

From Heaven Or From Men?

Lesson 2: How To Establish Bible Authority



Discovering God's Word

Bible Study Series

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Learn some principles of proper Bible interpretation and how Bible authority is established

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Discovering God's Word Bible Study Series

Study Number: DGW134

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My plea: It is my hope and prayer that you are searching for the truth that is contained in God's word, the Bible. My desire is to help you understand and obey these truths God has revealed in the pages of His word. It is to that end that I write this material. Please observe all of the Scripture references and evaluate whether the conclusions I have drawn are in harmony with God's word. If they are, I ask that you make honest application of those truths to your life and obey God's instructions.

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From Heaven Or From Men

Lesson 2:

How To Establish Bible Authority

In our first lesson, we observed that there is a need for authority in every area of our lives, especially in the spiritual realm. From that point, we observed that God is the one who possesses all authority, has given all authority to Jesus Christ, and that the mind of Christ has been revealed by the Holy Spirit in the pages of the Bible (particularly in the New Testament). Then, we established that it is not possible for us to please God by attempting to establish authority through some man-made (subjective) source. Instead, we must demand Bible authority for everything that we do on this earth. This is the only way that we will be able to stand approved before God on the Day of Judgment.

Colossians 3:17 says, “And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.” But, how is it possible for me (or anyone) to know what God approves of and gives authority for and what He does not? Surely, the God who has given me His inspired word wants me to understand His will (Ephesians 5:17). And, not only does He desire for me to understand His will, but He desires for all mankind to understand and apply it alike. For instance, the Christians in the city of Corinth were instructed, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the

same mind and in the same judgment” (1 Corinthians 1:10).

Surely, the God who possesses all authority does not command these things and then make it so that they are impossible to accomplish. In this second lesson, we want to examine how it is that we can establish what God gives us authority for. The Scriptures reveal plainly that there is a “pattern of sound words” from God (2 Timothy 1:13). This pattern is found within the pages of the Scriptures, particularly in the New Testament. Now, we must spend some time learning how to understand and properly apply that pattern to every area of our lives.

The Need For A Hermeneutic

The word “hermeneutic” simply refers to the science of interpretation. Therefore, we are preparing to consider the subject of properly interpreting the words of the Almighty God who is the source of all authority. Certainly, we will want to accurately interpret these words!

The need to understand God’s word alike necessitates a proper hermeneutic

Imagine, for a moment, that you wanted to play the game of basketball. What would you need to do? You would certainly need to know the rules and the fundamentals of the game. You could make 100 baskets in a game, but if you were walking with the basketball rather than dribbling the ball properly, none of them would count. Or, you could hold the greatest scorer on the opposing team scoreless, but if you were holding his jersey the entire game, you would be “fouled out” from the game. Furthermore, since basketball is a team sport, you would need to play by the same rules as the rest of your team. If each player was making up his own rules as he went, the game would be chaotic and your team would not accomplish its goal of winning.

Surely, we recognize the need for understanding the rules of basketball and for understanding them alike. Even more, we must recognize the need for understanding the rules God

has given us to live our lives by. For, if we desire to please Him and be welcomed to spend eternity in Heaven with God, we must live our lives according to the words He has revealed in the pages of the Bible. Ephesians 5:17 instructs us not to be “unwise,” but to “understand what the will of the Lord is.” The implication is that God has so revealed His will to us that it is possible for us to understand it. After all, the words revealed in the pages of the Bible are the saving words of God (see Romans 1:16)!

Then, not only will a proper hermeneutic result in our understanding the will of the Lord for ourselves, but it will enable us to understand His word alike. In John 17:20-23, Jesus reveals that He desired for all of those who professed to follow Him to be as united as He and the Father are united. Unfortunately, mankind has often chosen to interpret and apply the Bible in different ways. Therefore, we have tens of thousands of religious organizations that are divided in their beliefs, teachings, and practices from one another. Yet, God has said that He has only revealed “one faith” (Ephesians 4:5) and only has “one body” (Ephesians 4:4). That is, God only has revealed one system of acceptable religious belief, teaching, and practice and there is only one church He has established. Furthermore, this faith has been revealed in the pages of the gospel’s message once for all time (see Philippians 1:27 and Jude 1:3).

So, by applying the proper rules of interpretation to God’s revealed word, we can individually understand the Bible so as to please God and live eternally in Heaven, and we can all be united so as to believe, teach, and practice the same things in the name of Jesus Christ! Consider two verses that should help us understand this matter.

First, we are told that we must work diligently to accurately interpret God’s word in 2 Timothy 2:15. “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” Recognize that living in a way that is approved of God takes diligence. And, as this passage indicates, one major part of this diligence is directly related to accurately interpreting God’s word of truth. Note that to rightly divide the word of truth is to handle it in the proper way.

Second, the need for diligence in accurately interpreting God’s word of truth implies that it is possible to fail to accurately interpret God’s word of truth. This can be demonstrated by 2 Peter 3:16. Speaking of the apostle Paul’s writings, Peter said, “as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.” Therefore, there were people who were improperly interpreting Paul’s writings. But, this was not limited to Paul’s writings. Instead, Peter said that this was also being done to the “rest of the Scriptures.” Finally, recognize that failing to rightly interpret God’s truth led people “to their own destruction.”

Evaluating some principles of Bible interpretation

While the scope of this lesson is too narrow to fully investigate the subject of proper Bible interpretation, I believe that there are some key principles that will be helpful to focus on briefly.

(1) Study the Bible with the proper motives. If we want to properly interpret God’s word of truth, we must be honestly and sincerely interested in understanding His truth. We must not be interested in justifying ourselves or someone else. We must not be studying the Bible just to confirm a previously held belief. Instead, we must be sincere truth-seekers who are willing to put aside every other thing in order to find and follow God’s revealed truth that will set us free from sin (John 8:31-32).

(2) Set aside assumptions, prejudices, and presuppositions. Whenever we refuse to set aside the things we assume to be true, want to be true, or suppose to be true, we will fail to rightly interpret the Scriptures. For, we will be studying the Scriptures in search of proof for the things we already believe or suppose rather than allow the Scriptures to mold what we believe.

(3) A passage must be interpreted according to its context. Too often, folks with a point to prove will find a verse they think teaches a particular doctrine and refuse to interpret the passage in light of the context. But, if we are interested in rightly

interpreting God's word of truth, we must only interpret a verse of Scripture in a way that is consistent with its overall context.

(4) A passage must be interpreted so that it harmonizes with all other Bible passages. Another common mistake folks make is to interpret Bible passages in ways that cause them to contradict what God says elsewhere in the Scriptures. But, since all of God's word is truth (John 17:17) and His word is perfect (Psalm 19:7; James 1:25), no verse of Scripture can contradict another. So, we must exercise diligence in arriving at conclusions that are supported by the entirety of the Divine revelation.

(5) Always interpret a passage literally first, according to the normal use of language. The first step in interpreting a passage must not be to make an obscure/abstract interpretation of it. Instead, we should first interpret language according to the natural (literal) use of language. Only if the natural interpretation does not make sense or contradicts other passages of Scripture should we look for a more abstract interpretation.

(6) Do not interpret figurative language literally. There are many times that the writers of the Bible did not use natural (literal) language to convey ideas. For instance, the books of Job, Psalms, Proverbs, Song of Solomon, and Ecclesiastes all contain forms of Hebrew poetry. There are prophetic and apocalyptic writings found in both the Old and New Testaments (i.e. the books of Isaiah, Jeremiah, Ezekiel, Daniel, the "minor prophets," and the book of Revelation). In addition, there are other figures of speech used in the Bible, such as comparisons, metaphors, parables, personification, symbols, hyperbole, etc. We should consider how to properly understand each one of these and avoid interpreting any kind of figurative language literally.

(7) Interpret more obscure passages by clear ones. We must not allow ourselves to interpret difficult-to-understand passages in ways that contradict easy-to-understand passages. Instead, since all Scripture must harmonize, we must allow easy-to-understand passages to help us rightly interpret the more difficult ones.

(8) Do not draw definite conclusions concerning that which is unrevealed. We must accept

that there will be questions that God's word does not answer for us (even though we might like to know the answers). However, we must recognize that God has revealed everything that we need to know the answer to. Those things that He has chosen not to reveal are insignificant to our eternal salvations (see Deuteronomy 29:29). Therefore, except in areas where there are necessary inferences that must be made (as we'll discuss later), we must avoid drawing definite conclusions in these areas.

(9) Make proper distinctions between the covenants. The Bible makes clear distinctions regarding how God has spoken to mankind throughout the ages. First, there was a period of time at which God communicated with mankind directly through the patriarchs (The Patriarchal Age). This was from Adam to Moses. Second, there was a period of time at which God communicated His law to mankind through the Law of Moses (The Mosaic Age). This was from Moses to Christ. Third, today we live during the period of time at which God has communicated His law to mankind through the gospel (The Gospel Age). This was from the day of Pentecost in Acts 2 and will last until the end of this world.

Now, as we study the Scriptures, it is vitally important to be able to properly distinguish between the covenants. There is an old covenant (the Law of Moses) and a new covenant (revealed in the New Testament). It is entirely inappropriate to study the Old Testament in a way so as to find a law that we must follow today. Instead, passages like Colossians 2:14 tells us that the law of the Old Testament was nailed to the cross of Jesus Christ. Now, we live under the law of Christ. Therefore, the words in the New Testament must be viewed as the law God expects us to live by today.

Establishing Bible authority

Applying the proper principles of Bible interpretation will enable us to *understand* God's word accurately. But, how is it that we establish something in the Bible as being authoritative? That is, how do we know what God expects us to be doing in our lives? Let's now begin to consider how we can establish Bible authority.

Ask yourself the question, “In communication, how is it that I *know* anything to be absolutely true?” There are only three ways. Either the one who is communicating with you will tell you what they want, show you what they want, or imply what they want and expect you to draw some necessary conclusions. Consider a few examples from daily life.

When a child desires to please his/her parents, how will that child *know* what he/she ought to do? There are only three ways. First, the child could have been directly instructed (commanded) to do a thing. Second, the child could have observed the approved example of a thing being done. Or, third, the child could draw a necessary inference that his/her parents would be pleased by a particular activity.

The same thing is true concerning how an employee can *know* that doing a certain thing will please his/her employer. First, he/she could have been given a direct command to do a thing. Second, he/she could have observed the approved example of a thing being done. Or, third, the employee could draw a necessary inference that his/her employer would be pleased by a particular activity.

So, please recognize that these three methods of establishing Bible authority (direct command, approved example, and necessary inference) are not some fabricated methodology created by a religious organization. Instead, these are the same ways that we learn what is authorized in any communication.

Consider man’s laws. For centuries, nations have followed specific national laws that governed them. Now, consider that when an individual is on trial for violating a law that arguments will be presented to the judge concerning these same three areas. It will be demonstrated what the law directly commands, past decisions rendered by judges (approved examples), and necessary conclusions/inferences will be drawn. Then, the judge will be able to render a verdict about the accused law breaker.

Now, why should we apply different rules to establishing Bible authority than we apply to every other area of our lives? In reality, we should not. As we will now begin to investigate these more

thoroughly, these are the same methods God wants us to use to establish Bible authority today.

Direct Command

A direct command is, perhaps, the most logical of ways that we can establish Bible authority for a thing. Certainly, we can know that God wants us to be conducting our lives in a particular way if the Bible gives us a direct command or statement concerning such. Therefore, let’s consider a few things the Bible teaches us about the place of direct commands in establishing Bible authority.

Jesus established authority by direct command

Whenever Jesus Christ lived on this earth, He appealed to direct commands in order to establish authority and know what was pleasing to God. For instance, whenever Jesus was tempted by Satan in Matthew 4, how did Jesus know how He should respond? After He was tempted to command stones to become bread and prove that He was the Son of God, Jesus answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God’” (Matthew 4:4). Whenever He was tempted to throw Himself down from the pinnacle of the temple so that God would save Him, Jesus answered, “It is written again, ‘You shall not tempt the Lord your God’” (Matthew 4:7). And, whenever Jesus was tempted to worship Satan, Jesus answered, “For it is written, ‘You shall worship the Lord your God, and Him only you shall serve’” (Matthew 4:10). In all three of these instances, Jesus Christ was able to determine what was right and what was wrong (i.e. what would and what would not please the Father) through rightly interpreting the direct commands that were given in the Scriptures (in Deuteronomy 8:3, Deuteronomy 6:16, and Deuteronomy 6:13). Please note that Jesus lived during the time the Law of Moses was in effect.

The apostles established authority by direct command

During the time the apostles lived on this earth, they also recognized the need to appeal to direct commands in order to establish authority and know what was pleasing to God. For instance, Paul conducted his life in such a way that he labored in order to provide for his necessities and support those who were weak. How did he know that this was the right thing to do and would be pleasing to God? He looked to a statement made by Jesus (only recorded by the Bible in Acts 20). Paul said that he remembered the words of Jesus, “It is more blessed to give than to receive” (Acts 20:35). Through rightly interpreting this statement made by Jesus about giving authorized Paul to help those who were weak.

Examples of direct commands

We continue to establish Bible authority through direct commands/statements in the Bible. Particularly, we establish Bible authority for an action whenever we rightly interpret direct commands/statements made in the pages of the New Testament (which is the law we live under today). Consider just a few examples.

(1) We can establish Bible authority for repentance and know that God expects sinners to repent by a direct command. For instance, Acts 17:30 says that God “now commands all men everywhere to repent.”

(2) We can establish Bible authority for loving our enemies and know that God approves of such by a direct command. For instance, Jesus commanded, “love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (Matthew 5:44).

(3) We can establish Bible authority for Christians taking of the Lord’s Supper and know that God approves of such by a direct command. In 1 Corinthians 11:23-25, we have the words of the apostle Paul and the words of Jesus (as Paul quotes Jesus). He said, “For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

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.’ 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.’”

Approved Example

By a direct statement, we are told to follow approved examples. For instance, the apostle Paul wrote, “Brethren, join in following my example, and note those who so walk, as you have us for a pattern” (Philippians 3:17). But, not just any example is authoritative. For instance, there are Bible examples of individuals who denied Jesus (Matthew 26:69-75, committed suicide (Matthew 27:3-10), lied (Acts 5:1-11), and committed fornication (1 Corinthians 5). Yet, the Bible clearly demonstrates that God *does not* approve of these examples. Instead, Bible examples are only authoritative and right if they are approved of God.

Jesus established authority by approved example

Jesus taught His disciples to recognize the authoritative nature of approved examples. For instance, in John 13, Jesus washed the feet of His disciples. This was a job for servants. It was a job that required humility. And, by Jesus washing the feet of those who followed Him, He knew that this should teach them that they ought to serve others. After He performed this act of humility and service, consider His words to His apostles, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.” (John 13:14-17). Please note that they would be “blessed” if they followed the authority Jesus gave them by an approved example.

The apostles established authority by approved example

The apostles continued to recognize the authoritative nature of examples that were approved by God. The apostle Peter pointed Christians who were experiencing hardship related to their righteous living to the example of Jesus. He told them that Jesus has left us an example, that we “should follow His steps” (1 Peter 2:21). Jesus’ approved example provided authority for them to patiently endure the sufferings they experienced (1 Peter 2:22-25). But, authority is not only derived from imitating the approved examples of Jesus, but any approved example in the New Testament. For instance, the apostle Paul instructed the Thessalonian Christians to follow his example and withdraw from those who did not (see 2 Thessalonians 3:6-15).

Examples of approved examples

We continue to establish Bible authority through approved examples in the Bible. Particularly, we establish Bible authority for an action whenever we rightly interpret approved examples given in the pages of the New Testament (which is the law we live under today). Consider just a few examples.

(1) We can establish authority for baptism and know that God approves of such by an approved example. For instance, after the man of Ethiopia had been taught the gospel of Christ and came to some water, he commanded the chariot to stop and was baptized. Acts 8:38-39 says, “So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.”

(2) We can establish authority for Christians teaching the gospel of Christ to others and know that God approves of such by an approved example. For instance, Acts 8:4 says that those Christians who were scattered due to persecution “went everywhere preaching the word.”

(3) We can establish authority for a local church coming together to observe the Lord’s Supper

on the first day of the week and know that God approves of such by an approved example. For instance, Acts 20:7 says, “Now on the first day of the week, when the disciples came together to break bread [a phrase used in the Scriptures to identify the Lord’s Supper], ready to depart the next day, spoke to them and continued his message until midnight.”

Necessary Inference

The final way that we can establish authority for a thing is by drawing a necessary inference/forced conclusion. Recognize, then, that not just any conclusion that we draw is authoritative. Instead, it must be a conclusion/inference that is absolutely necessary and true from the Scriptures.

Jesus established authority by necessary inference

Jesus understood that the teachings of the Scriptures include drawing necessary conclusions. And, He saw them as being authoritative. For instance, whenever Jesus encountered a group of Jews called “Sadducees” who did not believe in the resurrection, a necessary inference was used as authoritative to disprove this belief. In Matthew 22:23-33, some Sadducees used a detailed scenario about a man who had six brothers all being married to the same woman sequentially after one would die. Then, they questioned Jesus, “in the resurrection, whose wife of the seven will she be? For they all had her” (verse 27). As part of Jesus’ response, He asked them, “But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living” (verses 31-32). This records the quotation from Exodus 3:15. It was a statement God made to Moses at the burning bush. Now, Jesus’ necessary inference was simple. Abraham, Isaac, and Jacob were not alive whenever God said “I am” the God of these individuals. So, the necessary inference was that since God is not the God of the dead, but of the living, Abraham, Isaac, and Jacob all continued to exist!

The apostles established authority by necessary inference

The apostles also used necessary inference as authoritative. For instance, whenever the apostle Paul was addressing the division that was present in the Corinthian church, he made a necessary inference to demonstrate that their activity was not pleasing to God. The Corinthians were, evidently, following the men who taught and/or baptized them. However, Paul asked, “Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” (1 Corinthians 1:13). Paul’s necessary inference was threefold. First, since Christ is not divided, Christ’s body (church) must not be divided. Second, since Paul was not crucified for them, they should not follow anyone besides Jesus (who did die for them). Third, since they were not baptized in the name of Paul, they should actually be devoted to Jesus Christ and only to Him (since they were baptized in His name).

Examples of necessary inference

We continue to establish Bible authority through necessary inferences (forced conclusions) in the Bible. Particularly, we establish Bible authority for an action whenever we rightly interpret and draw necessary inferences from the words of the New Testament (which contains the law we live under today). Consider just a few examples.

(1) We can establish authority for baptism as immersion in water and know that God approves of such by necessary inference. For example, whenever the man of Ethiopia was baptized (as already observed from Acts 8:38-39), it should be noted that the example demonstrated both the preacher (Philip) and the man of Ethiopia going down into the water, the Ethiopian being baptized, and both of them coming up from the water. The necessary inference (or, conclusion about which there can be no doubt) is that the Ethiopian was immersed in water. This was sufficient to accomplish God’s command to be baptized.

(2) We can establish authority for a local church partaking of the Lord’s Supper *every* first day of the week and know that God approves of such by necessary inference. For instance, Acts 20:7 said that

the disciples in Troas came together on the first day of the week to break bread. The necessary conclusion is that partaking of the Lord’s Supper is authorized every time the first day of the week rolls around (i.e. once per week/every Sunday).

God’s Perfect Law Of Liberty

We have just observed the hermeneutic God’s word approves. I contend that we can have no authority or know that God is pleased by a thing if we do not have an accurately interpreted and applied book, chapter, and verse for it! But, there are some who will object to this hermeneutic and claim that we need a new way of interpreting Scripture and establishing authority. Yet, all other methods of interpretation originate from men rather than God (which we discussed in lesson 1). So, before we close this lesson, let’s spend a moment in James 1:25. The passage says, “But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”

It is perfect

God’s words are perfect. By looking to the words He has revealed in the pages of the Scripture, not one person will be deceived or led into a path that is harmful to the individual (so long as he/she accurately interprets the words that are written). As 2 Timothy 3:16-17 reveals, God’s word teaches us everything that is “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” By following the teachings of God’s word, therefore, we will believe everything God wants us to believe, change everything God wants us to change, and do everything God wants us to do. His word is perfect!

It is a law

God’s words in the New Testament form a “perfect law.” Although there are some who claim that God has no law for people to live by today, God claims that there is! In fact, the Bible also calls this

law the “law of faith” (Romans 3:27), the “law of the Spirit of life” (Romans 8:2), and the “law of Christ” (Galatians 6:2). 1 Corinthians 9:21 also indicates that those who are Christians are obligated to keep the law of Jesus Christ. Paul said that he was not “without law toward God, but under law toward Christ.” In addition, God prophesied that “out of Zion shall go forth the law, And the word of the Lord from Jerusalem” (Isaiah 2:3). This prophecy was fulfilled in Acts 2 – the very time at which God’s new covenant (new law) came into effect! Yes, the Bible *does* teach that we are under the law of Christ and are obligated to keep this law.

It offers liberty

Fortunately, we are not under law *only*. This “perfect law” from God is a “law of liberty.” It is a law that offers freedom from sin through the love, grace, and mercy of God. The apostle Paul, in the book of Romans, frequently helps us to understand how devastating it is to only be under law. For, whenever we violate the law one time, those who are lawbreakers cannot become innocent of that law ever again through the works that they do (even if they never sinned again). Instead, it is through Jesus Christ that “the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit” (Romans 8:4). Therefore, God’s new covenant (new law) has made the appropriate provisions through Jesus Christ for those who violate the law to be freed from the consequences. Speaking of what would happen under the new covenant, God said, “For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more” (Hebrews 8:12).

Must be doers of God’s perfect law of liberty

Even though God’s perfect law offers liberty (freedom) for those who have violated it, this does *not* mean that we are free to live in whatever way we desire! Instead, notice what Paul said in Romans 8:4 again. He said that the righteous requirement of law would be fulfilled in those who did not live (walk) according to the ways of the flesh, but according to the ways of God! Similarly, in Romans 6, the apostle

Paul warns against the thinking that God’s grace is permission to live according to our own desires. Rather, the New Testament authors continue to warn us about the consequences of violating this perfect law of liberty (see 2 Thessalonians 1:8-9). Even in James 1:25, James made it clear that the one who will be “blessed” is the doer of the law, not just the hearer of the law. So, those who will not be diligent to do all things with Bible authority fail to please God and follow God’s perfect law of liberty!

Conclusion

It is my sincere hope that you recognize the need to rightly interpret and apply the teachings of the Scriptures. Please understand that without a direct command, an approved example, or a necessary inference you cannot establish Bible authority for a thing. Therefore, without these, it is impossible for you to do “all in the name of the Lord Jesus” (as instructed in Colossians 3:17). Our next lesson in this series will build on this foundation and further discuss some important principles about establishing Bible authority.

Study Questions

Does God want us to understand the will of God and understand it alike?

1. The Need For A Hermeneutic

What is the connection between the need to understand God’s word alike and the need for a proper hermeneutic?

Identify some important principles of Bible interpretation.

How did Jesus establish authority by necessary inference?

How can we establish authority for anything? How can we establish Bible authority?

How did the apostles establish authority by necessary inference?

2. Direct Command

How did Jesus establish authority by direct command?

List some examples of necessary inference.

How did the apostles establish authority by direct command?

5. God's Perfect Law Of Liberty

Why is it important to recognize that God's word is perfect?

List some examples of direct commands.

Why it is important to recognize that God's word contains a law?

3. Approved Example

How did Jesus establish authority by approved example?

Why is it important to recognize that God's word offers liberty?

How did the apostles establish authority by approved example?

Why is it important to recognize that you must be a doer of God's perfect law of liberty?

List some examples of approved examples.

4. Necessary Inference