

Establishing Bible

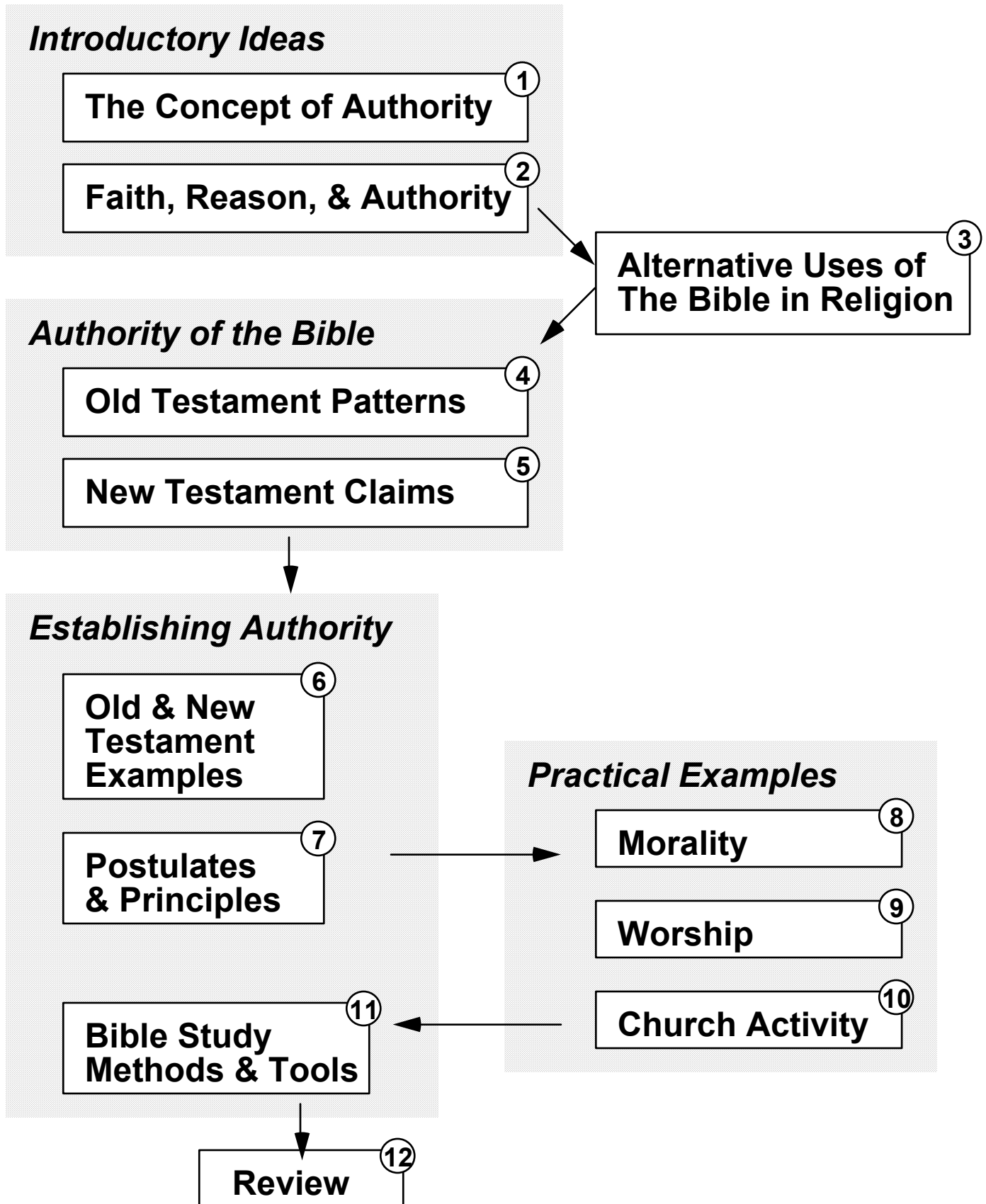
AUTHORITY



An Eleven Lesson Course
Describing How to Use the Bible
to Determine God's Truth.

Marty Broadwell
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Authority Course Roadmap





Establishing Bible Authority Course Description*

Purpose

1. To explain and build a faith in the Bible as absolute authority in religious matters.
2. To develop skills of Bible study and interpretation to enable class members to investigate and establish truth on key religious questions.

Approach

1. Define what is meant by the term Authority, and show that we are all familiar with using authoritative writing to discover truth. (Lesson 1)
2. Illustrate that the interpretation and use of instructions is determined by our opinion of the qualifications of the writer. (Lesson 1)
3. Show that one must first establish a confidence in the Bible's authorship and characteristics, and then further (non-provable) conclusions can be drawn about history and theology. (Lesson 2)
4. Describe the various views of authority in religion, emphasizing (by contrasts and example) that the worship of an omnipotent, omniscient God requires a conviction of His absolute authority. (Lesson 3)
5. Discuss alternative methods of Bible interpretation, showing the fallacy of each: interpretation by the Church/Priest; miraculous/Holy Spirit-led enlightenment; feeling-based or mystical revelation; "updating" the teaching by abstracting some of the principles while rejecting the specifics; and allegorizing or "debunking" of supernatural content. (Lesson 3)
6. Show that the Bible text itself, and Jesus' use of Scripture, assume that it is absolute and authoritative. (Lessons 4 and 5)
7. Show by both Old and New Testament examples that religious practice was established by examination and adherence to the written word. (Lessons 4 and 5)
8. Show, by examples that the reasoning required to arrive at Bible truth is the same as is required in all lines of normal, logical investigation. (Lesson 6)
9. Demonstrate, using practical issues, the how the Bible should be studied and how truth on particular issues should be determined. (Lessons 7, 8, 9, and 10)
10. Give practical experience in a few of the basic tools of Bible study. (Lesson 11)

Lesson Titles

1. The Concept of Authority
 2. Faith, Reason, and Authority
 3. Alternative Uses of the Bible in Religion
 4. Old Testament Patterns
 5. New Testament Claims
 6. Examples of Establishing Authority
 7. Postulates and Principles of Bible Interpretation
 8. Practical Issues and Examples: Personal Morality
 9. Practical Issues and Examples: Worship
 10. Practical Issues and Examples: Church Activity
 11. Bible Study Methods and Tools
- Review & Quiz

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Lesson Content Summaries

1. ***The Concept of Authority***
 - Definition of the term Authority
 - Authoritative Writing (with example exercise)
 - Establishing Authority in Religion
2. ***Faith, Reason, and Authority***
 - Review of Exercise on various sources (& credibility) of information
 - Proper Sequence of Conclusions (John 10); “Inductive” vs “deductive” faith.
 - Confidences in Scripture: transcendent, inerrant, propositional, internal agreement, complete, survival, compatible with human reason & free will
3. ***Alternative Uses of the Bible in Religion***
 - Supplemented (by tradition, church teachings, miraculous, or spirit-guided)
 - Filtered by own Experience (self-guided/non-rational; debunking the super-natural; liberalism/higher criticism; Proving only what is already believed
 - Recognizing various approaches to the use of the Bible text
4. ***Old Testament Patterns***
 - Revelation and nature of the Law of Moses (Constant over time)
 - The Pattern of Obedience: Moses Instructions & Solomon, Nehemiah, Josiah
 - Examples of Disobedience: Nadab & Abihu, Jeroboam, David, Uzziah
 - Additional Revelation to Come
5. ***New Testament Claims***
 - Jesus' use of the Old Testament, as: History, Moral Law, Worship, Prophecy
 - Apostles' view of the Old Testament, its: Value & Purpose, History, Authorship
 - New Testament Writers' view of New Testament text
6. ***Examples of Establishing Authority***
 - Jesus at the Temptations
 - Other Examples of Jesus' Use of Scripture
 - Establishing Practice in the Early Church: Early Issues & Apostles' Instructions
 - The presence of patterns in the New Testament teaching and practice.
7. ***Postulates and Principles of Bible Interpretation***
 - Postulates and Principles about God's Revelation (from Lessons 4-6)
 - Postulates and Principles about interpreting God's Word (from Lessons 4-6)
 - Exercise in interpreting of authoritative texts.
8. ***Practical Issues and Examples: Personal Morality***
 - Conversion
 - Sexual Conduct
 - Honesty
9. ***Practical Issues and Examples: Worship***
 - The Nature of Worship
 - Prayer
 - The Lord's Supper
 - Singing
10. ***Practical Issues and Examples: Church Activity***
 - Collective and Individual Activity
 - Evangelism
 - Care for the Needy
11. ***Bible Study Methods and Tools***
 - A Method for Finding Bible Teaching
 - Tools and advantages/disadvantages of each



Lesson Objectives (The Student Should be able to...)

1. *The Concept of Authority*

- List three uses of the term "authority".
- Show how all three uses are relevant to a study of Bible Authority.
- Explain how the attitude toward the source determines how information is accepted and used.

2. *Faith, Reason, and Authority*

- Put in order the sequence of conclusions that lead us to accept the unprovable in scripture.
- Explain the role of reason in establishing inspiration, then accepting the Bible's conclusions.
- List the additional conclusions one must draw about the Bible if he believes it is from God.

3. *Alternative Uses of the Bible in Religion*

- List three different ways in which the Bible is used by various religious groups.
- Determine, from commonly made statements, how a person views the text of the Bible.

4. *Old Testament Patterns*

- Describe the way in which the Law of Moses was to be communicated and preserved.
- Describe the way in which proper worship and practice could be restored by the rulers of Israel.
- Give three examples of disobedience to the Law of Moses, and explain how it was violated.

5. *New Testament Claims*

- Describe how Jesus viewed the Old Testament history and law.
- Describe how the New Testament writers viewed the Old Testament scriptures.
- Describe how the New Testament writers viewed the New Testament writings.

6. *Examples of Establishing Authority*

- List three principles of interpretation of scripture illustrated by Jesus at the temptations.
- List two other principles of interpretation of scripture that come from other events in Jesus' life.
- Give examples of the way apostolic teaching was used to set patterns in the early church.

7. *Postulates and Principles of Bible Interpretation*

- List four principles that are used to establish Bible authority from the scriptures.
- Give examples of explicit commands, precedent-setting example, and underlying principle.
- Give an example of a restrictive specific

8. *Practical Issues and Examples: Personal Morality*

- Illustrate the use of the procedure suggested in Lesson 7 to show what to do to be saved.
- Illustrate what is meant by a restrictive specific from Jesus' teaching on marriage & divorce.

9. *Practical Issues and Examples: Worship*

- Illustrate the use of Old Testament patterns in determining what is proper worship.
- Determine, using the Bible, what is the proper observance of the Lord's Supper.

10. *Practical Issues and Examples: Church Activity*

- Illustrate, using Bible examples, the distinction between individual and collective action.
- Give Bible examples of three types of church activities.

11. *Bible Study Methods and Tools*

- Describe a sequence of steps to determining what the Bible teaching on a specific subject.
- Describe the use of five different tools, beside the Bible text, and explain the advantages and disadvantages of each.



Lesson 1 - The Concept of Authority

A. *Definition of Authority*

1. The Greek word *exousia* (ἐξουσία) comes from the root word which means “it is lawful”. The word had a range of meanings, including:
 - the power of authority, right to exercise power (Rom 13:1; Acts 1:7; Matt 8:9)
 - having the ability or strength to do something (Mark 2:5-12)
 - permission or right to do something (I Cor 9:4-12; Heb 13:10)
2. Similar usage of the word in English:
 - “He has lots of authority in the company”
 - “He’s an authority on the subject”
 - “We have authority to do this,” “By the authority vested in me...”
3. Our study includes all three concepts:
 - God is the source of all power, authority (Dan 4:34,35; Rom 13:1)
 - Jesus demonstrated abilities & qualifications (John 10:18; Mark 1:22,27)
 - Many acted on the basis of authority (power and rights) granted by God:
 - Jesus (Matt 21:23; 28:18)
 - Apostles (Acts 1:8; II Cor 13:10; II Thes 3:9)
 - Christians (John 1:12; Rev 22:14)

B. *Authoritative Writing*

1. What do we mean by authoritative documents? How does that relate to “having authority to do something?”
2. Do the exercise on the use of Authoritative texts.
3. What determines whether we take a document as authoritative? Does our attitude toward the text influence:
 - a. the care with which we read it?
 - b. the importance we place on the information?
 - c. the degree to which we trust its correctness and accuracy?
 - d. the strictness with which we follow it?
 - e. the necessity we feel to understand and agree with all the information?
 - e. the degree to which we may modify it ?

C. *Establishing Authority in Religion*

1. What do we mean by “establishing authority” to do something in religion? Which of the three definitions is the closest to this concept?
2. Consider the question Jesus ask the Pharisees in Matt 21:23-27. What are the implications of Jesus’ two choices.
3. Is the way in which we read, interpret, and obey the Bible a statement about our attitude toward its author?
4. Do the exercise (in class) on interpreting the simple four-step instructions.

Definitions of Authority

1. Right to Act, Exercise Power, or Determine

Rom 13:1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established.

Acts 1:7 It is not for you to know the times or dates the Father has set by his own authority.

Matt 8:9 For I myself am a man under authority, with soldiers under me...

Mark 2:7 Who can forgive sins but God alone?

2. Ability, Strength, or Qualification to do Something

Mark 2:10 But that you may know that the Son of Man has authority on earth to forgive sins.

3. Permission (Delegated Authority) to do Something

I Cor 9:4-12 If others have this right of support from you, shouldn't we have it all the more?

Heb 13:10 We have an altar from which those who minister at the tabernacle have no right to eat.

All Three Uses of "Authority" are Relevant to this study.

God is the Source of All Authority.

Dan 4:34,35 ...He does as he pleases with the powers of heaven...

Rom 13:1 ... there is no authority except that which God has established.

Jesus Demonstrated Abilities and Qualifications.

Jno 10:18 ...I have authority to lay it down and... take it up again.

Mark 1:22,27 ... he taught them as one who had authority,

We Act on the Basis of Authority (Permission) from God.

Matt 21:23 (Jesus) "By what authority are you doing these things?"

II Cor 13:10; II Thess 3:9 ; Acts 1:8 (Apostles)

Jno 1:12; Rev 22:14 (Christians)



Lesson 2 - Faith, Reason, and Authority

A. Review of Lesson 1 Conclusions

1. Based on the exercises in Lesson 1, what is the primary consideration that determines how we interpret and obey some written instructions?
2. At what point in the process is it important to decide on the credibility of the source? How is this done? If absolute credibility is established, is it still necessary to confirm, rationalize, or even agree with all of the information given from that credible source before it is accepted?
3. In this lesson, we will look at the role (and order) of faith and reason in the establishment of religious authority.

B. Jesus' Teaching on the Order of Conclusions (John 10)

1. What was the Jew's primary objection to Jesus? (Jno 10:31-33) Was it possible for them to know, by direct experience, that Jesus was one with the Father, or did they need to come to this conclusion some other way? How did Jesus suggest they decide on whether to accept His testimony as authoritative? (see vs 25, 37, and 38).
2. Put the following conclusions in order, based on the incident in John 10 above.
____ Jesus was one with the Father (because He said He was).
____ Jesus' words, since they were true, were not blasphemy.
____ Jesus must have been accepted and assisted by God.
____ Jesus did miraculous works.
____ Jesus words were authoritative and true.
3. Describe the role of reason and faith in the sequence above.

C. Conclusions about the Bible

1. Place the following conclusions in their proper order.
____ Prophecies and other evidences of inspiration in the Bible are valid.
____ Adam and Eve were the first man and woman.
____ The writing of the Bible was guided by God.
____ The teachings of the Bible are true.
____ There is a possibility of a supernatural revelation from God.
____ There is evidence that the universe had a supernatural origin.
2. For which of the above conclusions was reason required? Is faith involved? How?
3. If, by reason, one establishes his own firm conviction that the Bible came to us by the plan of an omniscient, omnipotent God, what else might he conclude about the Bible with regard to:
 - its completeness (comprehensiveness)
 - its accuracy
 - its unity (self consistency)
 - its importance
 - its ability to be understood by man
 - its preservation
 - its quality, compared to human wisdom
 - its relevance to all men

Sequence of Conclusions

(John 10:31-33)

Is the statement: "I and the Father are one." Blasphemy?

Direct observation, with an understanding of the laws of nature. (For us, it includes an evaluation of Testimony.)

Jesus did Miracles.

A Supernatural Power, and the Cooperation of that Power is Required to work Miracles.

Jesus was Approved of God.

The approval of God must also extend to what Jesus Says: So that He did speak for God.

Jesus' Words are Authoritative.

Human Observation and Reason Used to Reach a Conclusion About the Credibility of Jesus' Teaching.

Authority of the Jesus' Teaching Established

(A Direct Statement of Jesus.)

"I and My Father are one."

Conclusions Accepted on the Basis of the Authority of the Source.

(A Logical Inference to be drawn from the direct statement.)

Jesus' Words are not Blasphemy.

Reason Employed to Understand and Apply Information.

"If I do not the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."

John 10:37,38

Sequence of Conclusions

Human wonder, logic, moral ought
Transcendence of Natural Law
Imagination, Hope, Joy...

**It is Possible that
there is Supernatural**

Temporary Universe
Evidence of Beginnings
Cause and Effect

**The Universe had
Supernatural Origins**

Order and Natural Law
Human Reason & Will

**The Universe had an
Intelligent, Personal Origin**

Explanation of Action
Man's moral Nature

**There is a
Purpose for
Creation**

**It is Likely
There is a
Moral Law**

**Miracles &
Revelation
are Possible**

Man's Ability to Question & Answer
Inclination to "seek" God

**There is a Possibility
of a Divine Revelation**

**The Bible
Text is
Accurate**

Characteristics of the
Historical Accuracy
Fulfilled Prophecy
Quality of Answers
Survival, Unity
Success of the Message

**The Bible
is Inspired**

**The Account of Jesus'
Life is Accurate**

Facts of Jesus'
Miracles and the Resurrection
Transcendence of His Teaching
The Effect on the Disciples
The Fulfillment of Prophecies

**Jesus is the
Son of God**

**The Teachings
of the Bible are Truth**

**The Teachings
of Jesus are Truth**

**Authority of the
Bible Teaching
Established**

Creation, Flood, etc..
Redemption Story
Moral Laws
Nature of Man
Purpose of Man
Nature of God, Christ, and Holy Spirit
Requirements of Worship
Personality of Jesus
Coming Judgement
Heaven and Hell
Angels, Demons, Satan



Lesson 3 - Alternative Uses of the Bible in Religion

A. Introduction

1. Many people use the Bible in their religious practice; many recognize it has value--but use it only a little; but most disregard it completely. Why is there a difference?
2. Is the way in which people use the Bible determined by their convictions about its origin?

B. The Bible and Other Religious Authority

1. Many use the Bible as one of many sources for information on God. Think of what might motivate someone to agree with each of the following positions about how to use the Bible.
 - a. The Bible is used along other religious and cultural influences and traditions.
 - b. The Bible is accepted, as explained by the Church, along with policies set by the Church.
 - c. The Bible is accepted along with what the Holy Spirit reveals to us directly.
 - d. The Bible produces an "experience" within each person, which helps them find the truth.
2. Even when the Bible is accepted as the most important source of religious authority, some feel that it must be filtered by our knowledge and/or experience. Think of examples of:
 - a. Those who accept the Bible, but modified by our own experience and (better) understanding of science, sociology, history, psychology, etc..
 - b. Those who accept the Bible, minus any supernatural elements.
 - c. Those who read and follow only those parts of the Bible which confirm their own pre-existing convictions.

C. Recognizing Various Views of Bible Authority

1. Read the quotes below and determine which point of view the writer is taking toward the use of the Bible to determine truth and establish practice.
 - a. The ultimate arbiter of theological validity is not reason or experience or the Bible or the Church, but the movement of history itself--understood theologically: the providence of God. It is this movement which in actual fact sorts out the valid from the invalid, the significant from the insignificant.
 - b. I also admit the holy Scriptures, according to that sense which our holy mother Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.
 - c. 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.
 - d. For the revelation of which the Bible speaks is always such as has place within a personal relationship. It is not the revelation of an object to a subject, but a revelation from a subject to a subject, a revelation of mind to mind. ... The thoughts contained in Scripture are not themselves the content of revelation. ... It goes without saying that God is the content of revelation.
 - e. Many Christians have been unsettled by recent questions about male and female roles. Some define these roles by appealing to instructions in Scripture that were addressed to first century people who lived in a society very different from our own...We have come down to the 1990s with a lot of cultural and ecclesiastical baggage...but we must all agree that these restrictions really are traditional.

'To have authority over men' means to domineer...The circumstances of today are different. Careers and independence are open to women, many of whom have had a first-class education... The able Christian woman of today would not fall into the errors of doctrine to which the women of Paul's day were prone.
 - f. There are no analogies with [the water-to-wine miracle] in the old tradition of Jesus-stories, and in comparison with them it appears strange and alien to us. There can be no doubt that the story has been taken over from heathen legend and ascribed to Jesus. ... The narrative is the symbol of some-thing which occurs throughout the whole of Jesus' ministry, that is the revelation of the $\delta\omicron\zeta\alpha$ of Jesus.

Alternative Uses of the Bible

a. From a Book on Theology

The ultimate arbiter of theological validity is not reason or experience or the Bible or the Church, but the movement of history itself--understood theologically: the providence of God. It is this movement which in actual fact sorts out the valid from the invalid, the significant from the insignificant.

G.D. Kaufman, *Systematic Theology: A Historicist Perspective* , p xv.

The Bible, Plus Tradition & History

b. Roman Catholic Confession *Professio Fidei Tridentinae*, pg 3.

I also admit the holy Scriptures, according to that sense which our holy mother Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

The Bible, Interpreted by the Church

c. Westminster Confession (Article 1.6)

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.

The Bible, Illuminated by the Spirit

d. On the Nature of Revelation:

For the revelation of which the Bible speaks is always such as has place within a personal relationship. It is not the revelation of an object to a subject, but a revelation from a subject to a subject, a revelation of mind to mind. (p 24)... The thoughts contained in Scripture are not themselves the content of revelation. ... It goes without saying that *God* is the content of revelation. (pg 33)

J. Baillie, *The Idea of Revelation in Recent Thought*.

The Bible, as it produces an "experience" within us

Alternative Uses of the Bible (con't)

e. On the Role of Women in Public Assembly

Many Christians have been unsettled by recent questions about male and female roles. Some define these roles by appealing to instructions in Scripture that were addressed to first century people who lived in a society very different from our own... We have come down to the 1990s with a lot of cultural and ecclesiastical baggage... but we must all agree that these restrictions really are traditional.

Edyth Lane, *Image Magazine*, Nov 1991.

'to have authority over men means to *domineer*... The circumstances of today are different. Careers and independence are open to women, many of whom have had a first-class education ... The able Christian woman of today would not fall into the errors of doctrine to which the women of Paul's day were prone.

R.A. Ward, *Commentary on 1&2 Timothy*, pg 52.

*The Bible, Subject to our own
(Advanced) Understanding*

f. From a Commentary on John:

There are no analogies with [the water-to-wine miracle] in the old tradition of Jesus-stories, and in comparison with them it appears strange and alien to us. There can be no doubt that the story has been taken over from heathen legend and ascribed to Jesus. ... The narrative is the symbol of something which occurs throughout the whole of Jesus' ministry, that is the revelation of the $\delta\omicron\xi\alpha$ of Jesus.

R. Bultmann, *The Gospel of John*, p 330,331.

*The Bible, Minus Any
Supernatural Events.*

Alternative Uses of the Bible in Religion

Supplemented Use of the Bible

Traditionalist	The Bible <i>Plus</i> Tradition
Ecclesiasticist	The Bible -- Received and Understood only through the Church
Charismatic	The Bible Plus what the Spirit Reveals to Us Directly.
Mysticist	The Bible, as it Produces an

Filtered by Our Own Experience

Rationalist	The Bible, but Subject to our own Experience and (Better) Understanding of Science, Sociology, History, etc..
Materialist	The Bible, Minus Supernatural Elements (including: miracles, God-Controlled Events, and Direct Revelation)
Obscurantist	Use of only those Parts of the Bible which Confirm Pre-existing Convictions

2. The following are a set of commonly heard phrases or statements. Read each and determine which approach is implied.
 - a. What does your church believe about...
 - b. Most denominations have changed their teachings about...
 - c. If I accepted that, I'd be going against my mother and father.
 - d. Everyone has a right to his own interpretation... to decide what's right for him.
 - e. My preacher tells me that its wrong to do those things.
 - f. The Bible speaks in different ways to different people.
 - g. We follow christian practices which have remained unchanged for centuries.
 - h. The Southern Baptist Association is meeting to determine their position on ...
 - i. The Spirit led me to move to Atlanta to open a Christian School.
 - j. The teachings of the church are out of date with our culture.
 - k. I know the Bible says that, but in my heart I know...
 - l. I just don't believe a loving God would send anyone to Hell.
 - m. Mark, the seminal gospel, originated the miracle-story as an element of Christian literature, which was then copied by the later gospel authors.
 - n. The Bible emphasizes love and says "judge not," so why are you condemning...
 - o. I've been in the church of Christ for 60 years, so don't go quoting scripture to me.
 - p. As I read the scripture, I just felt God was leading me to...
 - q. I just can't accept the story of the flood, its just not scientific.

D. The Real Source of Authority

1. When tradition, the church, or our own views do not agree with what we read in the Bible, what decision must we make? If we take the alternative position, what is our real source of authority?

"The fact is that here we are faced in principle with a choice between two versions of Christianity. It is a choice...between a Christianity that is consistent with itself and one that is not; in effect, between one that is wholly God-given and one that is partly man-made. We have to choose whether to bow to the authority claimed by the Son of God, or whether on our own authority to discount and contravene a part of His teaching; whether to rest content with Christianity according to Christ, or whether to go hankering after a Christianity according to the spirit of our age; whether to behave as Christ's disciples, or as His tutors. We have to choose whether we will accept the biblical doctrine of Scripture as it stands, or permit ourselves to re-fashion it according to our fancy. We have to choose whether to embrace the delusion that human creatures are competent to judge and find fault with the words of their Creator, or whether to recognize this idea for the blasphemy that it is and drop it. We have to decide whether we are going to carry through our repentance on the intellectual level, or whether we shall still cherish our sinful craving for a thought-life free from the rule of God.... We have to decide whether to say that we believe the Bible and mean it, or to look for ways whereby we can say it without having to accept all the consequences." (J. J. Packer, 'Fundamentalism' and the Word of God, p 170.)

2. If one reaches the conclusion that the Bible is from God, he must then examine what the Bible says about itself. What are some of the claims it makes for itself, and the way God intends for it to be used. (II Tim 3:16,17; II Pet 1:20,21; Jude 3)



Lesson 4 - Old Testament Patterns

A. *Value and Purpose of the Old Testament Record*

1. Having accepted the inspiration of the Bible text, one is faced with handling the two very distinct parts of it: the Old and New Testaments. For whom were the writings of the Old Testament specifically intended? (Dt 5:1-3 and see Mark 12:29; and, for example Amos 3:1,2; Rom 3:1,2)
2. What is the intended scope of the New Testament teaching? (Matt 28:18-20; Acts 1:8; 10:34-36)
3. What value is the Old Testament record to us? (Gal 3:24-25; Rom 15:3,4; I Cor 10:6,11)

B. *The Revelation and Nature of the Law of Moses*

1. Who wrote the first five books of the Bible? What kind of teaching is contained in them? (see Mark 12:26; Neh 13:1,2; II Chron 25:4)
2. Describe some of the miraculous events that occurred during the deliverance of the Israelites from Egypt and their journey to Mt Sinai. (Scan Ex 3-18)
3. Describe the events at Sinai (see Ex 19:16-20). Was Moses' authority to write these books of Law confirmed by God? How? Was the history leading up to the giving of the Law important to establishing its authority? (Dt 6:20-25) Why?
4. In what form was the revelation to Moses to be preserved? (Ex 34:27-28; Dt 27:4-10; Dt 31:22-26) By what activity was it to be transmitted? (Dt 31:9-13)
5. How was the Law to be used after Moses' death? (Dt 31:9-11; 32:44-47)
6. (Thought Question:) Were there other times in the history of Israel when miracles were as striking or as frequent? (see Dt 34:10-12) Why do you think this is so?

C. *The Pattern of Obedience*

1. After Moses' death, by what would Joshua lead? (Josh 1:7,8, and see 8:34,35)
2. How was Solomon's reign to be judged? (I Kings 3:14)
3. Long after the kingdom was divided, government corrupted, and religious practices forgotten, how was it possible to restore proper worship to God?
4. How did Josiah respond to the reading of the uncovered book of Law? (II Kings 22:8-13; 23:1-3,21-25)
5. How did Nehemiah and Ezra go about changing the behavior of the remnant that returned from captivity (Neh 8:1-3; 8; 13-18)? Did the reading have an effect? (Neh 9:1-3; Ezra 9:2-4, 10:1-4)

D. *Examples of Disobedience.* Study these examples and note how the Law was broken.

1. Nadab and Abihu - Lev 10:1,2 (and see Lev 16:12)
2. Jeroboam - I Kings 12:28-33; II Chron 13:8-11 (and see I Kings 14:16)
3. David - II Sam 6:3,6,7; I Chron 15:12-15 (and see Ex 25:14; Dt 10:8)
4. Uzziah - II Chron 26:16-21

What time period do these examples span? Was there to be a variation in the Law, or the way it was kept, as culture, government, and circumstances changed?

Old Testament Examples of Disobedience

<i>Who</i>	<i>The Action</i>	<i>Relation to Law</i>
Nadab & Abihu Lev 10:1,2	<p>"...Offered Fire Which He had not Commanded."</p> <ul style="list-style-type: none"> • Wrong Time? (v 14,16) • Wrong Source? (16:12) • Wrong Incense? (Ex 30:9) 	<p>Not Specified</p> <p>Not Specified</p> <p>Forbidden</p>
Jeroboam I Kings 12:28-33 II Chron 13:8-1	<p>Made golden Calves</p> <p>Set up Worship at Dan & Bethel</p> <p>Houses of High Places</p> <p>Priests from Among People (Chose themselves)</p> <p>Set Time of New Feast "devised of his own heart"</p> <p>Burned Incense Himself (?)</p>	<p>Forbidden</p> <p>Not Specified</p> <p>Forbidden</p> <p>Forbidden, by Example (see Num 16:40)</p> <p>Not Specified</p> <p>Forbidden, by Example</p>
David (II Sam 6:3,6,7; I Chron 15:12-15)	<p>Transported Ark by Cart</p> <p>"We sought Him not according to the Ordinance." (I Chron 15:13)</p>	<p>Not Specified (Ex 25:14; Dt 10:8)</p>
Uzziah II Chron 26:16-21	<p>Entered Temple, Offered Incense Himself</p> <p>"It pertaineth not unto Thee"</p>	<p>Forbidden, by Example (see Num 16:40)</p>

E. Additional Revelation to Come

1. Was there additional information from God for the Israelites after Moses? (for example II Sam 12:1,2; I Kings 13;1-4; Jer 1:1-3) What was the relationship of the prophets, such as Jeremiah and Daniel, to the Law of Moses (see, for example, Jer 7:21-28; Dan 9:10-15; and Mal 4:4)
2. Were there to be false prophets? (Dt. 18:20-22) Could they be identified? (see Dt. 12:32-13:1-5)
3. Was there to be another prophet who would be as outstanding and foundational as Moses? (see Dt 18:15-19 -> Acts 3:22-24; and Mal 4:4-6 -> Matt 11:13,14; and see Acts 7:35-38)



Lesson 5 - New Testament Claims

A. *Jesus' Use of the Old Testament*

1. What parts of the Old Testament did Jesus make reference to in His teaching? (Luke 24:44,45) What was His opinion about its source and survival? (Matt 5:18; Luke 16:17) What was its value? (Luke 10:25,26; Jno 5:39) Was it to be taken as authoritative--that is, something which they were expected to understand, believe, and obey? (Jno 5:45-47; and Luke 24:25-27)
2. Did Jesus believe in the history found in the Old Testament (see Matt 19: 4,5 and Gen 2:24)? Did He believe in the miraculous events of the Old Testament? (see Luke 17:26-29; Mark 12:26; John 3:14; John 6:31; and Matt 12:40,41)
3. Did Jesus expect the teachings of Moses to govern religious practice? (Mark 1:42-44; Luke 11:42; Matt 21:12,13)
4. Did Jesus expect the Law to govern personal morality? (Mark 10:17-19; Lk 10:25-28; Matt 19:5,6)
5. What did Jesus say the source of the Law was? (see Mark 7:8-10)
6. What did Jesus say was His relationship to the Law?
 - John 5:46
 - Luke 4:17-21 (and see Matt 26:56)
 - Matt 5:17
 - Luke 24:27

B. *How New Testament Writers Used the Old Testament*

1. What was the view of the apostles and other early christian leaders about the value of the Old Testament? (II Tim 3:14-16)
2. Did they believe in the historical record in the Old Testament? (I Tim 2:13,14; I Pet 3:20; Heb 11) Did they believe in the supernatural events recorded in the Old Testament? (II Pet 2:5,6; Heb 12:18; Acts 7:36)
3. What was the purpose of the Old Testament? (Gal 3:24; I Cor 10:11; Rom 15:4)
4. Who did the New Testament writers believe was the real author of the Old Testament Writings? (II Pet 1:21; Heb 1:1; and see Heb 3:7; Acts 4:24,25; Acts 13:34,35)

C. *How New Testament Writers Viewed the New Testament*

1. What kinds of material are found in the New Testament? (Luke 1:1-4; I Tim 3:14,15; II Pet 3:1,2 and Jude 3; Rev 1:1)
2. How does the New Testament describe its source and transmission? (John 16:12-14; Heb 2:3,4; I Pet 1:12, I Cor 2:10-13)
3. How did Peter refer to Paul's writings? (II Pet 3:15,16; and see also 3:2)
4. How did the New Testament writers react to teaching that disagreed with theirs? (II Jno 9; Gal 1:8; I Cor 14:37; II Thes 3:6,14; I Tim 4:1; II Pet 3:17)

New Testament Claims

Jesus' View of the Old Testament

- All Portions Used: All Sections, all Events (e.g. Luke 24:27,44)
- Was Preserved Accurately (Matt 5:18)
- To be Believed and Obeyed (Jno 5:45-47; Luke 10:25,26)
- Its Source was God (Mark 10:17-19)
- Not to be Displaced by the Commandments of Men (Matt 15:9)

New Testament Writers' View of the Old Testament

- All Profitable, able to make wise.. (II Tim 3:14-16; Rom 15:4)
- All Sections Used (e.g. Rom 3:21)
- Treated as a Historical Record (Acts 17:2; II Pet 3:6)
- Its Source was God (I Pet 1:21; II Pet 1:19-21; Heb 1:1)

New Testament Claims for Itself

- Direct Revelation from God, through the Spirit Promised (Jno 14)
- Spoken by Jesus and Apostles and Confirmed (Heb 2:3,4)
- Writers Claimed Wisdom from God (Eph 3:3,4; II Pet 3:15,16)
- Believed Consistent with Each other (II Pet 3:15)
- No Tolerance for Contrary Teaching (I Tim 4:1; II Thess 3:6)

***Compare this View of Scripture with
the "Alternative Uses of the Bible"
Covered in Lesson 3.***



Lesson 6 - Examples of Establishing Authority

A. *Jesus Uses Scripture to Refute Satan (Matt 4:1-10)*

1. What was the first temptation? (vs 1-4) Why was it a temptation? Would the act itself have been immoral or produced evil results? Would it have appeared to be a “good work”? (compare to Matt 14:17-21) Jesus quoted Dt. 8:2,3 as His authority to refuse. Does Dt. 8 deal with people’s behavior when they are hungry? What was the context? What principles are established by that text? Why was it relevant here? Judging only by human reason, what would Jesus have done?
2. Describe the second temptation (vs 5-7). Satan quoted Ps 91:11,12. Does that passage appear to prove that leaping from the temple was not dangerous? What was the context of the promise of protection? (see Ps 91: 1, and 9) What error did Satan make in establishing authority?

Jesus quoted Dt 6:16 as His authority to refuse. What prohibition is given in that passage? Was illustration is given? (see Ex 17:3-7) What principle is established by this scripture? How was it relevant to the 2nd temptation?

3. What was the proposal in the third temptation? How would Jesus have benefitted? Could this have been an easier way for Jesus to accomplish His mission? (cf to Matt 28:18) Jesus quotes Dt 6:10--Is this a direct command? Was it given to Jesus personally? How was it relevant?

B. *Other Examples of Jesus’ Use of Scripture*

1. What was the criticism of Jesus in Matt 9:11-13? Was eating with “sinners” really forbidden by the Law? Jesus quotes Hos 6:6 as His authority to eat with sinners. Does this passage teach that if you are merciful and have knowledge that the Law may be broken? How is it relevant?
2. What question did Jesus answer in Matt 22:35-40? Is Jesus saying that some commandments always overrule other commandments, or is He teaching that there are basic principles which other, more specific, rules of God support? Is this similar to the teaching in Matt 23:23?
3. What is in question in the argument of Matt 22:31,32. What is the premise and conclusion of the Saducees? (see Acts 23:8) Upon what characteristic of scripture is Jesus’ argument based?

C. *Establishing Practice in the Early Church*

1. Read Acts 11:1-18. Of what was Peter accused? (vs 2,3) Was there direct revelation from God on the issue? (vs 9) What conclusion had Peter drawn from the vision and later events? (vs 12, and see Acts 10:20 and 28) What other evidence of God’s approval was given? (vs 14,15,17)
2. Read Acts 15:1-29. What question about the Gentiles had arisen? (v 5) How did Peter argue against requiring circumcision (vs 7-9)? Was it important what had *not been required* of Cornelius? (see v 9 “...He made no distinctions, cleansing their hearts by faith.”) What proof did Paul and Barnabas offer? Was this reasoning based on specific commands or conclusions drawn from God’s past dealings? What did the prophecy quoted by James (vs 16-18) add? [Note: were Gentiles to become God’s people *as Gentiles* or were they first to become obedient Jews?] What judgment was exercised in vs 22? List all the kinds of reasoning used to determine truth.
3. Do you see in the above examples evidence of Christians:
 - Using God's revelation through the apostles to determine practice for all Christians?
 - Using the apostle's actions, when God's approval was clear, to validate teaching and practice?
 - Reluctant to declare God's will on a matter in the absence of revelation?
 - Coming to a conclusion based on a collection of facts from various sources?
 - Combining inference, examples, and direct statements to arrive at truth?
 - Propagating truth as authoritative to christians in other countries and cultures?

D. *Patterns in Practices*

1. How did the Apostles intend for the early churches to establish their practices? (I Thes 4:1,2; Phil 4:9; I Thes 2:13,14; II Thes 2:15; I Tim 3:14,15) What efforts were made to ensure consistent compliance? (I Cor 4:16,17a; Tit 1:5; I Cor 11:33,34)
2. Were the instructions and patterns expected to be consistent among all christians? (I Cor 16:1; I Cor 14:33b; I Cor 4:17b; Col 4:16; I Cor 11:16)
3. What was the attitude and action toward those who altered the pattern of instructions? (II Thes 3:6,14; I Tim 4:1; Gal 1:6-9; I Cor 14:36,37)

The Temptations of Jesus (Matt 4:1-10)

	<i>Nature of Temptation</i>	<i>Scriptural Arguments</i>	<i>Lessons on the Use of Scripture</i>
Stones to Bread (v 2-4)	Do a "Good," (cf to Mt 14:17), but Unauthorized, work: Provide for Self during God's apparent lack of provision	<i>Man shall not live by bread alone...</i> Israelites, through hunger, were to have learned to trust in God's promises. (Dt 8:2,3)	<ul style="list-style-type: none"> • Similar Circumstances (examples) can be used to establish authority. • The apparent "goodness" of an action does not justify it. • God's law not to be judged by man's wisdom.
Jump from Temple (v 5-7)	Demonstrate God's Protection (Publicly?); Cause God to Verify His Messiahship	Satan: "Ps 91:11,12 appears to justify the action." <i>Thou shall not make trial of the Lord...</i> Israel made a similar mistake when they tested God at Massah: "Is God still with Us?" (Dt 6:16; Ex 17:3-7)	<ul style="list-style-type: none"> • Context of the passage, especially a promise, must be considered. • Demanding that God meet our own desires, plans, or expectations leads to error. <ul style="list-style-type: none"> - "I just think God would (or would not) ..." - "If God wants me to... then He should..."
Worship Satan in Return for Rule of the World (v 8-10)	A short-cut to the mission of Jesus (Matt 28:18): to be given all authority over the earth.	<i>Thou shall worship the Lord thy God, and Him only...</i> A clear violation of a specific command of Moses to the Israelites (Dt 6:13)	<ul style="list-style-type: none"> • The ends don't justify the means. • Compromise with evil for an apparently good purpose is not justified. • Obedience to God excludes subjection to other religious authority.

Note

- 1. All of the arguments are taken from words, spoken (and written) by Moses to Israel.***
- 2. Each of the examples referred to were different from the circumstances of the temptation.***
- 3. Each answer of Jesus is based on a specific principle about the nature of God.***



Lesson 7 - Postulates and Principles

A. *Postulates and Principles about God's Revelation*

Find Bible examples from Lessons 4-6 that illustrate the following:

1. The Laws of God are revealed by inspiration, confirmed by signs, and then are available in written form.
2. Additional revelation from God to men, such as the Old Testament prophets and New Testament apostles, are: a) predicted in advance, b) accompanied by confirming signs, c) consistent with other revelation, and d) intended to encourage obedience to existing laws of God.
3. Additional, contradictory revelation is to be rejected, no matter what signs are produced to confirm it.
4. God's revelation survives, through His providence, to fulfill His purposes.
5. Once revealed, all information needed to obey God is available in the written word.
6. God's word is internally consistent, so all teaching on a subject should be considered.
7. God's Laws remain unchanged and binding through many years and circumstances.
8. The historical accounts in the Bible are a record of literal events.
9. The supernatural aspects of the Bible (including verbal inspiration of its authors by God) must be accepted if any of the Bible is to be accepted.
10. God's revelation can be understood and obeyed by any honest, logical person.
11. God judges men based on whether they learn and obey His word.

B. *Postulates and Principles about Interpreting God's Word*

Give examples from Lessons 4-6 that illustrate the following principles of usage and interpretation found in the Bible.

1. Examples from the Old Testament may be used to understand God's nature, and establish unchanging principles with which He deals with man.
2. Instructions to one local church were the same as those given to other churches.
3. New Testament letters were intended to be distributed, read, and followed by many churches.
4. The teaching of the early church was uniform throughout all the years, locations, races, and cultures in which it was preached.
5. Context (when, why, and to whom written) must be used to determine meaning of scripture.
6. A work which does not appear immoral or accomplishes what seems to be a beneficial result, is disobedience if it violates a specific commandment of God.
7. Good ends (that is producing good results) do not justify evil means to achieve them.
8. Assuming that God should be subject to our demands or expectations leads to error.
9. Requiring obedience to a command which is not required by God is wrong.
10. Worship of God and obedience to Him excludes obedience to other religious teaching
11. Direct commands may apply to us, even if not given directly to us.
12. Carrying out worship or service to God in a way other than that specified by Him (if a particular way is specified) is disobedience.
13. Actions of the apostles, which are implicitly or explicitly approved by God, may be used as patterns to determine proper conduct.
14. Example, inference, and explicit statements may be combined to establish truth.
15. There are often stated or discernable principles which are the reasons behind specific teaching. These principles may be used to establish practice in other areas of action.
16. We should draw conclusions which logic demands we draw.
17. In the absence of instructions, we are not at liberty to declare God's will on a matter.
18. Obedience from the heart is required.

C. *An Exercise in Interpretation (Fictional)*

The notes and letters on the next page are about a treatment which has been very effective in reversing bone damage due to arthritis. Dr. Peterson has read the material and stated that one could determine the exact treatment by reading and combining all of the information on this single page. Suppose you needed to recreate the cure. What exact steps would you follow? Notice the kinds of reasoning you use to arrive at your conclusions.

(Personal Note)

Theo,

Based on my notes, I will describe what I observed in the clinic from which these surprisingly successful arthritis cures are coming.

I watched from a window in the waiting room while a patient's hand was examined by a doctor. ("Peterson" I later learned.) Meanwhile a large glass-like object was taken from a sink and placed in an oven. After about 15 minutes, a nurse, who had been watching the oven dials, removed the glass object with hot-pads and the patient, doctor, and nurse went outside, through a back door, for about 30 minutes, then returned. After a brief conversation the patient left. I overheard the doctor say that he would "see her next week on her day".

Later, outside the clinic, I asked the patient, who seemed quite happy, if there was any pain in her hand, and she said, "not anymore." I was not able to talk with her any further, however.

Luke Christenson, Private Investigator

("Sun-cure" Clinic newsletter excerpt)

...We are committed to using the sun to cure as many arthritis sufferers as possible. To those of you who have been cured by trusting in us, we ask that you demonstrate that trust by spreading the news to those who might wish to call on us for help.

(Business Letter)

Dear Sirs:

We desire to open an additional facility in the south part of town, which we would prefer to be accessible from the freeway, since we have many patients who must not miss, or be late for, their treatments. Our firm requirements, however, are that the building contain:

- 1) an oven that can maintain a very steady 175^o temperature,
- 2) a large sink or vat, suitable for vigorous scrubbing of objects 12 in. in diameter, and
- 3) access to the outside of the building from the inner office areas.

We look forward to your proposal of construction at the earliest possible date.

Sincerely,

Dr. Peterson,
Director, Sun-cure Clinic

(Memo)

Southside Clinic Employees:

I am concerned about reports of poor quality treatments at the Southside Clinic. As the developer of this treatment, I am concerned that our Sun-cure standards are not being met. In particular: a) distilled water must be used in the scrub vats; b) the quartz lenses must be extremely clean before heating to avoid the dangers of impurity affecting the aim and focus on the diseased areas; and c) the heating temperature must be correct..

Any further reports of poor quality work or policy violations will result in disciplinary action.

Dr. Peterson
Chairman, Sun-cure Clinics

A Suggested Approach to Determining Authorized Practices*

1. Find Explicit New Testament Commands, Facts.

Includes accounts of Jesus' words as well as other inspired writing.

- a. Note context to determine details and scope of application.
- b. List specific commands and facts.
- c. Determine if there are exclusive specifics.
- d. Look for implied principles that underlie specific details, facts, or rules.

2. Look for New Testament Precedent-Setting Examples.

Includes actions and instructions of Jesus, apostles, and Christians that appear to be recorded to serve as precedents to be followed.

- a. Note context to determine details and scope of application.
- b. Determine if there are exclusive specifics that rule out other options.
- c. Look for implied principles that underlie specific details, facts, or rules.

3. Look for Old Testament Patterns.

Includes Historical events, the Law of Moses (e.g. how God dealt with the Israelites and others), the advice of the wise men (e.g. Proverbs), poets (e.g. Psalms), and warnings of the prophets.

- a. Note context to determine details and scope of application.
- b. Look for information about the nature of the relationship between God and man that are invariant through time.
- c. Look for patterns in the way God deals with man. (New Testament references often clarify.)

**Determining Truth from Scripture is a logical process, which requires diligence, sincerity, and openness, but the process probably cannot be described as a formula, or step-by-step mechanical task. This list is a suggested starting point for the investigation of Truth on any particular subject, and is one of many possible beginning points--not a conclusion--to the search.*



Lesson 8 - Practical Examples: Personal Morality

A. *Conversion (Actions Required to be Saved)*

Follow the procedure suggested in the last lesson, using the Bible references given.

1. What are the explicit commands and facts given by Jesus?
 - a. Luke 13:3
 - b. Matt 7:21
 - c. Matt 10:32,33
 - d. John 3:5
 - e. Mark 16:16
 - f. Matt 28:18-20
2. What are some other New Testament instructions and information?
 - a. Acts 2:38
 - b. Gal 3:26,27
3. What are the precedent-setting examples? What do they contain?
 - a. Acts 8:12
 - b. Acts 8:36-38
 - c. Acts 10:47,48
 - d. Acts 16:30-33
 - e. Acts 18:8
 - e. Acts 22:16
4. Are there underlying principles that aid understanding or help establish practice?
 - a. Rom 6:3-5 (and see vs 12)
 - b. I Pet 3:21
 - c. Col 2:12,13
5. Are there relevant Old Testament patterns that aid understanding?
 - a. Lev 5:8,9,13 (and see Heb 9:22, 24, 10:10)

B. *Sexual Conduct*

1. Explicit Commands and Facts of Jesus - Matt 5:27,28; Matt 19:9
2. Other New Testament Commands and Facts - I Cor 6:9-11; 7:1-4; I Thess 4:3-5; Heb 13:4
3. Precedent-Setting Examples - I Cor 5:1-3,9-11
4. Underlying Principles - Matt 15:19; I Cor 6:18-20; Matt 19:4-6 (Gen 2:24)
5. Old Testament Patterns - Ex 20:14; Lev 18:22,23; II Sam 11:2-4, 12:9; Prov 6:26

C. *Honesty*

Read these passages and fill out the chart below based on the information you find: Matt 5:33-37; Jno 8:44; Matt 23:16-22; Eph 4:25; Acts 5: 1-4; Rev 21:8; Ex 20:16, 23:1; Prov 17:7, 21:6; Hos 4:1-3.

1. Explicit Commands, Facts of Jesus
2. Other New Testament Commands and Facts
3. Precedent-Setting Examples
4. Underlying Principles
5. Old Testament Patterns

Bible Authority on Sexual Conduct

Commands and Facts

- Matt 5:27,28 Do not commit adultery
Do not look to lust
- Matt 19:9 Do not divorce (except for fornication) **Restrictive Specific**
- Acts 21:25 Abstain from fornication
- I Thes 4:3-5 Control Body ...unto sanctification and honor
- Heb 13:4 Keep the marriage bed undefiled
- I Cor 7:1-4 Do not withhold self from spouse
- I Cor 6:9-11 Homosexuals cannot inherit kingdom
Homosexuals (when washed and sanctified) can
[change and] become Christians.

Precedent-Setting Examples

- I Cor 5:1-11 Sinning brother should be disciplined

Underlying Principles

- Matt 15:19 Evil actions come from the heart
- I Cor 6:18-20 The body is the temple of God
- Matt 19:4-6 God intended one man/ one woman from the beginning

Old Testament Patterns

- Ex 20:14 "Thou shalt not commit adultery."
- Lev 18:22,23 Homosexuality / Bestiality an abomination
- Gen2:24 Man and wife to be one flesh (from the beginning)
- Prov 6:26 Adultery (the harlot) ruins your life
- II Sam 11:2-4 David sins and is condemned



Lesson 9 - Practical Examples: Worship

A. *The Nature of Worship*

Follow the procedure suggested earlier, using the Bible references given, to decide whether worship is something that God desires, and whether or not He intends it to be done in a specific way.

1. What are explicit commands and facts given by Jesus? (John 4:20-24; Matt 15:7-9)
2. What are some other New Testament instructions and information? (Heb 10:24,25; Heb 12:28; Col 2:18-23)
3. What are the precedent-setting examples? What do they contain? (I Cor 14:23-26,40)
4. Are there underlying principles that apply? (I Cor 11:17; 14:26b, 40)
5. Are there relevant Old Testament patterns that aid understanding? (Ex 20:3-5; Micah 6:6-8)

B. *Prayer*

Read these passages and fill out the chart below: Matt 6:6-13; Acts 1:14; 2:42; 4:23-30; 8:22-24; 12:12; I Tim 2:8; 4:3-5; I Cor 14:15; Phil 4:6; Jas 5:13-18; III John 2.

1. Explicit Commands, Facts of Jesus
2. Other New Testament Commands and Facts
3. Precedent-Setting Examples
4. Underlying Principles
5. Old Testament Patterns

C. *Lord's Supper*

Read these passages and fill out the chart below: I Cor 11:17-34; 10:16,17; Matt 26:26-28; Acts 20:7; Acts 2:42; Ex 12:13-17.

1. Explicit Commands, Facts of Jesus
2. Other New Testament Commands and Facts
3. Precedent-Setting Examples
4. Underlying Principles
5. Old Testament Patterns

D. *Singing*

Read these passages and fill out the chart below: Matt 26:30; Acts 16:25; Rom 15:9,11; I Cor 14:15; Eph 5:19; Col 3:16; Heb 2:12; Jas 5:13; Ex 15:1,2; Dt 31:19-22; Ps 149:1; II Chron 23:18,19; 29:25-30.

1. Explicit Commands, Facts of Jesus
2. Other New Testament Commands and Facts
3. Precedent-Setting Examples
4. Underlying Principles
5. Old Testament Patterns

Bible Authority on Worship

Commands and Facts

- John 4:20-24** **Worship in Spirit & Truth (Location not Important)**
Matt 15:7-9 **Teaching Doctrines of Men makes Worship Vain**
Heb 10:24,25 **Assembling Commanded, Purpose is Motivational**
Heb 12:28 **Worship God acceptably, with reverence and awe**
Col 2:18-20 **Human regulations, rules, and activities may appear wise, but are of no value.**

Precedent-Setting Examples

- I Cor 14:23-40** **Whole Assembly comes together ...for edifying (vs 26)**
Non-Christian Visitor's impression is important
Women to keep silence

Underlying Principles

- I Cor 11:17** **There is a special assembling that occurs**
I Cor 14:26b,40 **All things are for edifying and should be orderly.**

Old Testament Patterns

- Ex 20:3-5** **Don't worship anything but God**
Micah 6:6-8 **Justice, Mercy, Humility more important than outward acts**

Bible Authority on Prayer

Commands and Facts

- Matt 6:6-20** Prayer is private, to God, should not be a show
Can ask for physical and spiritual blessings
- Acts 8:22** Prayer, by sinning Christian obtains forgiveness
- I Tim 2:8** Men to take a lead role in prayer
- I Tim 4:5** Prayer(thanks) for food makes all food consecrated (clean)
- Phil 4:6** Prayer for anything that worries us is appropriate
- I Cor 14:15** Prayer must be with understanding
- Jas 5:15** Elders to be called to pray for sick and sinful

Precedent-Setting Examples

- Acts 1:14, 2:42** Disciples joined together constantly in prayer
- Acts 4:23-27** Disciples met for prayer on special (happy) occasions
- Acts 12:12** Disciples met for prayer on special (sad) occasions
- III John 2** Prayer for another's physical & spiritual health is appropriate

Underlying Principles

- James 5:16** Fervent prayer of a righteous man avails much

Old Testament Patterns

- James 5:17** Elijah showed the power of prayer

Bible Authority on Singing

Commands and Facts

- Rom 15:9-11 Singing (before the world) to be an activity of Christians
I Cor 14:15 Singing to be done with understanding (note context v 19)
Eph 5:19 We are to speak to one another in song
We are to make music to God with our hearts while we sing.
Col 3:16 We are to teach and warn others with singing

Precedent-Setting Examples

- Matt 26:30 Jesus and disciples sang together at close of last supper
Acts 16:25 Paul and Silas sang (with prisoners listening) in prison

Underlying Principles

- James 5:13 Singing should be an expressing of happiness
Col 3:16 Singing is for the benefit others and is worship to God

Old Testament Patterns

- Heb 2:12 (Ps 22:22) Singing Jesus' praise among brethren prophesied.
Ex 15:1,2 All Israel sang, publicly, in celebration of victories
Deut 31:19-22 Israel sang to help remember the Words of God
Ps 149:1 Singing was done in the assemblies
II Chron 23:18ff Public singing and playing of musical instruments were arranged as Moses and David (by inspiration) had commanded.

- ***Singing should be done collectively by Christians as a form of worship and for the edification of one another.***
- ***Singing was the only form of music practiced by early Christians (though instruments had been used by the Israelites--as commanded by Moses & David).***



Lesson 10 - Practical Examples: Church Activity

A. *Introduction: Collective and Individual Activity*

To talk of “church activity,” assumes a difference between individual and church (or collective) action and resources. Is there authority to make such a distinction...

1. Implied by Jesus’ words? Matt 18:15-18 (and see I Cor 5:3-5)
2. In Other New Testament Commands and Facts? I Tim 5:8,16 and 5:9,11,16
3. In Precedent-Setting Examples?
 - a. Acts 4:34,35 and 5:4
 - b. II Cor 8:19,23,24 and 9:7
 - c. I Cor 16:1-4
 - d. Acts 9:26
4. Based on Underlying Principles? Rev 2:5-7; Acts 5:4a,b
5. In Old Testament Patterns? Ex 35:4,5; 36:2-7

B. *Evangelism*

Use the passages below to determine our responsibility (and authority) for evangelism. From the context, note whether the actions are individual or collective. (To help, some references are arranged by topic.)

1. Commands of Jesus: Luke 10:1,4-8; Matt 28:19,20
- 2,3. New Testament Information & Precedent-Setting Examples
 - a. Going on their own - Acts 8:1,4
 - b. Supporting themselves - I Cor 4:12; Acts 18:3; I Thess 2:9; II Thess 3:8
 - c. Churches selecting and sending men - Acts 11:22; 13:1-3; 15:22
 - d. Supported by individuals where they were - III John 5-8; Gal 6:6; Acts 16:15
 - e. Supported by a church where they were - II Thes 3:8,9; I Cor 9:4-6,14,18; II Cor 12:13
 - f. Supported by one church to preach to another - II Cor 11:7-9; I Cor 9:18; Phil 4:15-18
4. Underlying Principles - I Cor 9:7-12a
5. Old Testament Patterns - Dt 14:27-29

C. *Care for the Needy*

Using the references below, determine the plan for collective action by the church. As above, note the context to distinguish collective and individual action.

1. Commands of Jesus (Matt 25:37-40; 10:42; Luke 14:12-14)
- 2,3. Other New Testament Commands, Facts, and Precedent-Setting Examples
 - a. Care given by individuals - Gal 2:10; Rom 12:20; Acts 10:4; Jas 1:27; Gal 6:10; I Tim 5:4,8,16
 - b. Care given by local churches for own needy - Acts 2:44,45; Acts 4:32,34; Acts 6:1-3; I Tim 5:3,9-12,16
 - c. One local church sending to another needy church - Acts 11:27-30; Rom 15:25-28; II Cor 8 (see esp 1,4,18,19,23,24); II Cor 9:1,12; I Cor 16:1-4
4. Underlying Principles (I Jno 3:17; Jas 2:15-18; II Thes 3:10)

Bible Authority on Collective/Individual Action

Commands and Facts

- Matt 18:15-18** Correction of a brother first by an individual, different from action by the "church," or group action.
- I Cor 5:3-5** Action to be taken when the whole church is gathered together.
- I Tim 5:8-16** Individual responsibilities to be discharged so that the "church would not be burdened," suggesting that collective action is not the same as individual action, and is governed by different (more restrictive) rules.

Precedent-Setting Examples

- Acts 4:34,35** Individuals contributed for a collective distribution
- Acts 5:2-4** Property owned, sold, and contributed by individuals, then placed (with other contributions) in the control of the Apostles.
- II Cor 8:19-24** Group's contribution given to a selected purpose, and carried by a man selected by the group.
- II Cor 9:7** Giving by each (individual), as he determines in his heart, to make up the collective gift.
- I Cor 16:1-4** A collection resulting from individual actions (gathering), later to be carried as a [singular] gift.

Underlying Principles

- Rev 2:5-7** An identity (and acceptability) of a local church exists separate from the individuals who comprise it.
- Acts 5:4a,b** Control of the use of funds passes from the individual to the group leadership (or consensus)
- Col 3:16** Singing is for the benefit others and is worship to God

Old Testament Patterns

- Ex 35:4,5; 36:2-7** Contributions requested from individuals and given for the use of artisans in the construction of the tabernacle.

The New Testament makes a distinction between pooled and individual resources.

- The distinctions include: who controls the resources, and how they should be used.*
- The collecting and decision-making about the use of the resources is accomplish by the local church.*

Bible Authority on Support of Evangelism

Commands, Facts, and Precedent Setting Examples

Command and Examples Set by Jesus

Matt 28:19,20 Apostles to teach all nations, and to teach others to do the same.

Luke 10:1, 4-8 Disciples sent, to be supported by those to whom they taught.

Individuals go preaching on their own

Acts 8:1,4 Disciples dispersed, and preach, apparently supporting selves.

Preachers support themselves

I Cor 4:12 Paul and others, worked with own hands, to support preaching.

Acts 18:3 Paul worked making tents, while preaching.

I Thess 2:9 Paul worked night and day so not to burden Thessalonians

II Thess 3:8 Paul paid for own bread so not to burden Thessalonians.

Churches select and send men

Acts 11:22 Barnabas selected and sent by Jerusalem to Antioch to teach

Acts 13:1-3 Barnabas and Saul selected to go preaching to the Gentiles

Acts 15:22 Men selected by Jerusalem church to go to Antioch to teach.

Individuals Support Men Who Teach Them

III John 5-8 Workers in the truth to be supported by churches

Gal 6:6 The one taught ought to share with him who teaches

Acts 16:15 Lydia offers hospitality to Paul and Silas

Churches Support Men Who Teach Them

II Thess 3:8,9 Paul had right to take support from the church where he was

I Cor 9:4-18 Lord directed... "those who proclaim should live of the gospel.

II Cor 12:13 Paul had the right to "be a burden" to the church at Corinth

Churches Support men Who Teach Others (Elsewhere)

II Cor 11:7-9 Paul robbed other churches to preach at Corinth

I Cor 9:18 (Paul not paid by Corinthian church)

Phil 4:15-18 Philippians supported Paul while he preached in Thessalonica

Underlying Principles

I Cor 9:7-12a Those who sow spiritual things to reap in carnal things.

Old Testament Patterns

Deut 14:27-29 Levites did not own property: supported by collected funds.



Lesson 11 - Bible Study Methods and Tools

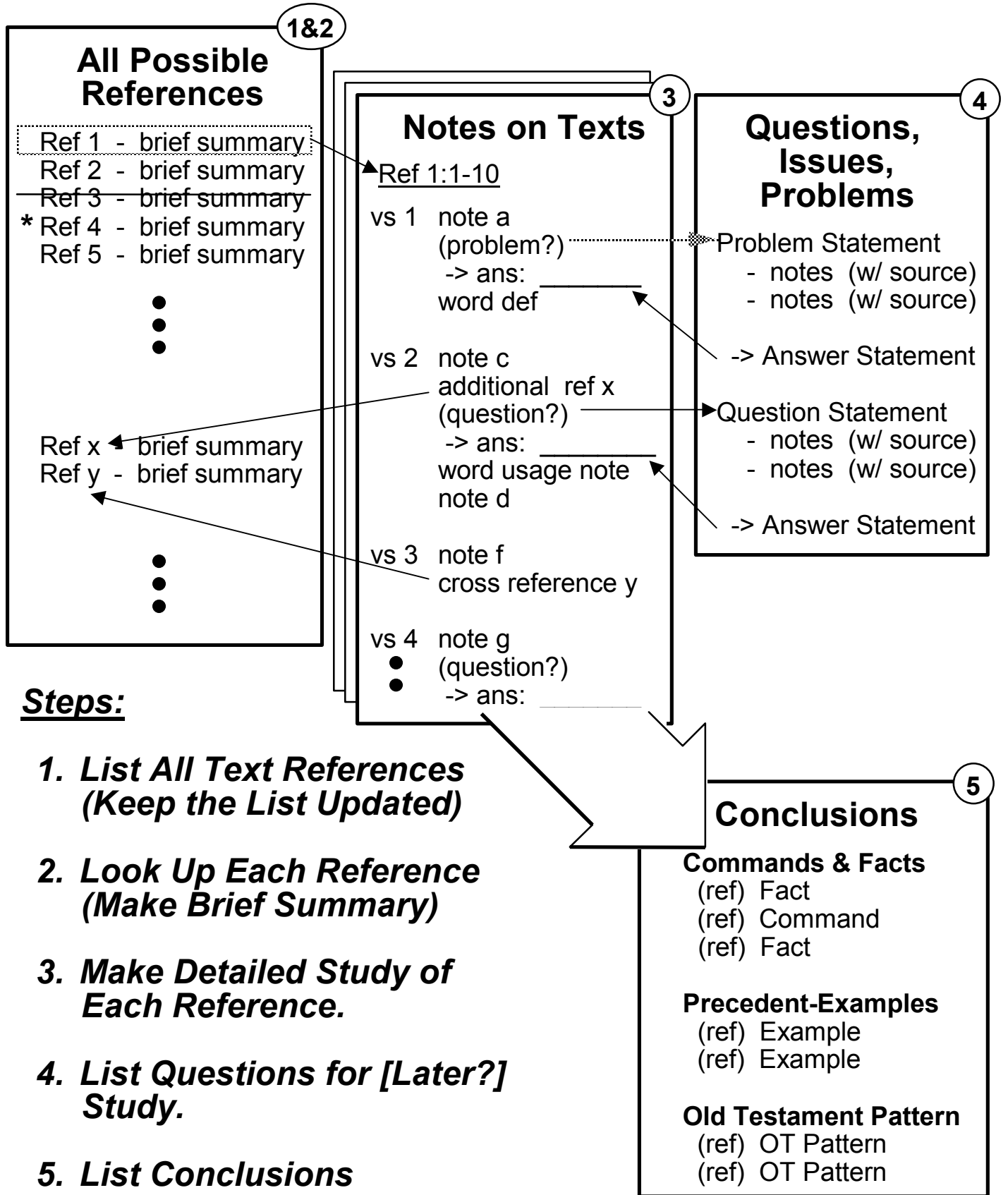
A. *A Method for Finding Bible Teaching on Faith and Practice*

1. Imagine you have just moved into a new country with very different laws to which you are now accountable. What process would you follow to avoid trouble with the law? What tools, if they existed, would you find useful?
2. One method to follow to find what the Bible teaches on a topic is proposed below.
 - a. **List all text references** that might deal with the topic.
 - b. **Look up each reference** (briefly).
 - Mark through references that are irrelevant.
 - Put a summary (one line) description of the information contained in each.
 - Put a star beside those that have a great deal of info, or appear very relevant.
 - Note cross-references on key phrases -- add references to the list if relevant.
 - c. **Make a detailed study** of each relevant text.
 - Chose a logical order (OT first, or Gospels first, or lengthy passages first, etc.).
 - Make verse-by-verse notes on each (your observations).
 - Determine word definitions based on study tools and other usages
 - As new references are discovered, add them to the references list for later study.
 - Use commentaries (more than one, with care) especially on difficult passages.
 - d. **List Questions**, apparent contradictions, problems, etc. ; begin to research.
 - Write out a statement of the question or difficulty.
 - Questions may be postponed, if not central to the study.
 - Use commentaries (more than one, with care) especially on difficult passages.
 - Summarize answers, if you find them, in your detailed study notes.
 - e. **List Conclusions** on your subject as you go.
 - Facts/Commands
 - Precedent-Setting Examples
 - Underlying Principles
 - Old Testament Patterns.

B. *Tools*

1. For each of these tools, list the steps of the method for which they would be useful.
 - a. English Bible Text (various translations)
 - b. Multiple Version Text (or use of multiple versions)
 - c. Amplified Bible
 - d. Greek/English Interlinear
 - e. Expository Dictionary of Greek/Hebrew Words
 - f. Bible Text with Cross- or Chain-References
 - g. Concordance
 - based on the English
 - based on the Original Languages
 - h. Topical Bible, Bible Handbook
 - i. Old/New Testament Surveys or Introductions
 - j. Bible Dictionary/Encyclopedia
 - k. Bible Commentary or "Notes..."
 - l. Books on Bible Topics
 - m. Other People
2. For each tool listed list some advantages and disadvantages of each.
3. Is this approach to Bible study (or one like it) followed by many people who call themselves Christians? What would a study like this indicate about a person's belief in the source and nature of the Bible? Is this the way in which the Bible itself teaches that it should be used?
(Jno 5:39; Acts 17:11; II Tim 2:15)

A Process for Bible Study to Establish Authority



Group A: On your way to work in downtown Atlanta, while on the MARTA train, a man wearing a large lapel button which reads, "Save Energy: Save the Earth," hands you, and any others who will take one, a piece of paper with these instructions.

1. **Go straight home and do not leave your house.**
2. **Turn off the heat and lights in your house at 4:00 pm.**
3. **Do not use hot water for anything.**
4. **Tune your TV to channel 3, turn off the sound, and watch it from 4 to 5pm.**

What would be your response to these instructions? Which of the instructions would you obey? What modifications, if any would you make in your compliance?

Group B: A friend of yours who lives in Memphis, Tennessee (which has different TV station numbers and is in a different time zone) has heard you say that you were having headaches in the afternoon. He's read a book on relaxation and says he has a way to reduce stress at the end of work. He e-mails you these instructions and says you might try them:

1. **Go straight home and do not leave your house.**
2. **Turn off the heat and lights in your house at 4:00 pm.**
3. **Do not use hot water for anything.**
4. **Tune your TV to channel 3, turn off the sound, and watch it from 4 to 5pm.**

What would be your response to these instructions? Which of the instructions would you obey? What modifications, if any would you make in your compliance?

Group C: After two days of medical testing, including many calls to specialists, your long-time, trusted physician is very concerned. "I specialized in this disease in my internship, and my colleagues all agree: today is the critical point in your illness. I know it may seem strange, but do this tonight, and be at the hospital first thing in the morning," he says, and hands you this piece of paper.

1. **Go straight home and do not leave your house.**
2. **Turn off the heat and lights in your house at 4:00 pm.**
3. **Do not use hot water for anything.**
4. **Tune your TV to channel 3, turn off the sound, and watch it from 4 to 5pm.**

What would be your response to these instructions? Which of the instructions would you obey? What modifications, if any would you make in your compliance?

Exercise in Interpretation

(answer to exercise in Lesson 7)

Explicit Commands & Facts

Memo 3a:	Must use Distilled Water in Scrub Vat	.....	Restrictive Specific
Memo 3b:	Lens must be extremely clean		
Memo 3c:	Heating temperature must be accurate		
Newsletter 1:	Sun used to Cure (+ name: "Suncure")	.....	Restrictive Specific

Precedent-Setting Examples

Note 1	Glass-like object in sink		
Note 3	Glass-like object in oven		
Note 4	Watch oven dials carefully		
Note 4	Outside for 30 min		
Note 5	Patient to return next week ("on her day")		
Letter (intro)	Patient must not miss appointments		
Letter, pt 1	Heating 175 degrees	.....	Restrictive Specific
Letter, pt 2	Vigorous scrubbing in vats		
Letter, pt 2	12 inch diameter objects	.....	Restrictive Specific
Letter, pt 3	Go outside during treatment		
Memo, pt a	Aim & focus on diseased areas	.....	Restrictive Specific
Memo, pt b	Lens made of quartz		

Stated Underlying Principles

Memo, pt a Impurity left on lens is a danger because it affects aim and focus of the lens.

Additional Conclusions

- **Sunlight is focussed through a 12" quartz lens on diseased area.** (Patient taken outside; Name is "Suncure;" use the sun to cure; access to outside from office areas; quartz lens; glass-like object; aim and focus on diseased area.)
- **Lenses are scrubbed in distilled water before heating.** (distilled water in scrub vats; glass object taken from a sink; quartz lenses must be extremely clean; sinks must hold 12" objects.)
- **Lenses are heated to exactly 175 degrees.** (Nurse placed glass object in an oven; removed with hot-pads; oven needed that can maintain 175 degrees; quartz lens extremely clean before heating; the heating temperature must be correct.)
- **Treatments should be once a weekly, without missing.** (Patient told, "see you on your day;" patients must not miss their treatments.)