

**BIBLE AUTHORITY, A CLOSER LOOK**

Matthew 21:28-29

## Introduction

- A. Authority is always basic and needed.
- B. The recognition of Bible authority is expressive of respect and reverence for God and it what makes God's people singularly and peculiarly different (Matt. 21: 28, 29).

## DISCUSSION

## I. THE LORDSHIP OF JESUS.

- A. Jesus' Lordship demands and entails certain matters that require man's submission and obedience: Luke 6: 46; Matthew 28: 18, 7: 21-29; Hebrews 5: 8, 9; I John 5: 3, 2 John 6; Galatians 6: 2, I Corinthians 9: 21, James 1: 25.
- B. Consider Jesus' teaching. JN 14:21-24.
- C. A conclusion: Having Bible authority for all believed and practiced is, therefore, necessary (cp. I TH 5: 21; RO 12: 2; I PE 4: 11). Hence, a method (proposed "command," "example," and "inference"). Discuss the proposed method of "The law of love," "Law of Faith," and "Special illumination of the Holy Spirit" (see more regarding slide number 17).
- D. "Many sincere students of the Word approach the New Testament as if it is a codified, legal document that requires the use of certain rules which, allegedly, lead the "honest" student into the correct understanding of any and all Bible issues. This would be a good idea if the New Covenant was, in fact, a codified, legal document and not "the perfect law of liberty." This would be a good idea if God's called out people were under law. Rom. 6:14, 7:6, and Gal. 5:18 testify that we are not under law. Why then, would anyone wish to be bound up under law? We are under faith – a system of faith. The New Covenant is not a legal system with codified laws; or worse yet, a legal system with camouflaged directions which require legal specialists with special tools to unlock and make known what God expects of us. The tools under consideration are 1) direct command, 2) approved example, and 3) necessary inference. These tools are the instruments of sincere brethren who wish to be in bondage to law and to bring everyone else under bondage with them and thus lay heavy burdens on them. This method of discovery is a basic part of the unwritten creed of many conservative, denominated churches which, as a condition of salvation, demand allegiance to and membership in their association..." (Neil Griffin).

## II. METHOD OBSERVED.

- A. Acts 10: 48 (command). Philippians 4: 9 (example). Matthew 22: 32 (inference).
- B. A closer look at "command."
  - 1. The student must determine the applicability of the command (cp. EX 20: 8; CO 2:12-16; I CO 11: 6; cp. Acts 2: 38).
    - a. A command may be germane, but contain particularity that is time dated and limited (cp. MT 5: 23, 24).
  - 2. The view that the word "command" must be present and in the imperative mood; hence, what some mean by "express command."
    - Example: The Greek word for repentance (metanoesate) in Acts 2: 38 is grammatically broken down as: 2 person, plural, aorist 1, and imperative mood (cp. The Analytical Greek Lexicon, pg. 266). Hence, repentance is a commandment (required). The Greek word for repent in Luke 13: 5 is metanoesete and is grammatically, 2 person, plural, aorist 1, and subjunctive mood (cp. Ibid.). Notice that Jesus'

statement, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" is not in the imperative mood. Also appreciate that the word "command" is not in the verse. Is "repent" any less a requirement in Luke 13: 5 because it is not in the imperative mood or the word "command" are not present?

Consider Colossians 3: 1, 12, 13, 15, 16, 18, 19, 21, 23. Are not these "commands"? A command is simply a requirement. The "things which I say" are commands or requirements (Luke 6: 46).

3. In order to establish a command, one can ask if a given action is required: Ephesians 4: 3 (cp. MT 5: 9); I John 3: 11 (cp. vs.14).
- C. A closer look at "example."
  1. The example must be "approved." (cf. Galatians 2: 12.)
    - a. An example may be approved, but have indigenous features. (John 13: 1-17).
    - b. There can be incidental matters associated with a binding example (cp. Acts 20:7, "sailed, vs. 6," "upper chamber," "many lights," vs. 8. How about Eutychus? (vs. 9ff).
- D. A closer look at "inference."
  1. If viewed in binding atmosphere, the inference must be established as "necessary."
    - a. Case in point: Acts 20: 7. Some think I Corinthians 11: 26 constitutes a necessary inference as to frequency (does not matter how often). (See Acts 2:42 and 20: 7.)
  2. Necessary inference is seen throughout the scriptures:
    - a. Paul taught on giving while at Ephesus (Acts 20: 27, cp. I CO 16: 1, 2).
    - b. Preaching Christ in Philippians 1: 18 involved the correct doctrine (cp. GA 1: 6-9; PH 1: 15-17).
    - c. Having patience and doing God's will necessary (HE 10: 36).
- E. We are not under a legal system as such – RO 11:6.
  1. However, law and respect for God's commandments is part of "salvation by grace."
    - a. Grace can be received in vain (2 CO 6: 1).
    - b. Arriving at a suitable interpretive system is not an exercise in legality, but an effort to "handle aright the word of truth" and avoid "shame" (2 TI 2: 15).
    - c. Express command, approved example, and necessary inference accepts the common sense observations of, "who is speaking," "to whom spoken," etc.
- F. A closer look at "example" and "inference."
  1. Some are teaching that "approved example" and "necessary inference" are empty without an attached "express commandment."
- G. Progression regarding "express command," "approved example," and "necessary inference."
  1. Some have progressed to saying that in the interpretive method, "approved example" and "necessary inference" are absent (they have dropped the attached "command" argument).
- H. Some have ultimately progressed (#17):
  1. These have arrived at the full consequence of liberalism by saying there is no "approved example," "necessary inference" neither "express command." "The

law of love governs all matters”; that and “the law of faith,” they are heard saying.

Conclusion

- A. 2 TI 2:4-7.
- B. Obey.