – “these things” (things he heard from Paul) ... elders – Church *GOVERNMENT*

1Tim. 5:3...16 – “these things” ... support of widows – Churches *WORK*

Do not be deceived into thinking that because the NT letters do not follow the form of the Pentateuch, “Thou shalt” and “Thou shalt not,” they are therefore not authoritative ... **2Jn 9**

III. RECOGNIZED BY OTHERS THAN “CHURCH OF CHRIST”

(at least a stated belief — practice?)

A. Pendleton's Baptist Manual

“The Bible contains the revelation of God to man. **It is the supreme standard of faith and practice.** Whatever conforms to this standard is right - whatever deviates from it is wrong.” p. 41 (bold mine, srf)

B. Evangelical Lutheran Church

“We believe...that the Holy Scriptures are the only *fountain* from which all doctrine taught in the Church must be drawn, and **the only infallible standard and rule by which all doctrines and teachings must be estimated.**” John Mueller, *My Church and Others*, p. 5 (bold mine, srf)

C. Presbyterian Church

“The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: **unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.**” *The Confession of Faith*, Ch. 1, Art. VI, pp. 13-14 (bold mine, srf)

IV. TWO POSITIONS

A. Position #1: NT Epistles ≠ Pattern for Worship, Work, Organization of Churches

“If we were to visit the churches described in the biblical period, **we would find as much difference between the churches in Ephesus, Corinth, Athens and Jerusalem as between today's Roman Catholics, Orthodox, Anglican, and Southern Baptist churches.** The ancient congregations took on local color, depending on who the apostle was who first reached them, or on whether the culture around them was friendly or hostile. We know of the vast differences between the Jerusalemite and Pauline churches...**The Pauline letters are nothing but addresses to a disunited church that was always in the process of moving ahead with that ideal and reality** [of living together peacefully, srf]...I see the church as a family

of apostolic **churches in which no single model will prevail.**" Martin Marty, Professor at the University of Chicago Divinity School. Taken from *Your Church* magazine. [Do not have the date.] (bold mine, srf)

B. Position #2: NT, Including Epistles = Pattern for Worship, Work, Organization of Churches

"...the New Testament is as perfect a constitution for the worship, discipline, and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline, and government of the Old Testament Church, and the particular duties of its members...Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament." Excerpt from the *Declaration and Address of the Christian Association of Washington, Penn.*, written under the names of Thomas Campbell and Thomas Acheson and published in 1809. Taken from *Pioneer Sermons and Addresses* (F.L. Rowe, Cincinnati, Ohio, 1908), p. 40. (bold mine, srf)

C. So what?

Impact of these two positions: difference in worship and practice of churches today....

1. Worship

Coke? Beads? Incense? Piano? *WHY NOT?* Note: No "Thou Shalt Not"

2. Organization

Pope? Synod? Preacher rule? Woman rule? DENOM. org. (Baptist convention; Sponsoring church) *WHY NOT?*

3. Work

Schools? Day Care? Social? Politics? *WHY NOT?*

D. How Decide Which, If Either, Correct?

1. Not "Cambellite" "Lutheran" etc.

2. Examine evidence in letters themselves

a. Corinth

- **1Co 4:17** - attitude toward the gospel and those who preach it

- **1Co 7:17** - doctrine
- **1Co 14:33-34,37-38** - worship
- **1Co 16:1-2** - work - and how funded

b. Ephesus

- **Ac 20:17,28** - organization/oversight
- **Eph 5:19** - worship
- **1Tim 1:3-4** - doctrine
- **1Tim 3:1f** - organization/oversight
- **1Tim 4:1f** - doctrine
- **1Tim 5:16** - work
- **2Tim 1:13** - doctrine
- **2Tim 4:1f** - doctrine

c. Thessalonica

- **1Th 5:19-22** - posture toward doctrine
- **1Th 5:27; 2Th 2:15** - doctrine
- **2Th 3:6f** - discipline

d. Crete

- **Tit 1:5f** - organization/oversight
- **1:9f** - doctrine
- **3:10-11** - discipline

e. Pontus, Galatia, Cappadocia, Asia, Bithynia

- **1Pt 1:1...5:1-2** - organization/oversight

CONCLUSION

The sum total of the teaching of God's word on any given subject forms the pattern. any other practice is unauthorized.

GENERIC AND SPECIFIC AUTHORITY

OBJECTIVE: Clarify the nature and function of generic and specific authority.

I. “GENERIC” AND “SPECIFIC” DEFINED AND ILLUSTRATED

A. “Generic”

“1. of, applied to, or referring to a kind, CLASS, or group; INCLUSIVE or GENERAL: opposed to specific, special” W.NWD (caps mine, srf). If we say that the term “dog” is generic, we refer to the fact that it is a *general* term *including* all kinds of *dogs*.

B. “Specific”

“1. LIMITING or limited; specifying or specified; PRECISE; definite; explicit: as, a specific use of a word, for no specific reason.” W.NWD (caps mine, srf). If we say that the term “dog” is specific, we refer to the fact that it *limits* to a *definite* kind of *animal*.

C. Common laws of language

God’s Word in man’s language.

Eph 3:1-4; 1Co 14:11 - a “revelation” so men can “understand.”

D. Illustration

“Dog” is *specific* as it relates to the class, “animals” (*limits, specifies, does not* include any other kind of animal); but, it is *generic* as it relates kinds of dogs (*inclusive* of all animals in that class: large dogs, small dogs; registered breeds, mutts; etc.)

E. Universally Recognized

1. Pendleton’s Baptist Manual, 1867

“It may be laid down as a principle of common sense, which commends itself to every candid mind, that ***a commission to do a thing authorizes only the doing of the thing specified***. The doing of all other things is virtually forbidden. There is a maxim of law, that the *expression of one thing is the exclusion of another*. It must necessarily be so; for otherwise there could be no definiteness in contracts, and no precision in legislative enactments or judicial decrees.” Mr. Pendleton then goes on to illustrate with the “gopher-wood” of the ark (“it forbids the use of every other kind of wood”), God’s command to Abraham to offer Isaac

(and thus no other), the specific Passover lamb and the place the blood was to be applied, the powers of the president as stated in constitution of the U.S. (e.g. “with the advice and consent of the Senate, to make treaties...virtually forbids all others to make treaties.” Can the Supreme Court make treaties?), and to baptism of believers (not babies, i.e. infant baptism). *Church Manual Designed for the Use of Baptist Churches*, by J. M. Pendleton (The Judson Press, Philadelphia, 1867), - pp. 81-83. (bold mine, srf) Actually, the specifics Mr. Pendleton refers to do NOT exclude any other; they only include what is specified. See the bolded statement above and further examples of this below.

2. Presbyterian Confession of Faith

“...there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the **general rules** of the word, which are always to be observed.” (bold mine, srf) *The Confession of Faith of the Presbyterian Church in the United States* (Presbyterian Committee of Publication, Richmond, Virginia), p. 14

3. M. C. Kurfees, 1911

“There are two kinds or classes of commands in the Holy Scriptures which are equally obligatory upon the children of God. For all practical purposes, we may distinguish them as **GENERIC** and **SPECIFIC**. In the sense here intended, a generic command is a command authorizing the performance of some act without giving directions as to the manner or method of its performance, while a specific command carries with it the manner or method of its performance. We shall see, however, that **generic commands may become specific, and specific commands may become generic**, according as they may be viewed in one relation or another. To illustrate: ‘Go’ is a generic command, but either ‘ride’ or ‘walk’ is specific, each of them indicating a particular way or method of going. Furthermore, while in its relation to ‘go,’ the term ‘ride’ is specific, still it is generic when viewed in relation to the different ways of riding, such as on boat, in a railway car, in a buggy, on horseback, etc. Thus, riding is both a genus and a species - a species when viewed in relation to ‘going,’ but a genus when viewed in relation to the different coordinate ways of riding.” M.C. Kurfees, *Instrumental Music in the Worship* (McQuiddy Pub. Co., Nashville, TN., 1911), pp. 71-72. (bold mine, srf)

II. ILLUSTRATIONS OF ASCERTAINING THE GENERIC AND SPECIFIC NATURE OF AUTHORITY

A. Secular Illustration

1. Facts

- a. **Command** - “Go get me a dog.”
- b. **Statement** - “I want a healthy dog.”
- c. **Events** - From past experience know that this person does not like small dogs
- d. **Implied** – Not a blind small poodle

2. Harmonizing the facts

Harmonizing all the facts you ascertain that you are “authorized” to acquire a large dog in good health.

3. “Command” **generic; authority specific**

Note: Tho’ the COMMAND, “Go buy me a dog,” was “generic” *in and of itself* as to kind of dog, the AUTHORITY (right to act) was “specific” (limited, did not include all dogs). Must consider ALL FACTS.

4. Generic and specific nature of the authority

Further observe: Since none of the facts specified anything about color, the authority was “generic” as to color of mutt (included all colors in the class of “mutts”), and therefore you had the “right” (authority) to buy either a black or brown mutt. SPECIFIC as to *kind of dog*; GENERIC as to *color*.

5. Common to human language

We go through this process daily. We may not analyze our thinking thus, but it is nevertheless the way we arrive at truth. The Bible was written to *men in men’s language*. Same rules govern for ascertaining divine truth.

B. Biblical Illustration - Ex 12:3...5

Thus, an Israelite was “authorized” to go on the tenth day of the first month (“specific” as to day, including no others) at any time on that day (“generic”

as to time of day, including all in that general class of “tenth of this month”) and take any color (“generic” as to color) one year old, male, unblemished lamb (“specific” as to age, sex, condition) for his Passover sacrifice.

Thus, if an Israelite went out at **10 a.m.** on the tenth day of the first month, and took a **black** lamb for his Passover sacrifice, and someone asked him, “What right (authority) do you have to take **black** lamb at **10 a.m.** in the morning?” his answer might be that it is authorized by the *generic* nature of the authority as to *color* and *time of day*. Though “black” and “10 a.m.” are not stated, *they are authorized*.

But, if this Israelite went out on the **eleventh** day and took a **two year old** lamb, **female**, with a **bad eye**, he would be acting without authority (no “right” to do so), for the authority was SPECIFIC as to day, age, sex, and condition of lamb. Note that he *would be acting in a way God had not authorized although there was no prohibition* stating, “Thou shalt not go out on the eleventh day and take a two year old lamb with a bad eye.”

III. GENERIC AND SPECIFIC AUTHORITY AND THE DIVINE PATTERN

A. Rules Based on Revelation and Axiomatic Nature of Language

1. Sum total = pattern

The sum total of the teaching of God’s Word on any given subject forms the pattern. Any other practice is unauthorized.

2. Generic authorizes its specifics

When the pattern circumscribes a general class or action, the specifics in that general class or action are authorized.

3. Specific does not authorize its generic

However, when the pattern delineates a specific class or action, only that specific class or action is authorized - NOT the general class or action of which it is a member. (Nor other specifics of that general class.)

4. Authorized Expedients

Expedients not violating other parts of the pattern are authorized by the practice they expedite.

5. Specifics include, not exclude

a. Secular illustration

Mom to son, “Wear your tan shirt, tan socks, and brown shoes to church tonight.” No pants?? The specifics in this statement do not *include* pants, but they do not *exclude* them either. That pants are to be worn would be known by other pertinent facts. (See “Inductive Method of Ascertaining Authority.”)

b. Biblical illustrations

1) Mt 3:2

“Repent...” does not *exclude* the need for these people to *believe* the gospel. That they *also* needed to believe is learned in other passages, e.g. **vv3,11-12; Mk 1:15**. One must gather all the facts before reaching a conclusion. (“Inductive Method...”)

2) 1Co 16:1-2

This collection “on the first day of the week” is said to be specifically “for the saints” —i.e. to meet the “needs” of the “poor among the saints” (**2Co 9:12; Rom 15:26**). This passage does not *include* authority for a collection to support gospel preachers. But, it does not *exclude* such a collection. Authority for churches to support gospel preachers is found in other passages, e.g. **1Co 9; Php 4:15-16**.

1Co 16:1-2 addresses *when* a collection for authorized works of the church should be collected.

3) Other illustrations ...

Ac 20:7 – Assembly on the 1st day does not *exclude* assembly on Wednesday

Ac 8:36 – Baptism out of doors does not *exclude* a baptistery

1Co 14:23 – An assembly of “the whole church” does not *exclude* classes

Ac 11:30 – Sending funds by two messengers does not *exclude* using the post office

Josh 1:1 – Being “Moses’ servant” did not *exclude* being “the servant of the Lord” (**24:29**)

1Sam 31:8-13 - v10 says they fastened “his body” (Saul) to the wall of Beth-shan. But, it is clear from **v12** that they also fastened the bodies of sons to the wall. So, “fastened his body” did not *exclude* fastening the bodies of his sons to the wall.

Important: *ALL pertinent facts must be gathered and HARMONIZED to reach a conclusion about what is authorized.* (See lesson, “Inductive Method...”)

B. Biblical Illustrations and Applications: see chart.

CONCLUSION

- **Proper Attitude Toward God’s Word As a Pattern of Authority (Generic and Specific Authority)**
Determining the authorized class or practice - column one - depends on an honest heart, diligent study, correct exegesis, and harmony of all pertinent data. God is merciful and allows time for maturity and growth, but to deny the authority of God’s Word as a pattern for faith and practice and ignore the nature of generic and specific authority is to set us adrift without anchor on the sea of moral and spiritual authority.
- **Proper Attitude Toward Those With Whom We Differ**
Maintain proper attitude toward those with whom we differ. **Eph 4:1-3**
- **Proper Attitude Toward Authority**
To fail to understand how to ascertain generic and specific authority is one thing; to fail to respect authority is something else! **Ac 2:36; 17:30-31**

AUTHORIZED THING (or Practice)	IT'S SPECIFICS (Authorized Expedients)	GENERAL CLASS (or Action) NOT authorized	OTHER SPECIFICS OF GENERAL CLASS NOT authorized
Gopher Wood Gen 6:14	Red, White, or Yellow Gopher	Wood	Pine, Fir, or Oak
Transport Ark by Poles on Kohathites Shoulders Ex. 25:14; Num 4:15; 7:9	Shoulder Pads, Gloves	Transport Ark	Judahites Transport Ark on Cart
Passover Lamb: Perfect; Male; 1 yr. old Ex 12:5	Black, or White Lamb	Any Animal Any Condition Any Sex Any Age	Pig, Horse Blind Female 10 yrs old
L.S.: Unleavened Bread; Fruit of the Vine Mt 26:17-29	White, Wheat Flour; Red, Green Grapes	Food, Drink	French Bread, Coffee
Sing (Vocal Music) Eph 5:19	Soprano, Bass; Books, Lights	Make Music	Play (Instrumental Music)
Psalms, Hymns, Spiritual Songs Col 3:16	"Hallelujah, Praise Jeh." "More About Jesus"	Any Kind of Songs	Secular, Patriotic, Popular Songs
Free-Will Giving Ac. 4:34,35 1 Co 16:1-2	Check, Collection Plates	Fund Lord's Work by Any Means	Rummage Sales, Farms, Business
Local Church Phil 1:1 (Teach gospel; Evangelism; Care for Needy Saints)	Two or Ten Bishops	Any Organization	Missionary Society; Sponsoring Church; College; Old Folks Home
Church Work: "In Christ" Ro 16:16 2 Th 1:1	Teach Gospel, Worship, Support Preachers, Care for Saints	Any Activity	Politics, Entertainment, Social

BACKWARD AUTHORITY

OBJECTIVE: Expose a deceptive procedure of reasoning to establish authority.

INTRODUCTION

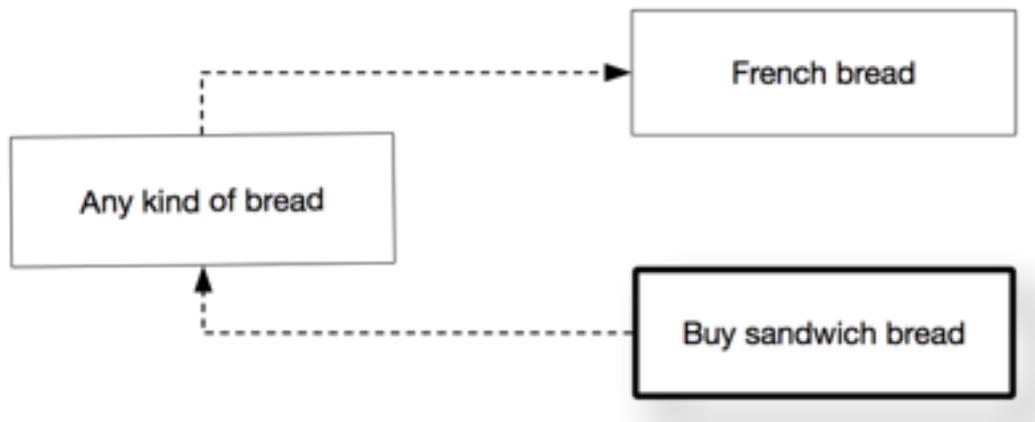
1. Nature and importance of divine authority
2. Satan's efforts to cause man to violate
 - Complete ignorance
 - Distrust, disrespect for
 - Deception...which brings us to our study. See objective.

I. "BACKWARD AUTHORITY" DEFINED

Process of seeking authority by beginning with an authorized specific and then reasoning *backward* to the UNauthorized generic.¹

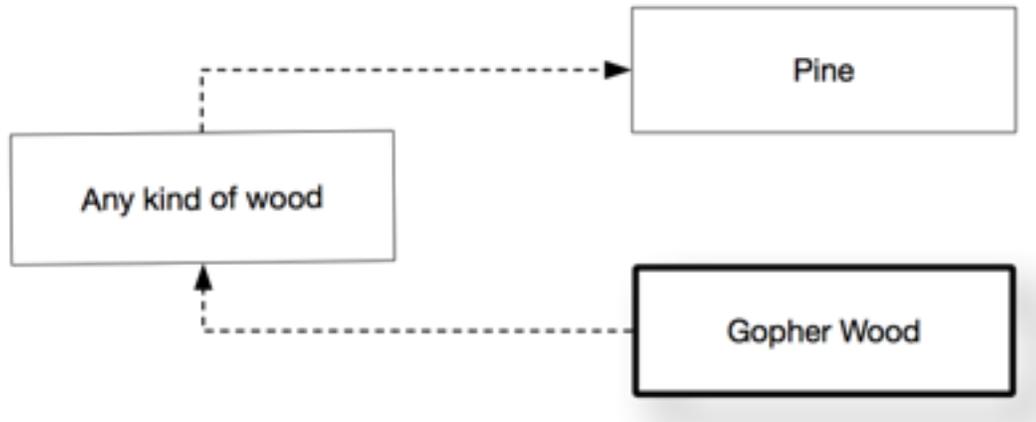
II. "BACKWARD AUTHORITY" DEMONSTRATED AND APPLIED

A. Parent - Child²



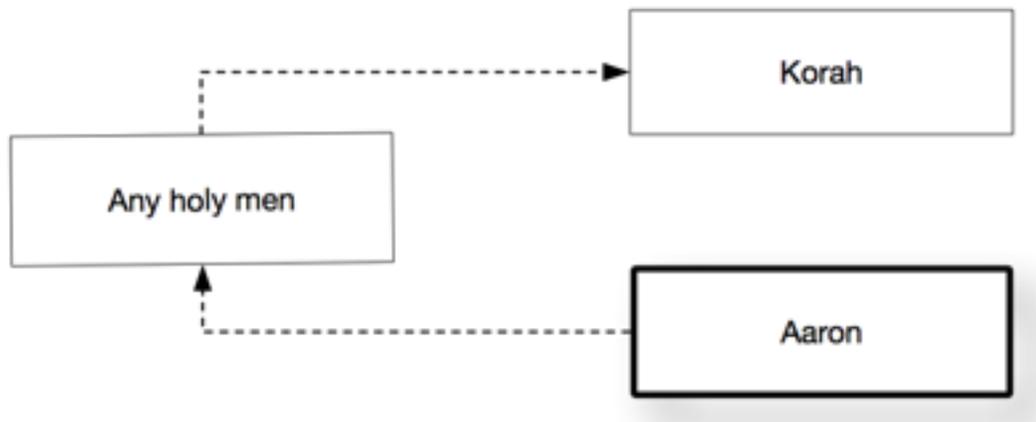
Q: Did you authorize your child to buy some bread? Yes? or, No?
Would you be pleased? Has he done what you wanted?

B. Noah - Gen 6:14

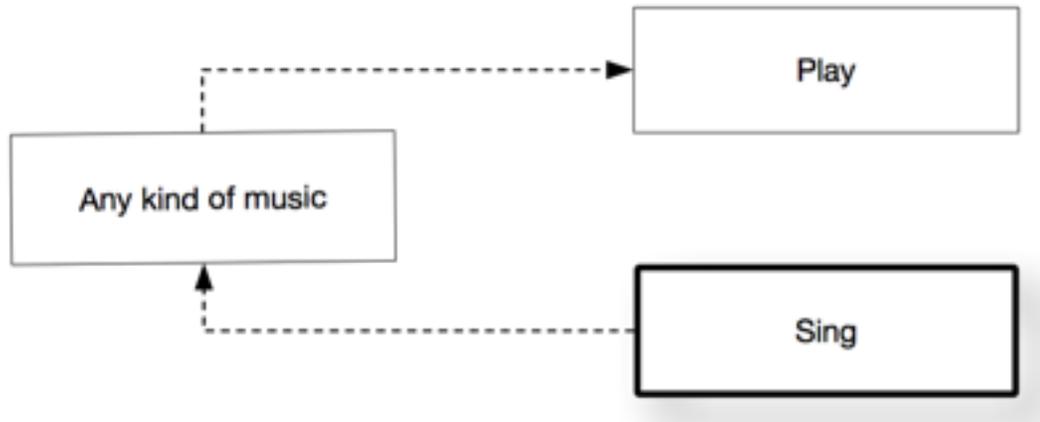


Q: Did God authorize Noah to build an ark out of wood? Yes, or, No?
Note: Could he build it out of pine? If “NO” — where *forbidden*?

C. Korah - Num 16:1-3...5...32,33!



Q: Did God authorize holy men to serve as priests? Yes, or, No?
Note: No need to say, “Sons of Korah cannot be priests.”

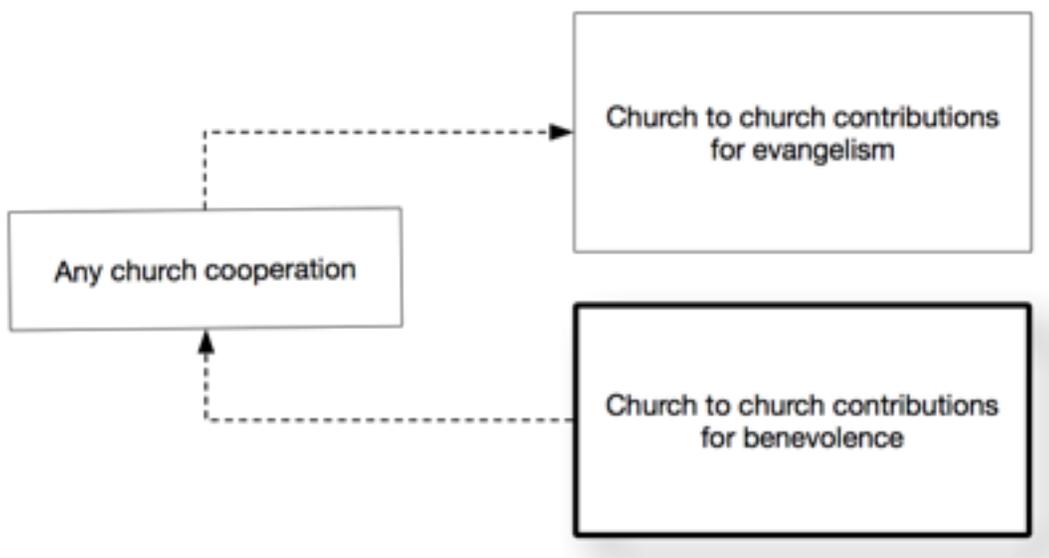
D. Sing - Eph 5:19

If our worship is limited by NT revelation and the generic is UNauthorized, where does that leave us? (Urge to check concordance.)

Ac 16:25; Rom 15:9; 1Co 14:15; Eph 5:19; Col 3:16; Heb 2:12; 13:15; Jam 5:13

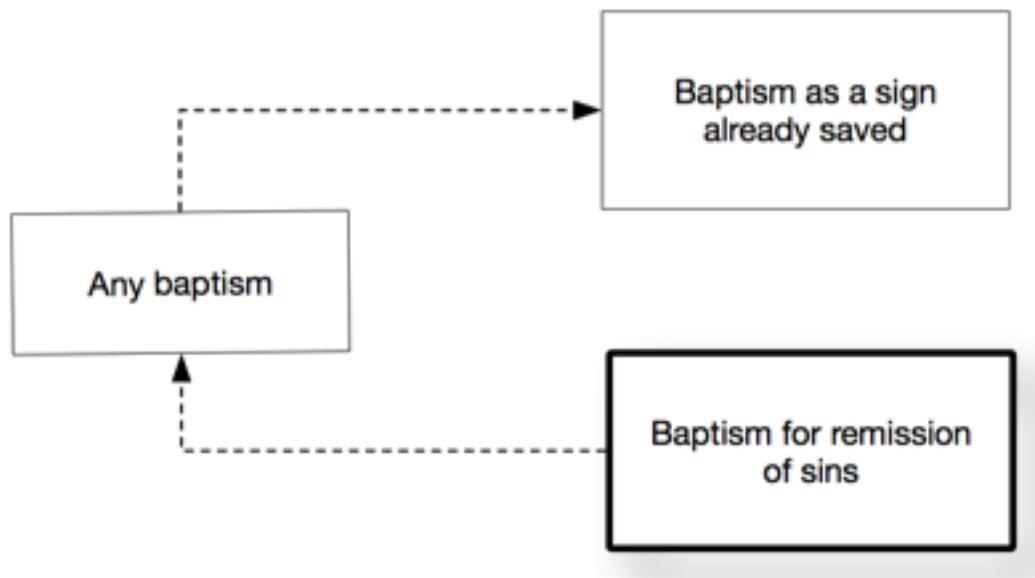
Q: Did God authorize music in His worship?

- No need to say, “Thou shalt not...”
- OT not authorize instruments in worship – **Heb 9:1**
- Other “facts” authorize...? *Where is the scripture?*

E. Church Cooperation in Benevolence - Ac 11:27-30

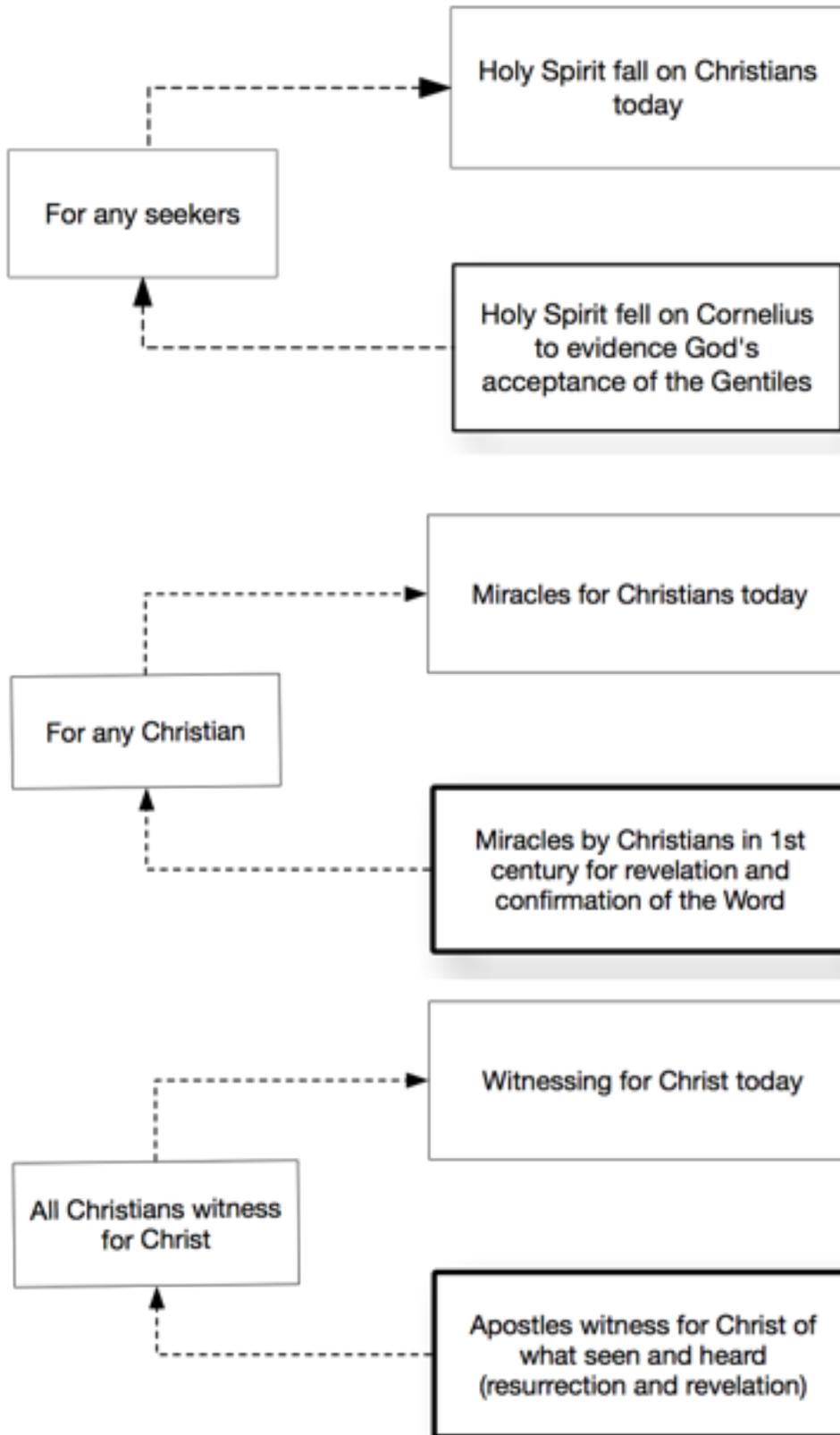
- If church cooperation is limited by NT revelation and the generic is UNauthorized, where does that leave us? (Urge to check concordance.)
Note: *Delegated authority is based on relationships*. Elders are authorized to oversee funds either FROM or FOR the flock “among you” **1Pt 5:2; Ac 20:28**
- Q: Did God authorize church cooperation?
- Note the reasoning on **1Co 16:1-3**.
[1st day collection for *benevolence* ▷ 1st day collection for *church work* ▷ 1st day collection for *evangelism*]

F. Baptism for Remission of Sins - Ac 2:38



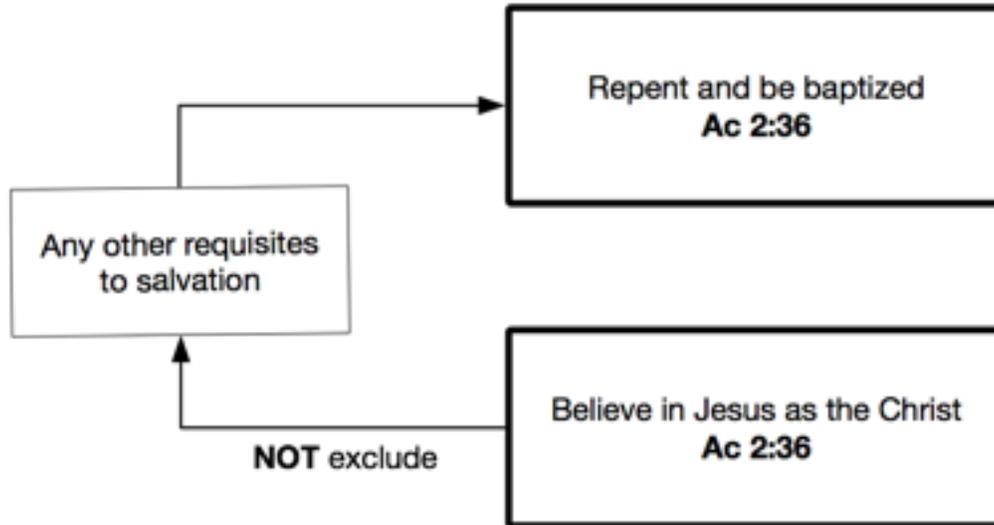
Q.: Have you been baptized? Yes, or, No?

G. Other examples

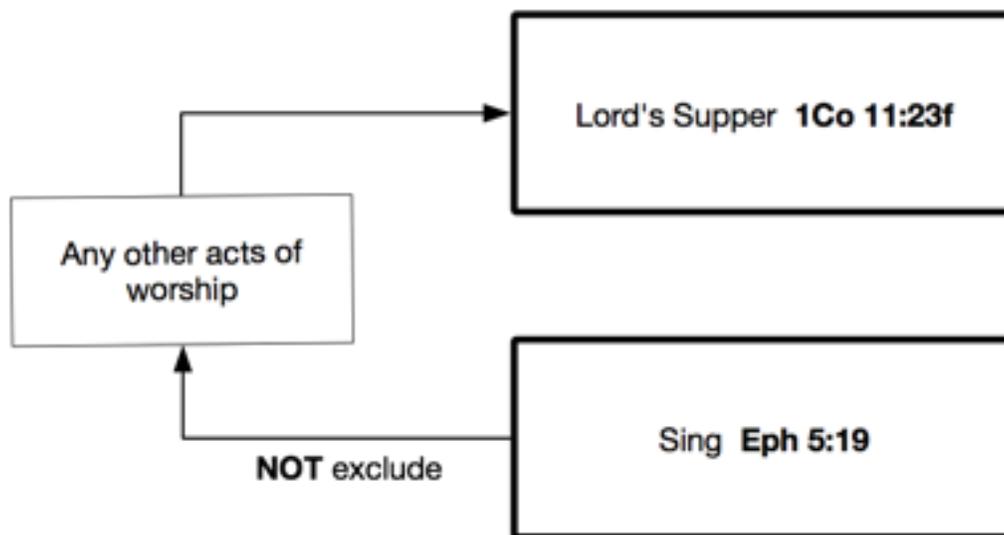


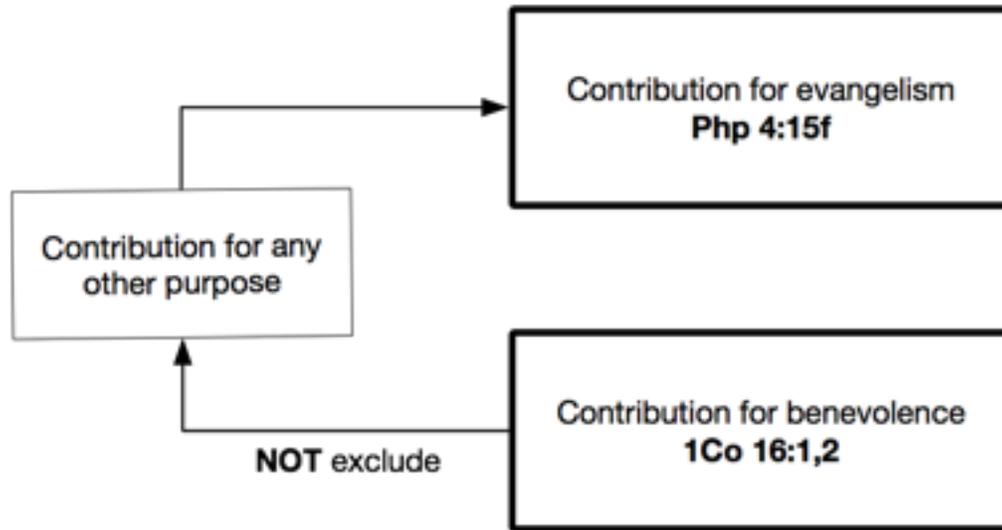
H. Caution: Specifics Do NOT Exclude

Specifics do not exclude. They simply do not authorize the generic, nor other coordinate specifics of the class of which they are a member, as illustrated in the examples above.



Note: There are several *specifics* in the record of this incident: These requisites were spoken to *Jews*, in *Jerusalem*, over *2000 years ago*. Does that EXCLUDE *Gentiles*, in the *United States*, in the *21st century*?! While there is a specific *who*, *when*, and *where* in this account, it does not mean the *authority* is specific as to WHO, WHEN, and WHERE. That must be ascertained by gathering ALL the "facts" and HARMONIZING them.





CONCLUSION

- Applies to all indicators of authority (commands, statements, events, necessary conclusions)
- “What authorized?” must consider *all* facts and *harmonize* them. (“Inductive method.”)
- “Backward authority” is NO authority! **Mt 7:21-23; 28:18-20**

¹ “...I have no right whatever to argue from a specific back to a generic which is not commanded in the specific...”

“When I begin with a specific and argue back to an abstract generic, and then move in an entirely different direction to produce specific authority that is completely unrelated to the original specific, I have drawn an incorrect inference. If God makes a specific statement, this is his will on the matter. Now, if he reveals another specific, I have the sum total of two specifics for a pattern. If this is all he has specifically said, then this is all that I have for a pattern.” Melvin Curry, *The Arlington Meeting*, (Cogdill Foundation, Orlando, FL), p. 93.

² Expanded illustration: Suppose you gave your child a \$20 bill to buy this sandwich bread. Since you have given him the right to buy groceries (“sandwich bread” is a kind of groceries, right?), in addition to the sandwich bread he decides to buy milk, two cakes, three pies (what’s milk without cake and pies..), two pounds of butter, three different kinds of jam, and a quart of honey (to go with the bread, of course). He brings back \$1.38 in change. Would you be pleased? If not, why not? If someone asked you, “But did you not send him to buy groceries?” what would you reply?

DELEGATED AUTHORITY BASED ON RELATIONSHIPS

OBJECTIVE: To show that the oversight of elders is based on the relationship they sustain to the local church of which they are members and limited by that relationship. (“based,” i.e., founded on; the relationship is the foundation that gives rise to and defines the authority.)

I. INTRODUCTION

A. Elders in Every Local Church

God’s plan calls for elders in each local church, **Ac 14:23**

B. Not Legislators

Christ the head over “all things” to the church, **Eph 1:22-23**. Never are they to take this position nor interfere with any man’s obligation to his Master, **Jam 4:12; Ac 5:29**.

C. Do Have Oversight

However, they have been delegated some degree of “oversight” in the local church, **Ac 20:17...28; 1Pt 5:1-2**. The burden of scripture dealing with their responsibility indicate this oversight is primarily concerned with the spiritual welfare of the flock and secondarily with funds collected or received by the flock.

D. Objective

II. THE PRINCIPLE DEMONSTRATED

A principle: *delegated authority is based on relationships*. (“principle” - “3. a fundamental truth, law, doctrine, or motivating force, upon which others are based.” W.NWD)

A. Father - Child Relationship, Eph 6:4

1. Relationship *begets* responsibility

Q.: **Who** has the responsibility to “bring children up in the discipline and instruction of the Lord”? Those who **sustain a relationship** to a child as a “father.” **No relationship - no responsibility**. The duty **arises from** the relationship.

2. Relationship *defines* responsibility

a. Own son

Q.: Who does this father have responsibility over? His **own** child (“your children”) - the one to whom he **sustains a relationship** as “father.” The duty is **defined by** the relationship.

Illustration: If I were to begin telling your child what to do and disciplining him as I deem best, you would ask, “What **right** (authority) do you have to attempt to train my child?” I might reply, “I’m a father.” To which you would quickly retort, “But you are not the father of **my** child!” Exactly. Duties are based on relationships!¹

b. Boy Scout

Note however: If I were a director of a Boy Scout Troop and your boy was in my troop, you would agree that I have some authority over that boy **based on the relationship** I sustain to him as Director of his troop. My authority would **arise out of** that relationship and be **defined by** that relationship.

B. Husband - Wife Relationship, Col 3:18,19

(Same points. On point “2b” use employer - employee relationship.)

C. So with Other Relationships...

Government - citizen; employer - employee; etc.

III. THE APPLICATION (Elders - local church relationship)

A. Generally

The authority delegated to “pastors” **arises from** and is **defined by** (limited by) the relationship they sustain to a local “flock” - i.e., their authority is **based on that relationship**. **Ac 20:28; 1Pt 5:2**. Note “among [*en*] which, “among [*en*] you” (*en* - relationship; the one they sustain a relationship to). No authority over any other flock. They sustain **NO relationship to other Christians that would grant them any God-delegated authority in spiritual matters** (stone-temple; brother-family; member-body). Their authority as “elders,” or “pastors,” **begins and ends** in the sphere of their relationship to the local church of which they are members. NOTE: There are no “brotherhood” bishops (preachers, papers, colleges, and sponsoring elders notwithstanding)! The welfare of each local church is to be under the oversight of its local bishops. MOREOVER, no one else has been delegated authority over brethren either by example, precept, or implication.

B. Specifically - of Funds

This oversight would include the oversight of funds **FOR** the local church of which these men are elders, **Ac 11:27-30**. It would also include the oversight of funds **FROM** the local church of which these men are elders, **Php 1:1...4:15,16**. Thus, money **FOR** or **FROM** the local flock of which they are pastors would fall under their jurisdiction as “pastors” - *and this is all!*

IV. VIOLATIONS**A. Someone, anyone, usurping a role of authority among God’s people He has delegated to NO ONE.**

E.g., brotherhood projects for world evangelism (missionary society), edification (colleges), and benevolence (widows’ homes). What relationship do these men sustain to God’s people authorizing them to oversee their work? Whatever authority God has delegated among His people relative to the work of Christ has been delegated to elders (other than the apostles) based on their relationship to a local church (“among them”). Whatever government exists among the people of God by His authority is on a local level. Neither preachers nor anyone else have been delegated authority to oversee brethren for the purpose of organizing brotherhood projects.

A suggested comparison: Instead of each husband and father overseeing his own family, why not set up a board made up of psychologists, doctors, PH.D’s, and businessmen to govern our wives and children. (These men could be “husbands” and “fathers.”) They could receive all the funds from each family for grocery and household purchases, oversee purchasing these items according to their discretion (and with enhanced buying power), and then distribute them to each family (the husbands?) as they thought equitable. Moreover, they could confer about the need and extent of each child’s discipline and direct each family (the father?) as to how to administer it. **WHERE IS THE SCRIPTURE FORBIDDING IT?** Authority in the family has been delegated to a certain man **based on the relationship** he sustains to that family as a husband and father. We can see it as it pertains to the family; can we see it as it pertains to the church?²

B. Someone other than elders usurping their role in the local church

E.g., preachers, papers, colleges, dominant members, etc.

C. Elders usurping a role beyond the sphere of the local church

1. **Oversee “mission work”**

What relationship do elders sustain to a church not “among them” that would give them authority over that church? That is, as duties are based on relationships, what relationship to another church is their authority over that church based on?

2. **So-called “sponsoring elders”**

Oversee funds neither FROM nor FOR the local church of which they are members. They may be called “elders,” but they are no more functioning in the God-ordained role of elders than is a man who exercises authority over some other child than his own functioning as a “father.” It is DECEPTIVE LABELING, and is nothing more than the old Missionary Society under another name. We would not allow a man to oversee our family under the pretense of being a “father”; nor should we allow a group of men to oversee some other flock than their own under the pretense of being “pastors.”³

Elders’ work is ASSIGNED not ASSUMED. The oversight of the flock “among them” is assigned - their responsibility is **based on that relationship**. To “assume” more than this is exactly that: assumption.

3. **“Brotherhood” works**

E.g., preacher training schools, lectureships, etc. whether funds from other churches involved or not. Remember, there are no “brotherhood” elders.

D. **Q: Where must it stop?**

If elders can “assume the oversight” of a part of the evangelistic work of another church, could they assume part of the oversight of the other church’s worship? edification? And if they can assume part of the oversight, could they assume it all? And if they can assume the oversight of one other church, could they assume the oversight (the other churches being willing, of course) of ALL the churches and ALL their work? If not, why not? (After all, they are “elders” and elders have been delegated the oversight of the church and its work.)

V. CONCLUSION

A. Responsible for fellowship

We cannot absolve ourselves of responsibility **2Jn 11; 3Jn 8**

B. The importance of the subject is seen in:

1. The serious responsibility of delegated authority

- a. Saul, **1Sam 15:17-19**
- b. Shepherds of Israel, **Eze 34:1-2**
- c. Husbands, **1Pt 3:7**
- d. Bishops, **1Pt 5:4** (“when the Chief Shepherd appears...”)

2. Historical trend - apostasy begins in government

Apostasy has a history of starting in the government of God’s people

- a. Israel
- b. 2nd century
- c. 19th century
- d. Today

In each case, a large portion apostatized
... a remnant remained true.

3. Reject God’s plan - reject God

To reject God’s appointed system of delegated authority is to reject God! **1Sam 8:7**

¹ The church is authorized to provide for needy Christians, **Ac 4:32-35**, etc. I am a father, and have the responsibility to provide for my children, **1Tim. 5:8**. If I cannot, and thus find myself in need, could the church help me? Now I decide to assume the oversight and care of 100 children. But I don’t have the money. It will require at least \$20,000 a month to take care of my “own” (those whom I have “assumed” as my own). Would the church be authorized to provide for me as a needy Christian, and if not, why not?

² This illustration will work on the “sponsoring elders” as well. Whether the PHD’s and psychologists are fathers and husbands or not is immaterial - they are not functioning as such in this arrangement. Likewise, whether the men who oversee more than a local church are “elders” or not is immaterial - they are not functioning as “elders.”

³ Explo '72 - "...in an effort to study this question, we, the elders of the Pipeline Road church in Hurst, have invited all preachers and elders in these two counties to meet together..At these studies, several conclusions seemed evident, including the following: (1) It was felt that the brethren need to be informed concerning this giant interdenominational campaign and advised as to its probable power in the lives of our members, especially the youth...(2) Agreement that churches of Christ must not have fellowship...(3) proposals were advanced for literature and personal evangelism drives conducted by churches of Christ... (6) AGREEMENT THAT A FEW MEN BE CHOSEN TO WORK OUT DETAILS UNDER THE DIRECTION OF THE OVERSEEING ELDERSHIP." *Christian Journal*, April, 1972, (underlining and caps mine, srf).

"World Radio...is an evangelistic effort under the oversight of the White's Ferry Road Church in West Monroe, Louisiana. Sister congregations and interested individuals from all over the world participate in various parts of the work...The elders of the White's Ferry road congregation wish to make it known to all Christians that their prayers and financial help are welcomed." Taken from *World Radio News*. (underlining mine, srf)

Herald of Truth - c. 1,500 churches contribute..."The Herald of Truth radio program is a work of the church of Christ at 5th and Highland, Abilene, Texas. The elders of this congregation direct and oversee every phase of this work from the preparation of the sermons to the mailing of printed copies of these sermons." Quoted from a book put out by Highland, *That The Brethren May Know* (underlining mine, srf).

A. "The Highland elders have TWO major responsibilities: the shepherding of a large local congregation and the oversight of the international Herald of Truth ministry. While the two are closely related, what happens in one of the two areas should not adversely affect the other." Philip E. Morrison, "Report from the Herald of Truth Workshop," *Christian Chronicle*, Sept. 25, 1973. (underlining and caps mine, srf)

OLD TESTAMENT and NEW TESTAMENT AUTHORITY

OBJECTIVE: Demonstrate that the Old Testament is not the expression of Divine authority for Christians in their worship and work in Christ' name, but rather the New Testament.

I. "TESTAMENT" / "COVENANT"

A. "Testament" – *diathEkE*, διαθηκη

Translated "testament" and "covenant" in KJV, NKJV, ASV, but always "covenant" in NASB.

B. The English word "Testament"

"The English word 'Testament' is taken from the titles prefixed to the Latin Versions." VN. This is apparently based on the supposed meaning of "last will and testament" in **Heb 9:16ff**, from which the Latin Vulgate rendered *diathEkE* by the word *testamentum*. TH.¹

C. God's "covenants"

Basically a covenant is an "agreement" between two parties as to what they will or will not do. However, when speaking of *God's* covenants, it is what God has purposed to do for man, or for man to do, independently of man's consent. When speaking of what God has purposed to do for man, it may have conditions to be met. Simply, it means, "a declaration of his will." (A&G)²

II. "OLD" & "NEW" TESTAMENT

A. An "old" and "new" covenant: 2Co 3:6,14

B. "First" (old) and a "second" (new): Heb 8:6,7

C. Other terms

1. Also called "law," Heb 9:19,20; "will," 10:9,10; "testament," Heb 9:15,16 (KJV, NKJV, ASV)
2. New Covenant also called "law," 1Co 9:21; Jam 1:25, "will," Heb 10:10

D. Contents of “Old Covenant”

1. All laws through Moses

Old Covenant includes not only the ten commandments, **2Co 3:6,7**, **Rom 7:7**, but the other laws given through Moses, i.e., the book of the covenant, **Ex 21-23 (Ex 24:7,8)**, the laws regulating the temple and the priesthood, **Ex 25-Lev 10** (e.g., **Lev 6:9,25**), other various laws, **Lev 11 - Num 36** (e.g., **Num 19:14**), and the laws of Deuteronomy (e.g., **Dt 28:58**).

2. “Law of Moses”

As Moses was the mediator, **Gal 3:19**, **Dt 5:5**, these laws were also known as the “law of Moses” or the “book of Moses.” E.g., **Josh 8:31** (Deuteronomy), **Ezra 6:18** (Numbers), **Neh 8:1,8,14** (Leviticus); and note here also “Law of Moses” = “Law of God.”), (Genesis also included in Moses writings and sometimes, by synecdoche, also included in the “Law,” **Gal 4:21**.)

3. Rest of OT

These (Moses’ laws) formed the foundation for the rest of the Old Testament books and the whole is called the “Law.” (e.g., prophets, **Rom 3:15,16**; psalms, **Rom 3:10-14**.)

Note: This is not to say that everything in the 39 OT books is “Law,” or part of the covenant through Moses (e.g., Gen.; God’s covenant with David, **2Sam 7**), but it is to say that the “Law,” or “Old Covenant,” is more than the 10 Commandments and would include other laws given through Moses, and that the prophetic writings and psalms of men who lived under that covenant are tied inseparably to that dispensation.

Describing parts of the law as “judicial,” “moral,” or “ceremonial,” is from man’s phraseology, not Scriptures.

E. Need and aim of our study

1. Religious practices in so-called “Christian” churches “authorized” by the OT:

- a. Observance of the Sabbath day (e.g., Adventists)
- b. Mechanical instrumental music in worship (e.g., Christian church)

- c. Incense in worship (e.g., Catholics)
- d. Polygamy (e.g., Mormons)
- e. Tithing (e.g., Baptists)

F. Objective

III. FOUR QUESTIONS ABOUT THE OLD TESTAMENT

A. Q1 - To Whom Given? Ex 19:1,3; Dt 5:1-3

1. Scripture parallels

- a. Build ark? Why not? Gen 6:14...18
- b. Leave country, relatives? Why not? Gen 12:1-3...Gal 3:8,15

2. Common parallels

- a. XYG corporation's "agreement" with it's employees relative to retirement benefits
- b. Sport organization's contract ("covenant") with a player

B. Q2 - Why Given? Gal 3:19, 22-24

C. Q3 - For How Long Given? Gal 3:24-26³ (Temporary by intent)

Christ came to fulfill the law, Mt 5:17,18. "It is finished" Jn 19:30

D. Q4 - Are We Under It Today?

1. Scripture testimony

Gal 3:24-25; 5:4 (and whole book)

Eph 2:11-16; Col 2:13-17

Heb 8:4-7...13; (Note 9:1...ff.)

Lk 22:20; Heb 9:11-15...23...10:1...9-10

Note: Does that mean we are not obligated to obey anything commanded in the Law? Not necessarily. Some things commanded in the Law have also been commanded in the New Law. (In fact, some things in the OT were always law, e.g., **Mt 22:37-40**.) Compare to US Constitution imbibing some of the same laws of England.

2. If under...under ALL

If subject to any of it as a covenant, obligated to all of it, **Gal 5:3**

- **Dt 25:5**...?
- **Dt 16:16**...?
- **Lev 11:4ff**...?
- Etc.

CONCLUSION

1. Value and function of OT today

Though not a authoritative law, does not mean it has no value for our study and reflection, **Rom 15:4; 1Co 9:9,10; 10:11**

2. The Christian's authoritative Law: **Mt 28:18-20**

¹ “Finally must be noted the amphiboly or twofold use (cf. Philo de mut. nom. sec. 6) by which the writer to the Hebrews, in Hebrews 9:16f, substitutes for the meaning “covenant” which διαθηκη bears elsewhere in the Epistle that of “testament” (see 1 above), and likens Christ to a testator — not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by his “death” (Hebrews 9:15), and that even the Mosaic covenant had been consecrated by blood (Hebrews 9:18ff). This, apparently, led the Latin Vulgate to render διαθηκη wherever it occurs in the Bible (*i.e.* in the New Testament, not always in the Old Testament; see B. D. under the word Covenant, and B. D. American edition under the word Testament) by the word *testamentum*.” Thayer. Thayer’s first definition shows the word was used in the sense of the last disposal which one makes of his earthly possessions after his death, a “testament” or “will,” by Greek writers and puts **Heb 9:16f** under this definition. “In Heb 9:16,17, the translation is much disputed. There does not seem to be any sufficient reason for departing in these verses from the word used everywhere else.” Vine. AGB, while, like Thayer, records one meaning being “last will and testament” and puts **Gal 3:15** under that definition, has as definition two the meaning that “loses the sense of ‘will, testament’ insofar as a διαθηκη decreed by God cannot require the death of the testator to make it operative.” It lists **Heb 9:16f** under this definition. The above quotes show that whether **Heb 9:16f** fits definition one (will, testament) or the second definition (covenant) is a matter of hermeneutics, not translation.

² “*diatheke* primarily signifies ‘a disposition of property by will or otherwise.’ In its use in the Sept., it is the rendering of a Hebrew word meaning a ‘covenant’ or agreement (from a verb signifying ‘to cut or divide,’ in allusion to a sacrificial custom in connection with ‘covenant-making,’ e.g., Gen 15:10, ‘divided’ Jer 34:18,19). In contradistinction to the English word ‘covenant’ (lit., ‘a coming together’), which signifies a mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person. For instance, in Gal 3:17 it is used as an alternative to a ‘promise’ (Gal 3:16-18).” Vine

³ “tutor” = *paidagogos*. “It was when he went to school that the *paidagogos* really took over the management of the boy and retained it until the boy was eighteen. The *paidagogos* was not in our sense of the word a teacher at all. His duty was to accompany the boy to school each day and to see that he got there safely; to carry the boy’s books and his lyre; to watch his conduct in school; to see to his conduct in the street; to train the boy in morals, in manners and in deportment ... the *paidagogos* existed for no other reason than to make his charge independent of his care. Xenophon in his work on Sparta (3.1) writes: ‘Whenever they emerge from childhood to youth, they cease from *paidagogoi*, they cease from teachers. No one governs them any more, but they let them go as masters of themselves.’” Barclay, *New Testament Wordbook*, (Harper & Row, pub.) pp. 87-90.

ASSAULTS ON AUTHORITY – I

OBJECTIVE: Expose and refute certain assaults on the authority of the Scriptures as a divine pattern.

I. INTRODUCTION

A. Assaults on Divine Authority Not New

2Pt 2:1-3. Deny “Master” (“Lord,” KJV) and malign (“blaspheme” NKJV; “evil spoken of” KJV) “the way of truth.” As false prophets challenged the authority of true prophets (**2:1**, “But...” - contrast. Compare **1:19-21** with **2:1a** for the contrast.), so there would be those in Peter’s day and following who challenged his testimony, (**2:1**, “among you” See **1:16**).

B. Assaults on the Scriptures

If these false teachers Peter referred to would deny the veracity of his testimony, they would certainly deny the authority of his writings and those of the other apostles (**2Pt 1:12-18; 3:2,16**), and the prophets, **2Pt 1:19-21; 3:1**, concerning the Christ, the moral code of Christ (**2:2,10,13-15**), the second coming of Christ, and the judgment (**1:16; 2:3f; 3:3f**). So, we should not think it strange to find people denying the authority of the Bible today.

C. Assaults From Among “Christians”

Moreover, these teachers were once “bought,” **v1**, in the “right way,” **vv15,21**, and had “escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ,” **v20** - i.e., they had been Christians. And they would introduce their heresy “secretly.”

D. Assaults Today

Such dangers did not pass with the 1st or 2nd centuries.

1. Denominationalism

Note battle in Baptist denomination for control of SBC; general abandonment of Bible in denominationalism)

2. Colleges, seminaries

Note book by Bert Thompson exposing the modernism at Abilene Christian College¹

3. Book: “Voices of Concern”

4. “New Hermeneutic” –

See Chris Reeves, “Out With The Old and In With The New”²

E. Thus Our Objective...

Best defense is a knowledge of the truth. **2Pt 3:16-18.**

1. Previous lessons

Knowing what we have studied thus far will provide good foundation against these assaults, and in fact have dealt with a number of these assaults already e.g.,

- a. **“Love letters” versus “law”**
- b. **Silence gives permission**
- c. **Authority is repressive, bad**
- d. **“Inner witness of Spirit”**
- e. **Authority of the “church”**
- f. **Denial of examples and implications**
- g. **New Testament not a “pattern”**
- h. **Deny “generic” and “specific” authority**

2. These two lessons (Assaults on Authority I & II)

In these two lessons we will focus specifically on some additional assaults. These assaults can be grouped in three categories. Assault on...

- a. **Scriptures a final, complete, and authoritative revelation of God’s will (This lesson)**
- b. **Inspiration of Scriptures (Next lesson)**
- c. **Scriptures a standard, blueprint, authority for faith and practice. (Next lesson)**

II. THE SCRIPTURES ARE THE *FINAL* REVELATION

A. The Claim

The claim is that as Christ & apostles went beyond the OT, so we must go beyond the NT.

B. The Truth: Inspiration Ceased

Christ & apostles went beyond OT by inspiration, but inspiration ceased - FINALITY!

1. 1Co 13:8-13 (contrast)

2. Ac 8:17-18; 19:6; 2Tim 1:6

3. OT clearly pointed to another revelation - NT does not

- a. Old Testament - Heb 8:8ff
- b. New Testament - Jn 16:13; Jude 3; Mt 28:20; 2Pt 1:3
- c. This FINAL revelation looks forward to eternity. There is, nor will be, no other. We must not reject it!

III. THE SCRIPTURES ARE THE *COMPLETE* REVELATION

A. The Claim

Modernism claims we have only fragments of Scriptures; rest is lost. Not have all that was written. Like trying to build a house with pieces of prefab that may have fallen off a truck.

B. Nature of Assumed "Proof"

1. Mt 2:23 - "prophets"?

- a. Not a specific prophet, but prophetS (plural) - general scope of prophecy
- b. "Nazarene" = object of contempt, Jn 1:46, Ac 24:5 Prophets foretold the Christ would be! E.g., Isa 53:3, Psa 69:8-9, Zech 11:12-13

2. Jude 14 - book of Enoch?

- a. No mention of “book” of Enoch (“prophesied” ≠ wrote prophecy)
- b. Source of Jude’s knowledge? Holy Spirit! Compare 2Tim 3:8, 2Pt 2:5
- c. Apocryphal “Book of Enoch” (contains similar statement as Jude)
- d. “cannot be certainly traced back of the third century, and there is no reliable evidence when it was written” Guy N. Woods, *A Comm. on the NT Epistles*
- e. “No sure proof establishes its existence before the Christian era.” Faussett, *Bible Cyclopaedia*
- f. “Its authorship and date are unknown.” Smith - Peloubet, *Bible Dictionary*
- g. “...there is no certain proof that it existed so early as the time of Jude” *Barnes Notes*
- h. Q: How know “Book of Enoch” not quote from Jude, rather than vice-versa?
(Woods says evidence it influenced by NT conceptions.)

3. Purely *assumption!*

C. Col 4:16 - Epistle to Laodiceans?

1. History knows of no such epistle
2. Why salute Laodiceans (v15) in epistle to *Colossians* if wrote an epistle to *Laodicea*?
3. Epistle “*from*” Laodicea, not “*to*”
Epistles *circulated* (no automatic copiers). Could have been Ephesians or some other epistle Colossae had not read
4. Possibility of loss?
 - a. Epistles treasured by the churches

- b. Circulated - copies would be likely
- c. Philemon, a private letter to an ind. not lost - one to a church?

5. Purely *assumption!*

D. Eph 3:3 - “as I wrote before”?

1. Refers to earlier part of letter. Note esp. 1:9-10

- NKJV, “have briefly written already”; NRSV, “wrote above in a few words.”
- Not that he had only written briefly about the mystery, for the primary part of his epistle before this is about it, but rather that he had briefly mentioned that the *knowledge* of that mystery had by *revelation* been given to him and the other apostles and prophets **1:9,10**—see **vv2,5,7,9**.

E. 1Co 5:9 - earlier epistle to Corinth?

1. Possibly refers to this very epistle.

- MacKnight’s translation: “I have written to you in this epistle...” Having instructed them not associate with the impenitent immoral man, **vv2,5,7**, a charge applicable to any such ungodly conduct (**v11**), he now further clarifies that this prohibitive admonition “did not mean with the immoral people of this world...but with any so-called brother...” **vv10,11**.³
- Compare “this letter” in **Rom 16:22**; **2Th 3:14**. “this” = the article, *ho*, the same word as in **1Co 5:9**, “*my* letter” (NASB) (“*an* epistle” KJV)⁴

2. If another letter, it was about fornication, and he deals with that here, and even expands upon it, so nothing lost.

3. Point: Must we believe that *everything said or written* that was inspired must be part of the record? Do we have to have a record of every time a man spoke to have the *sum total* of the inspired revelation? **Jn 20:30,31; 21:25**

F. These are examples, and other so-called “proof” of lost books can be explained likewise.

IV. POINTS TO REMEMBER ON THE COMPLETENESS OF THE REVELATION

A. Do not have to have ALL said or written to have sum-total of truth. (Natural that same truths be taught to different people on different occasions.)

B. Piece of a writing sometimes called a “book” (synecdoche)**1. Mt 1:1, (“book” = *biblos*); Mt 19:7, “certificate” (*biblion*)**

biblos, a book or scroll, in **Mt 1:1**. “Mt 1:1...The Extent of Matthew’s Prologue” AGB. (synecdoche)

biblion, “a small book, a scroll Lk. iv. 17,20; Jn. xx. 30; Gal. iii. 10; 2 Tim. iv. 13, etc....a sheet on which something has been written... Mt. xix 19:7” TH

2. Ex 24:7**3. Account for some “lost” books****C. Uninspired works sometimes referred to with no claim for inspiration, e.g., Ac 17:28; Tit 1:12**

Contrast statements about “Scripture”: **Mt 22:43; Jn 10:34-35; Ac 1:16**

D. No proof of any “lost” book.

Not ONE inspired book can be presented that we do not have.

E. Probability on side of preservation of books**1. Scrupulous care of Jews in preserving their writings****2. NT warnings: Rev 22:18,19****3. Private letters remain****4. The many copies, versions now in existence indicated their prevalence, yet no canonical book lost****5. Gift: “discerning of spirits,” 1Co 12:10. Weed out false and stamp with seal the true.****F. Reliability of texts (uncorrupted)**

C. R. Gregory, *Canon and Text of the N.T.*, p. 528 : “Hort’s final judgment is that the field covered by substantial variations ‘can hardly form more than thousandth part of the entire text.’ In order to gain an idea of what that means we can be very plain. A Greek New Testament lying at my side contains five hundred sixty pages not as large as my hand, and there are a couple of lines of various readings on most of the pages. A thousandth part of that would then after all be in the neighborhood of a half a page of fifteen or sixteen of these small lines. Really that is not very much.” [*Faith under Fire*, p. 23⁵]

“Frederick C. Grant said that ‘it will become obvious to the careful reader that still in 1946, as in 1881 and 1901, no doctrine of the Christian faith has been affected by the revision, for the simple reason that, out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of Christian doctrine.’” Frederick C. Grant, *The Greek Text of the New Testament*, in Luther A. Weigle, *An Introduction to the Revised Standard Version of the New Testament*, p. 42. [*Faith under Fire*, p. 24]

CONCLUSION

Since all “objections” can be answered ...

Since no “proof” of lost books can be presented ...

Since all available evidence points to the finality and completeness the divine revelation as contained in our Bible ...

Let us **worship** God for the message it contains

Thank Him for the preservation of it

and **study it diligently** believing,

“All scripture is inspired by God ... ” 2Tim 3:16,17!

¹... in 1985-86, both then-current students and recent graduates of the biology department at Abilene Christian University brought to the attention of the administration the fact that two professors, Archie Manis and Kenneth Williams, had taught, and were teaching, evolution as fact. Dr. Manis even had gone so far as to hand out photocopies of the **text of Genesis 1** from his personal Bible, upon which he had handwritten his comment that **the text was a “myth.”** ... A 200-page book, *Is Genesis Myth?*, was written to expose the whole sordid affair, because University officials were unwilling either to acknowledge, or correct, the problem (see Thompson, 1986).” [bold mine, srf] *The Threat of Evolution to Christian Education* by Brad Bromling <<https://www.apologeticspress.org/APContent.aspx?category=9&article=363&topic=62>> Thompson’s book is available on Amazon <<http://www.amazon.com/Genesis-myth-evolution-Christian-University/dp/0932859070>>

² F - 007003

³ Question: Does not **v11** prove it refers to another letter because he had not in this letter mentioned the covetous, idolater, etc.? Response: If the basis of “removing from your midst” (**v2**) is impenitence in sin and not only the sin of fornication (as **v11** shows), then while not being *specifically* mentioned before **v9**, people guilty of these other sins were included in the admonition. He is explaining in **v11** what he meant by people practicing this kind of lifestyle, i.e. a (so-called) “brother.”

⁴ YLT translates, “the epistle”; LEB, LITV, MKJV, translate “the letter”

⁵ *Faith Under Fire*, James D. Bales (Gussie Lambert Pub., Shreveport, LA., 1967)

ASSAULTS ON AUTHORITY – II

OBJECTIVE: Expose and refute certain assaults on the authority of the Scriptures as a divine pattern.

See introduction in first lesson on “Assaults on Authority.”

I. INSPIRATION OF THE SCRIPTURES

A. The Claim

“Inspiration” - God-breathed words, **2Tim 3:16**. The claim is that some is true, some false (e.g., accept God and His love, but reject sea monster swallowing Jonah, miracles, virgin birth, resurrection, etc.) “Modern” thinker not believe every word accurate. Question: *How can the Scriptures be “profitable” for these things if laced with error?!* (Note: “Inspiration” does not say every thing recorded is truth, e.g., Job’s friends, devil’s statements, but that the record of it is accurate; the writer was guided by Holy Spirit. See **2Pt 1:20-21**.)

B. Bible’s Claims

Q: How determine which part right, and which not? Subjective (one’s own judgment)? The “church”? “Scholars”?

- 1. “Thus says the Lord” or equivalent c. 2000 times in OT¹**
- 2. 1Pt 1:10-12; 2Pt 1:20,21; 1Co 2:11-13**

C. Jesus’ Claims

1. OT

- a. Said Moses wrote of him. Jn 5:46; Lk 24:44. How??**
- b. Moses said = comm. of God Mk 7:9,10**
- c. Confirmed story of Jonah Mt 12:39-41**
- d. “W. of God” = “Scripture” = “cannot be broken” Jn 10:35²**
Cannot loose force, render not binding, derive of authority, destroy truth of - very thing attempted in this assault!
- e. “Not the smallest letter or stroke...”! Mt 5:17-19**

2. NT - Jn 16:13-15

D. Conformed to Prejudices?

It is claimed that Jesus was conforming to the prejudices of the people to whom he spoke about these matters, but he knew better. Let us investigate this charge.

1. If he taught error to conform to people's prejudices, how discern what is credible and what is not?

Maybe for these or other reasons taught other error. Undermines confidence in him and his teaching.

2. No proof - simply an assertion by some to justify their own unbelief.**3. Was not Jesus' practice to avoid unpleasant truth to accommodate an audience, but just the opposite. E.g., Mt 23.****4. Used the same language relative to Scripture being fulfilled in himself and the events surrounding him, whether speaking to the people, the apostles, or the Father. Was he accommodating the prejudices of the Father?? Cmpr., e.g., Mt 26:24,31 with Jn 17:12.****5. Moral character of Jesus? Implies that He was less than truthful.****E. Must Make Choice!**

Cannot hold this view and believe in Jesus as a good and wise man, much less as the Son of God! To hold this view is to deny the Christ of the Bible. Don't be deceived by those who claim both.³

II. STANDARD, BLUEPRINT, AUTHORITY**A. Scriptures as a Pattern**

It is claimed that the Bible was not intended to be a blueprint of faith and practice, e.g., no *definite* revelation about church organization, work, or worship. Cry for a "New Hermeneutic." No consensus on what that is, but agree the old must go. ("hermeneutics" - "the science of interpretation; esp. the study of the principles of Biblical exegesis" W.NWD).

1. See previous lessons

See Jer 6:16.

2. Consequences of modernism's position**a. If NO standard, then...**

- 1) Hitler a "good" man?
- 2) Condemn "Phariseism" - How?
- 3) What's "moral"?
- 4) "What must I do to be saved?" - No definite answer! No "plan."
- 5) Leaves us with confusion, anarchy.
"Every man do what is right in his own eyes." Witness state of religion today!

b. If authoritative standard to ANY degree, then...

- 1) How detailed? How ascertain what part?
Beware of *subjectivism*. This is answered by the age-old question: "How is authority ascertained?" See previous lessons.
- 2) To *whatever extent*... "slaves of tyranny"?
(But, authority for our good. See lesson #2.)

B. Incomplete Canon

The claim is made that since the canon was not complete until the fourth century, the Christians of the 1st century could not have used the 27 books of the NT as a pattern.⁴

1. Authority based on inspiration, not "canonicity"**a. Authoritative - Holy Spirit**

Since what made a book authoritative was that it was written under the guidance of the Holy Spirit, it was authoritative and part of the pattern the moment it was written! See previous lessons.

b. "Canon"

"Canon" was used by Origen to mean a rule of faith, the standard by which we measure.⁵ In this sense a book was "canonical" when the ink was fresh (point #1). Later it came to mean, "a list of books of the Bible officially accepted by a church or religious body as

genuine” W.NWD. But this latter sense is not what determines authority - church councils can only *recognize* a book as inspired and thus authoritative.⁶ *If it was not authoritative when written, no church council could make it so 300 years later!*

2. The spoken word was as authoritative as the written word.
2Th 2:15

3. “Once for all” delivered

“The faith” was “once for all” delivered. All else was measured against what was already delivered. **Jude 3; Gal 1:6-9**

4. “Distinguishing of spirits”

The gift of “distinguishing of spirits” was possessed in the first century, enabling them to detect spurious claims of inspiration. **1Co 12:10**

C. “Legalism,” “Phariseeism”

Charge is that to emphasize the Scriptures so is “legalism,” “Phariseeism.”

1. “Legalism”

“1. strict, often too strict and literal, adherence to law or to a moral code
“2. Theol. the doctrine of salvation by good works” - WNWD

a. If by “strict” mean “exact, undeviating conformity to standards, rules, conditions...” (WNWD), let us pray we can plead guilty!

See lessons #1-10. That’s not “too strict”; rather those who reject the pattern of divine authority revealed in the Scriptures are “too loose”! **Mt 7:21-23; Lk 6:46**

b. If mean “salvation by good works” *rather than by grace*, NOT guilty.

But “good works” ARE NECESSARY, the ones “God prepared beforehand,” and they do not nullify grace, **Eph 2:8-10**. Belief in salvation by grace does not nullify belief in the need to “retain the standard of sound words,” **2Tim 1:13; Tit 2:1**.

2. Phariseeism

They had several faults, but keeping the law wasn’t one of them!
Mt 5:17-19; 23:2-3

D. “Bibliolaters”

Claim is that to take such a position toward the Bible is to worship the *book* rather than the *Savior*.

1. Psalmists “bibliolaters”?

Psa 119:97,113,119,127,159,167...etc.; Psa 19:7-14

2. Respect proper

You cannot separate respect for God and respect for His Word. Utmost respect for the Bible is proper because it is the Word of God.

Heb 1:1-2...2:1-3; 1Th 2:13

E. Cannot Know Truth

Claim is we cannot know the truth. Therefore we cannot insist on a pattern that demands a knowledge of it.

1. 1Tim 2:4; 1Pt 1:22; 1Tim 3:15; Eph 4:15**2. Ability to know NOT = claim of omniscience**

Knowing some things confidently not the same as knowing everything there is to know. Jn 8:32; 1Tim 4:3; 2Tim 1:12; Heb 10:26; 1Jn 2:21; 5:18-20

CONCLUSION**2Pt 3:1-2,17-18**

¹ “Dr. James H. Brookes is authority for saying that the phrase, "Thus saith the Lord" or its equivalent is used by them 2,000 times.”-<http://www.xmission.com/~fidelis/volume2/chapter1/gray.php>. ““Thus says the Lord,” or its equivalents, occurs over 2,000 times in the Old Testament. cf. Harold Lindsell, *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, ed. (Grand Rapids: Zondervan Publishing Company, 1975) 3:289-<http://www.thebible.net/modules.php?name=Print&cat=3&itemid=242>. “God Himself-3,808 times in the Bible the writers testified that they were writing God's words. *this is from "Focus on Fact" by John F. MacArthur, Fleming H. Revell Company (1977) pg. 45.”-<http://www.biblebb.com/files/KSS/kss-bible.htm>) 3,808 times, William Evans, *The Great Doctrines of the Bible*, p. 203 (*A General Introduction to the Bible*, Geisler & Nix, p. 69).

² Gill - “or be made null and void; whatever that says is true, there is no contradicting it, or objecting to it: it is a Jewish way of speaking, much used in the Talmud {y}; when one doctor has produced an argument, or instance, in any point of debate, another says, אֵיכָא לְמִיפְרֵךְ, “it may be broken”; or objected to, in such and such a manner, and be refuted: but the Scripture cannot be broken, that is not to be objected to, there can be no confutation of that. {y} T. Bab. Zebachim, fol. 4. 1. & Becorot, fol. 32. 1. & passim.”

³ “If Jesus did not know what God’s word was in the past, and if he did not know that the ones whom he sent did not speak and write by the Spirit, then he is too ignorant for us to listen to on matters of faith and practice.” James Bales

⁴ Reeves, “Out With The Old,” p. 4. 007003

⁵ McDowell, *Evidence That Demands a Verdict*, p. 33

⁶ “When at last a Church Council - The Synod of Hippo in A.D. 393 - listed the twenty-seven books of the New Testament, it did not confer upon them any authority which they did not already possess, but simply recorded their previously established canonicity. (The ruling of the Synod of Hippo was re-promulgated four years later by the Third Synod of Carthage.)” F.F. Bruce, *The Books and the Parchments*, p. 113 (Revell, 1963), quote taken from McDowell, *Evidence That Demands a Verdict*, p. 42