

**Fundamentals Of The Church**  
**Understanding Bible Authority 3**  
(Rv 21:18-19)

**INTRODUCTION**

1. Good Morning
  - a. So good to see each of you here once again.
  - b. I don't know about you but I'm a bit tired of all the snow.
    - i. Maybe this will be the last of it for a while.
2. Series of lessons on "Fundamentals Of The Church."
  - a. We first noticed what we needed to know, to understand the Bible.
    - i. The Bible is inspired
    - ii. The Faith is not a leap in the dark
    - iii. God always has a pattern
  - b. Last week building on this knowledge we looked at "How God Authorizes" in through the Bible. The first two ways any way.
    - i. Through direct statement
    - ii. Through example
  - c. This morning we are going to look at the last two ways in which God Authorizes.
    - i. Through implication
    - ii. Through expedience
3. With that in mind let us examine each of these in greater detail.

**I. Implication**

- A. There are two ways by which God authorizes.
  1. Explicitly or directly
    - i. Seen in the direct statements.
  2. Implicitly or indirectly
    - i. Seen in implications and examples.
  3. What about necessary inference?
    - i. We infer what God implies.
- B. Defining implication
  1. "4. to express indirectly" (Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.)
  2. Literally it means correct reasoning or logical conclusion.
  3. Brother Deaver wrote, " When an action, fact, or teaching is absolutely DEMANDED by the Biblical information at hand—without being specifically stated—then that action, that fact or that teaching is a matter of implication." (Ascertaining Biblical Truth by Deaver, Roy pg 58)
    - i. Thus when God implies we must infer what the implied authorization is and accordingly follow it.

- C. Inferring is different than assuming.
1. To many today infer where there is no implication and thus assume.
    - i. **Ac 16:15** "And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us."
      - a. Many assume Lydia was married.
      - b. Many assume therefore she they had children.
      - c. Many assume then some of these children were infants.
      - d. Many assume some of the infants were baptized then.
      - e. It is reasoned then that infant baptism is authorized.
        1. Remember that assumptions do not lead to authority ' from God.
        2. We must "know" what is certain not "guess" at it.
          - i. **I Jn 5:13**
    - ii. **Ac 2:41** "Then those who gladly received his word were baptized; and that day about three thousand souls were added to them."
      - a. Many assume that some of these had been divorced and remarried w/o scriptural grounds ie for fornication.
      - b. Many assume that Peter or the other apostles said nothing concerning those that were divorced and remarried unscripturally.
      - c. Many assume that the unlawfully married were baptized.
      - d. It is reasoned then that an unlawful marriage can be correct by baptism making an unlawful marriage lawful again.
        1. Once again assumptions do not lead to authority from God.
        2. There could have been some unlawfully married there but there could not have been.
        3. We **know** we don't know everything that Peter and the apostles taught the people.
          - i. **Ac 2:40**
        4. We **know** that in order to be baptized one must first repent.
          - i. **Ac 2:38**
        5. We **know** that part of repentance is stopping any sinful lifestyle one may be in.
          - i. **Ro 6:6**
        6. We **know** that the apostles were teaching truth.
          - i. **Lk 12:11-12; Jn 16:13**
        6. We **know** that Christ already made clear that one must not be in an unlawful marriage to go to heaven.
          - i. **Mt 19:9; I Co 6:9-10**
        7. Thus we can know that any unlawfully married couples did not get baptized and thus added to the church.

2. Examples of inferring from implication
  - i. We can infer and thus teach as truth that the apostle Paul repented before he was baptized and became a Christian.
    - a. First notice that nowhere in the Bible does it explicitly say that Paul repented before becoming a Christian.
    - b. We can logically come to that conclusion however.
      1. If it is the case that no one can become a Christian w/o repenting and it is.
        - i. **Ac 2:38; 17:30**
      2. If it is the case that Paul did become a Christian and he did.
        - i. **II Pt 3:15**
      3. Then it is the case that Paul becoming a Christian had to repent though this is not explicitly stated.
  - ii. We can infer and thus teach as truth that we need a song leader to lead us in singing songs, hymns, and spiritual songs while assembled with the saints for worship.
    - a. Nowhere does it explicitly teach we are to have song leaders.
    - b. We can logically deduct that we must however.
      1. If it is the case that we must sing, as a part of worshipping with the saints when assembled, and it is.
        - i. **I Co 14:26; Ac 20:7; Ep 5:19; Co 3:16**
      2. If it is the case that we must do all things in our worship assemblies in a decent and orderly fashion and it is.
        - i. **I Co 14:40**
      3. Then it is the case that when the saints come together to meet to worship in song then they must have a song leader.

## II. Expedience

- A. This is often the non-thought-of form of authorization from God.
  1. Yet it is vital to the church for guidance.
- B. Expedience defined
  1. "4 a means of achieving a particular end" (Merriam-Webster, I. (2003). Merriam-Webster's collegiate dictionary. (Eleventh ed.). Springfield, Mass.: Merriam-Webster, Inc.)
  2. "Expediency involves human judgment. If God specifies the obligation, but does not specify the details with regard to how the obligation is to be met, then we are authorized to involve human judgment." (Ascertaining Bible Authority by Deaver, Roy pg. 63)
- C. Expedience as authority
  1. "There is no expedience where there is no advantage." (Ibid)
  2. If there is no biblical advantage just desire there can be no authority for a matter.
  3. Expedience always is in harmony with the scriptures giving the congregation a biblical advantage.
    - i. Thus all expedient programs and the like must have an advantage.

- D. Examples of expedience
  - 1. When is the Lord's Supper to be given, before or after the sermon?
    - i. It might be an advantage for one congregation to partake after the sermon, like when people are leaving right after the L.S. assuming this is enough.
    - ii. It might be an advantage for one congregation to partake before the sermon as this helps set the mind even more so for learning from the sermon.
      - a. Each congregation must decide based on the biblical advantage offered.
  - 2. Do we have authority to use song books, overheads, or power point for singing?
    - i. These are an aid/advantage in singing songs, hymns, or spiritual songs.
    - ii. Mechanical instruments "add to" the singing they are not simply an aid to singing.
- E. What is expedient to one congregation might not be for another.
  - 1. See examples above.
    - i. Congregations could have the Lord's Supper...
      - a. Before or after the sermon/lesson.
    - ii. Congregations could have song books or power point or both.

## CONCLUSION

1. I want to bring to your attention what Michael Scott Horton once said, " If the Bible is not authoritative, then its Author also lacks authority and credibility." (<http://www.embracedbytruth.com/Quotes/Quotes-Authority.htm>)
  - a. God has given us everything we need to get to heave. If we only do what God authorizes us to do we are guaranteed heaven.
    - i. **Co 3:17; Jn 14:3**
2. Understanding Bible authority is not complicated because our God is not a God of confusion (**I Co 14:33**). Therefore His Word is not hard to understand. The hard part is getting ourselves to remove our emotions from the equation.
  - a. Finding out we have been wrong and changing is not easy but everyone must submit to that which gives us the opportunity of everlasting life if we want everlasting life.
3. Here is the question we must ask ourselves, are we seeking our desires over God's authority in any avenue of our lives?
  - a. Let us always be a people that have a "thus says the Lord."
4. Invitation