

Fundamentals Of The Church

Understanding Bible Authority 2

(Ga 1:8-9)

INTRODUCTION

1. Good Morning Brethren
 - a. It is good to see...
 - b. I don't know about you all but missing Wed. night made me all the more desire to see each of you this morning.
2. Series of lessons on the "Fundamentals Of The Church."
 - a. We notice last week what we must understand to "understand the Bible."
 - i. The Bible is inspired by God.
 - ii. The Bible sets forth Faith.
 - iii. The Bible sets forth a Pattern.
3. With those three basic biblical principals down we now turn our attention to the question "How do we go about understanding the Bible?"
 - a. To answer this we must understand how God authorizes in scripture.
 - i. In other words how does God tell us what He wants from us in the Bible.
4. There are four ways in which God authorizes.
 - a. Direct Statement
 - b. Example
 - c. Implication
 - d. Expedience
5. For this morning's lesson we will examine the first two forms.

I. Ways In Which God Does Not Authorize

- A. He does not authorize based on my personal likes & dislikes.
 1. **Ec 1:16-17** "I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge." 17 And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind."
- B. He does not authorize based on erroneous conclusions that "I" may reach
 1. **Pr 14:12** "There is a way that seems right to a man, But its end is the way of death."
- C. He does not authorize based on my opinion or others opinions
 1. **Ro 12:16** "Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. **Do not be wise in your own opinion.**"
- D. He does not authorize by what is popular
 1. **I Co 1:27-29** "But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29 that no flesh should glory in His presence."

- E. He does not authorize by my inability to see any harm in it
 - 1. **Mt 7:15** "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves."
- F. He does not authorize by being silent on a matter
 - 1. **He 7:14** "For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood."

[Now let us examine ways in which God does authorize.]

II. Direct Statement

- A. Isn't this a command?
 - 1. The answer is "yes" & "no."
 - 2. A command is a direct statement but not all direct statements are commands.
 - i. If we limit God to only commands in direct statements we limit where we ought naught.
- B. There are 11 different direct statements in for different moods.
 - 1. Indicative Mood
 - 2. Subjunctive Mood
 - 3. Imperative Mood
 - 4. Optative Mood
- C. Let us look at an example in each mood.
 - 1. Indicative Mood
 - i. Declarative Statement
 - a. A statement of fact.
 - b. **Mk 16:16** "He who believes and is baptized will be saved; but he who does not believe will be condemned."
 - 1. Example: He who is passes his driver's test and is 16 can drive a car; but he who is not 16 cannot drive a car.
 - i. Example of how belief & baptism make up a saved state here.
 - 2. Facts: One must believe & be baptized to be saved.
 - 2. Subjunctive Mood
 - i. Conditional statement
 - a. A statement of conditions.
 - b. **Co 3:1** "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God."
 - 1. Condition: One must be "raised with Christ" to be able to "seek those things which are above" ie heaven.
 - 3. Imperative Mood
 - i. Mandatory (Command)
 - a. A statement that cannot be countered.
 - b. **Mt 7:21** "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."
 - 1. Only way to heaven is doing the will of God ie being obedient. (**Mk 12:30; Jn 14:15**)

4. Optative Mood

- a. A statement which sets forth a wish.
- b. **Ro 6:2** "Certainly not! How shall we who died to sin live any longer in it?"
 1. Paul is asserting that he, based on the optative mood here, wished no one would sin to try and produce faith though some were trying to do such in Rome.
 2. By Paul writing this God authorizes no one to sin to try and produce more grace from God.

[That covers an example within each mood, remember there are 11 different statements for which we only covered four. For a more extensive study remember the book "How To Ascertain Bible Authority" which I found is still in print, or ask me for my more in-depth notes on the subject.]

III. Example

A. Defining the word example:

1. "one that serves as a pattern to be imitated or not to be imitated" (Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.)
 - i. This is the most common thought of the word.
 - ii. However that only it only applies if you add the adjectives "good" or "bad" to it. On its own it can only mean...
2. "That which is to be followed, or imitated: a pattern." (Ascertaining Bible Authority by Deaver, Roy pg 52)
 - i. What about brother Warren's book "When Is An Example Binding."
 - a. Seems to suggest that an example is not always to be followed.
 - b. If you have read the book you see that brother Warren is using this title simply as a play on words, so to speak to get to the truth that an example is always to be followed because it is a pattern to be imitated.
 - ii. Instead of asking the question "when is an example binding," we should ask the question "when does the bible account of an **action** constitute an example" (Ibid)

B. There are two forms of binding or authorization through example by God.

1. Some examples are binding in that they are demanded and thus must be done.
 - i. The Lord's Supper
 - a. We are commanded to partake of it.
 1. **I Co 11:24-25** "and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.""

- b. Example demands that we partake on the first day of every week.
 - 1. We know the church was meeting every first day of the week.
 - i. **I Co 16:2** "On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come."
 - 2. We also know they were partaking of the Lord's Supper each first day of the week & thus we are as well.
 - i. **I Co 11:20** "Therefore when you come together in one place, it is not to eat the Lord's Supper."
 - ii. **Ac 20:7** "on the first day of the week, when the disciples came together to break bread..."
 - ii. Thus the example or authority that is binding makes it clear we are to partake of the Lord's Supper each and every first day of the week.
2. Some examples are binding in that they "may" be done but do not necessarily have to be done. We have the authority to do them and not to do them.
 - i. The Lord's Supper
 - a. We see the early church partaking of the Lord's Supper in the "upper room" with "many lights or lamps."
 - 1. **Ac 20:8** "There were many lamps in the upper room where they were gathered together."
 - b. Why then do we not "have" to be in an upper room with "many lamps?"
 - 1. Because we see the church partaking of the Lord's Supper in different rooms where lamps were not necessarily needed.
 - i. **Ac 2:42, 46** "And they continued steadfastly in the apostles' doctrine and fellowship, **in the breaking of bread**, and in prayers. 46 So continuing daily with one accord **in the temple**, and breaking bread from house to house, they ate their food with gladness and simplicity of heart" [emphasis mine]

C. Now what about all those "actions?"

- 1. Actions can be examples but are not always examples.
 - i. Actions that are sinful are not examples.
 - a. Judas betraying Jesus.
 - 1. **Mt 26:47-49**
 - b. Ananias and Sapphires lying.
 - 1. **Ac 5:1-11**

- ii. Actions that were right when done but today would be wrong to imitate.
 - a. The initial separation of the Gentiles from the gospel.
 - b. This was not wrong in the beginning but today would be.
 - 1. **Ac 1:8; Mt 28:19; II Ti 2:2**
- iii. Actions which were temporary and binding to the early church but are not now.
 - a. The early Christian were told to "desire earnestly spiritual gifts."
 - 1. **I Co 14:39**
 - b. Today miracles have ceased and thus we are not "bound" to this mandatory direct statement.
 - 1. **Da 9:24; I Co 13:10; Ja 1:25**
- iv. Actions which were temporary and optional.
 - a. Teaching daily in the temple.
 - 1. **Ac 5:42**
- v. Actions that were permanent in principal and yet optional.
 - a. The Macedonian brethren gave "beyond their means."
 - 1. **II Co 8:3**
 - b. The principle of going the second mile is a permanent part of Christianity but giving beyond ones means is an option.
 - 1. **II Co 8:1-7**
- vi. Actions which were permanent and binding even today thus examples.
 - a. Giving as one has prospered on the first day of the week and partaking of the Lord's Supper each first day of the week.
 - 1. **I Co 16:2; Ac 20:7**

CONCLUSION

1. Brethren we have covered two of the four ways in which our God authorizes. Next week we will cover the other two ways, through implication and expedience.
2. Invitation