

## Authority - Class Plan

### *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 Followed in the Lessons.*

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
12. Review

# Authority Class Roadmap

## *Introductory Ideas*

The Concept of Authority <sup>1</sup>

Faith, Reason, & Authority <sup>2</sup>

Alternative Uses of  
The Bible in Religion <sup>3</sup>

## *Authority of the Bible*

Old Testament Patterns <sup>4</sup>

New Testament Claims <sup>5</sup>

## *Establishing Authority*

Old & New  
Testament  
Examples <sup>6</sup>

Postulates  
& Principles <sup>7</sup>

Bible Study  
Methods & Tools <sup>11</sup>

## *Practical Examples*

Morality <sup>8</sup>

Worship <sup>9</sup>

Church Activity <sup>10</sup>

Review <sup>12</sup>

## *Lessson 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)
  - Exercise to Recognize various approaches to the Bible text
  - Introduction to the Bible View of Itself
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 (History, Moral Law, Worship, Prophecy)
  - Apostles' view of the Old Testament (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)
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)
  - Example Exercise in Interpretations 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
12. Review

(Hand out one of these to each of four groups.)

Group A: On your way home from downtown Atlanta, while on the MARTA train, a man wearing a large lapel button which reads, "Save Energy: Save the Earth," 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 whatever you see from 4pm till 5pm.

Group B: A friend of yours who lives in Memphis, TN (which has different TV station numbers) heard you were having headaches in the afternoon. He's read a book on relaxation, and says he has a way to reduce the stress at the end of work. He mails you 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 whatever you see from 4pm till 5pm.

Group C: After two days of testing, including many calls to specialists, your long-time, trusted doctor is very concerned. "I specialized in this disease at med school, and my colleagues all agree: today is the critical point in your illness. 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 whatever you see from 4pm till 5pm.

Group D: After two months of severe cold, the police are regulating travel and the use of power during peak periods. The power company has installed monitors on all homes, and violators are fined \$100 per minute of violation. At a roadblock, you are stopped by a policeman who 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 whatever you see from 4pm till 5pm.

# 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 a lot 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?

## 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 were not blasphemy.
  - \_\_\_\_\_ Jesus must be accepted by, and approved of, by God.
  - \_\_\_\_\_ Jesus did miraculous works.
  - \_\_\_\_\_ Jesus words are authoritative.
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 use 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

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 Bible  
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' Life  
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

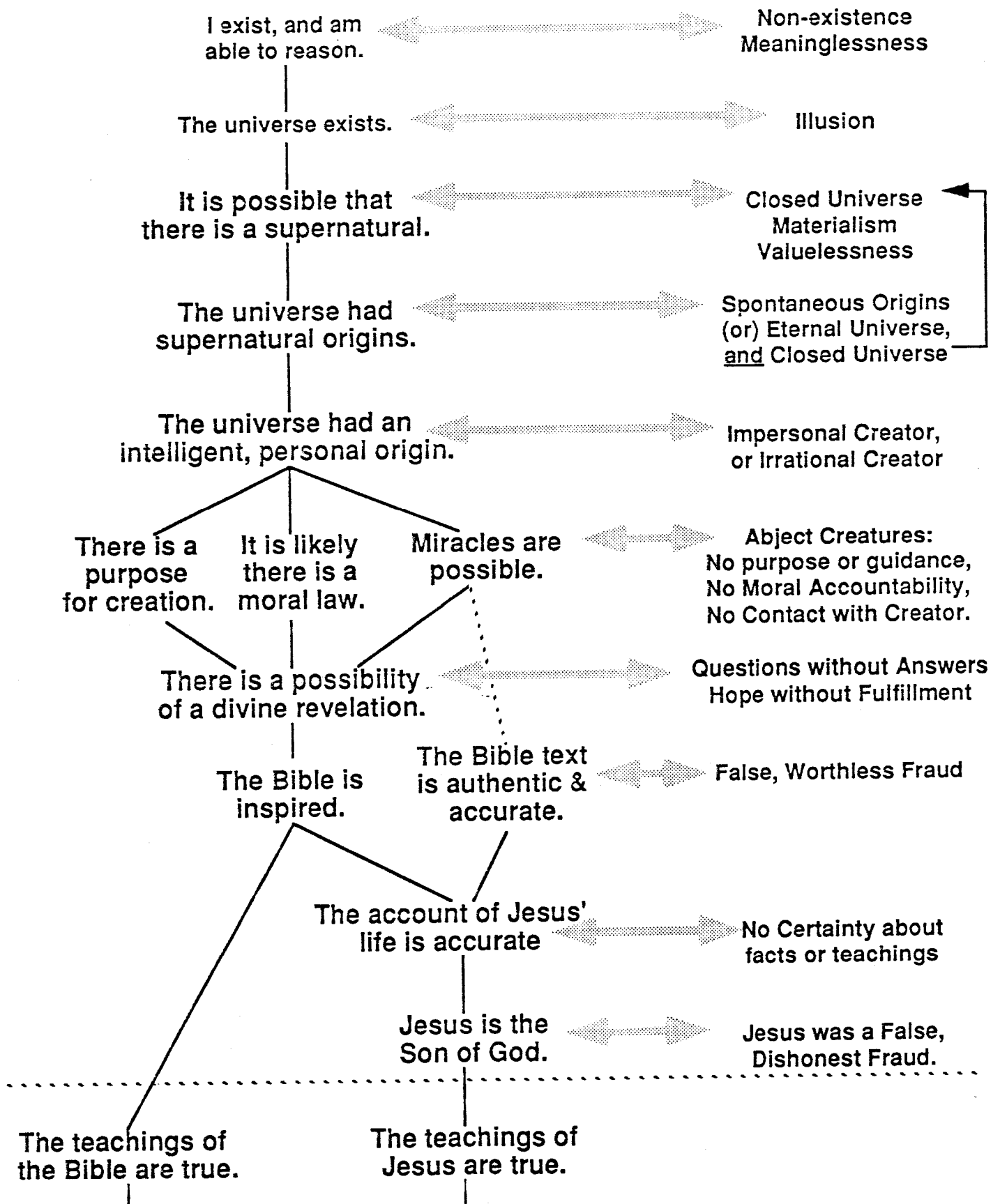
The Teachings  
of Jesus are Truth

**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

# Examining Alternative Conclusions

Evidences





## Lesson 3 - Alternative Uses of the Bible in Religion

### A. Introduction

1. Some study the Bible in their religious practice, many recognize it has value—but use it only a little, most disregard it completely. Why is there a difference?
2. Is the way in which the Bible is used in religious groups be a result of their convictions about its origin?

### B. The Bible Plus Other Outside Authority

1. Many use the Bible as one of many sources for good information on how to live, etc. Think of examples of each of the following.
  - a. Those who use the Bible plus tradition
  - b. Those who receive and understand the Bible only through the Church
  - c. Those who take the Bible plus what the Spirit reveals.
2. Even when the Bible is accepted as the sole source of religious authority, some feel that it must be filtered by our own knowledge and or experience. Think of examples of those who are:
  - a. Those who accept the Bible, but subject to our own experience and (better) understanding of science, sociology, history, etc..
  - b. Those who follow the Bible, as it produces an “experience” within them.
  - c. Those who accept the Bible, minus any supernatural elements.
  - d. Those who read and follow only those parts of the Bible which confirm their own pre-existing convictions
3. Read these quotes and determine which of the above approaches is implied.
  - What does your church believe about...
  - Most denominations have changed their teachings about...
  - If I accepted that, I'd be going against my mother and father.
  - Everyone has a right to his own interpretation... to decide what's right for him.
  - My preacher tells me that its wrong to do those things.
  - The Bible speaks in different ways to different people.
  - We follow christian practices which have remained unchanged for centuries.
  - The Southern Baptist Association is meeting to determine their position on ...
  - The Spirit led me to move to Atlanta to open a Christian School.
  - The teachings of the church are out of date with our culture.
  - I know the Bible says that, but in my heart I know...
  - I just don't believe a loving God would send anyone to Hell.
  - Mark, the seminal gospel ,began the miracle-story as a element of Christian literature, which was then copied by the later gospel authors.
  - The Bible emphasizes love, and says “judge not”, so why are you condemning alternative life-styles.
  - I've been in the church of Christ for 60 years, so don't go quoting scripture to me.
  - As I read the scripture, I just felt God was leading me to...
  - I just can't accept the story of the flood, its just not scientific.

### C. What These Positions Really Are

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?
2. If one accepts the Bible 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)

# Alternative Uses of the Bible in Religion

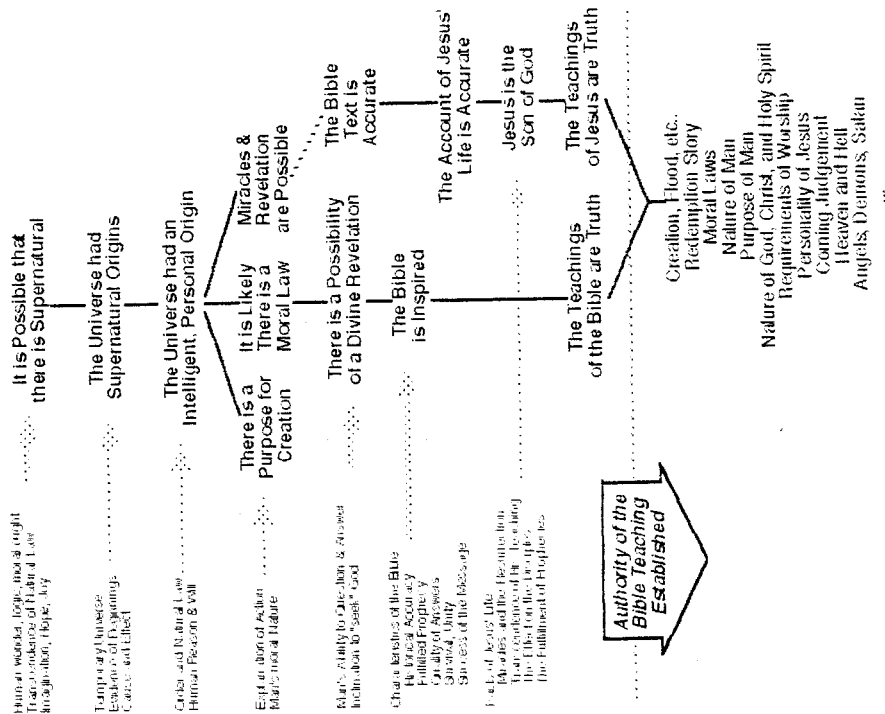
## *Supplemented Use of the Bible*

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 "Experience" Within us.

## *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.

## Sequence of Conclusions



## Alternative Uses of the Bible in Religion

### Supplemented Use of the Bible

Traditionalist	The Bible <i>Plus</i> Tradition
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## Lesson 4 - Old Testament Patterns

### A. *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 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?
3. 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)
4. How was the Law to be used after Moses' death? (Dt 31:9-11; 32:44-47)
5. (Thought Question:) Were there other times, later in the history of Israel when miraculous signs were as striking or as frequent? (see Dt 34:10-12 and consider the deliverance from Egypt, providence in the wilderness, events at Sinai) Why do you think this is so? Were miracles ever again as frequent?

### B. *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 recently uncovered book of the 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)

### C. *Examples of Disobedience*

Study these examples and note how the Law was broken.

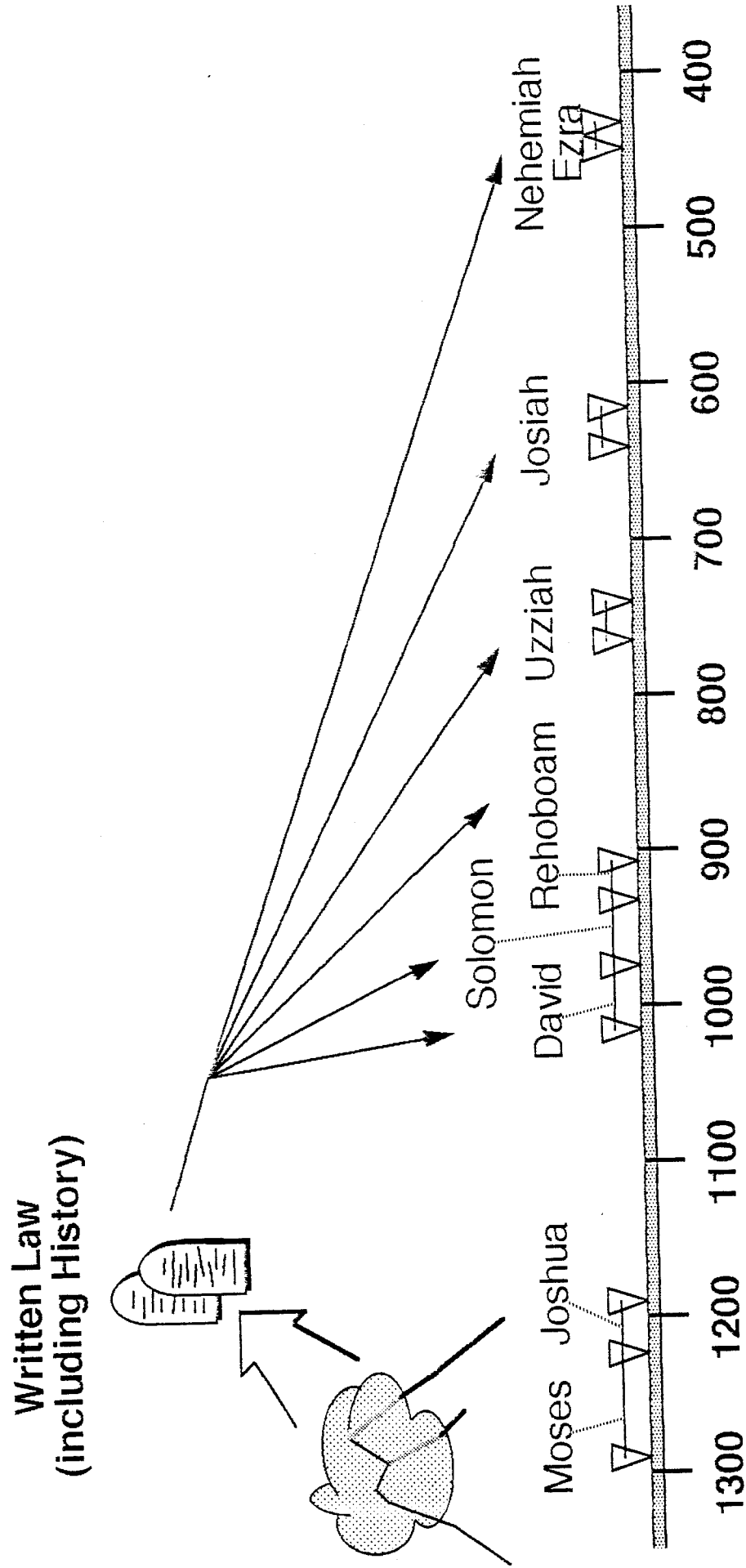
1. Nadab and Abihu - Lev 10:1,2 (and see Lev 16:12)
2. Jeroboam - I Kings 12:28-33; II Chron 13:8-11 (and see I Kings 14:16)
3. David - II Sam 6:3,6,7; I Chron 15:12-15 (and see Ex 25:14; Dt 10:8)
4. Uzziah - II Chron 26:16-21

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?

### D. *Additional Revelation to Come*

1. Was there additional information from God for the Israelites after Moses? (see, for example II Sam 12:1,2; I Kings 13:1-4; Jer 1:1-3) Would there be false prophets? (Dt. 18:20-22) Could they be identified? (see Dt. 12:32-13:1-5)
2. 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 9:10-13; and Mal 4:4)
3. Was there to be another prophet whose work would be as outstanding and foundational as Moses' was? (see Dt 18:15-19 -> Acts 3:22-24; and Mal 4:4-6 -> Matt 11:13,14)

# Timeline of the Examples of Old Testament Law Keeping



# Old Testament Examples of Disobedience

<i>Who</i>	<i>The Action</i>	<i>Relation to the Law</i>
<b>Nadab &amp; Abihu</b> Lev 10:1,2	<p>"...Offered Fire Which He had not Commanded."</p> <ul style="list-style-type: none"> <li>• Wrong Time? (v 14,16)</li> <li>• Wrong Source? (16:12)</li> <li>• Wrong Incense? (Ex 30:9)</li> </ul>	<p>Not Specified</p> <p>Not Specified</p> <p>Forbidden</p>
<b>Jeroboam</b> I Kings 12:28-33 II Chron 13:8-1	<p>Made golden Calves</p> <p>Set up Worship at Dan &amp; 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>
<b>David</b> (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>
<b>Uzziah</b> 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>

## Lesson 4a - Old Testament Revelation

### *D. Additional Revelation to Come*

1. Was there additional information from God for the Israelites after Moses? (see, for example II Sam 12:1,2; I Kings 13:1-4; Jer 1:1-3) Would there be false prophets? (Dt. 18:18-20) Could they be identified? (see Dt. 12:32-13:1-5)
2. 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)
3. Was there to be another prophet whose work would be as outstanding and foundational as Moses' was? (see Dt 18:15-19 -> Acts 3:22-24; and Mal 4:4-6 -> Matt 11:13,14)

## 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; II Pet 3:1,2 and Jude 3; I Tim 3:14; Rev 1:1
2. How does the New Testament describe its source? (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)
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 Pe 3:17)



# The Temptations of Jesus

## (Matt 4:1-10)

	Nature of the Temptation	Scriptural Arguments	Lessons on the Use of Scripture
<b>Stones to Bread</b> (v 2-4)	Do a "good," but unauthorized, work.	<b><i>Man shall not live by bread alone...</i></b> Israelites, through hunger, were to have learned to trust in God's promises. (Dt 8:2,3)	<ul style="list-style-type: none"> <li>• Similar Circumstances (examples) can be used to establish authority.</li> <li>• The apparent "goodness" of an action does not justify it.</li> </ul>
<b>Jump from Temple</b> (v 5-7)	Demonstrate God's Protection (Publicly?)	Satan: "Ps 91:11,12 appears to justify the action."  <b><i>Thou shall not make trial of the Lord...</i></b> 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"> <li>• Context of the passage, especially a promise, must be considered.</li> <li>• Demanding that God be subject to our demands is a bad approach.</li> </ul>
<b>Worship Satan in Return for Rule of the World</b> (v 8-10)	A short cut to the mission of Jesus: to be given all authority over the earth.	<b><i>Thou shall worship the Lord thy God, and Him only...</i></b> A clear violation of a specific command of Moses to the Israelites (Dt 6:13)	<ul style="list-style-type: none"> <li>• The ends don't justify the means.</li> <li>• Compromise with evil for an apparently good purpose, not justified.</li> </ul>

### 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 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) Would the miracle 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 to Jesus' first temptation?
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 would not have been 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 second temptation?
3. What was the bargain in the third temptation? How would Jesus have benefitted from this bargain? Could this have been an alternative way for Jesus to accomplish His mission? (compare to Matt 28:18) Jesus quotes Dt 6:10. Is this a direct command? Was it given to Jesus personally? How was it relevant to the third temptation?

### B. *Other Examples of Jesus' Use of Scripture*

1. What was the criticism of Jesus in Matt 9:11? Was eating with "sinners" really forbidden by the Law? Jesus quotes Hos 6:6 as His authorization to eat with publicans and 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. Explain the argument of Matt 22:31,32. Upon what characteristics of the scripture is this argument based?

### C. *Establishing Practice in the Early Church*

1. Read Acts 11:1-18. What was the accusation against Peter? (see vs 2,3) What direct revelation from God was there on the issue? (vs 9) What conclusion had Peter drawn from the revelation and the subsequent events? (vs 12, and see Acts 10:20 and 28) What other evidence of God's approval was given? (vs 14,15,17)
2. What question about the Gentiles arose in the early Church? (Acts 15:5) What was the basis of Peter's argument against requiring circumcision (vs 7-9)? Was this primarily an argument based on what had *not been required* of Cornelius? (see 15:9 "...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 to the evidence? (Note: were the Gentiles to become God's people as Gentiles or were they first to become obedient Jews?) What judgment was exercised in vs 22?
3. How did the Apostles intend for the early churches to establish their practices?
  - a. I Thes 4:1,2 II Thes 3:6,14
  - b. I Tim 3:14,15; 4:1
  - c. I Cor 4:16,17 (and see 14:33b and 16:1)
  - d. Phil 4:9

## 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. Letters written by the apostles to local churches were, and were intended to be, distributed, read, and followed by other local churches.
4. The teaching of the early church was uniform throughout all the years, locations, races, and cultures in which it was preached.
5. The context of a passage, including when and to whom it was written, must be used to determine its meaning.
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. Requiring obedience to a command which is not required by God is wrong.
9. Carrying out worship or service to God in a way other than that specified by Him (if a particular way is specified) is disobedience.
10. Actions of the apostles, which are implicitly or explicitly approved by God, may be used as patterns to determine proper conduct.
11. Example, inference, and explicit statements may be combined to establish truth.
12. There are often stated or discernable principles about God and/or man which are the reasons behind specific rules or commands. These principles may be used to establish practice in other areas of action.

### C. An Exercise in Interpretation

The notes and letters on the back are about a fictional treatment which has been proven to be very effective in reversing bone damage due to arthritis. Determine the exact treatment by reading and combining all of the information. Notice the kinds of reasoning you have used to arrive at your conclusions.

# Examples of Principles of Interpretation

	O.T. Examples establish principle	All NT writings authority for all	NT church Practices Con- sistent	Context must be con- sidered	Ends do not justify means	Should not require more than God does	Must follow Specified items	Must follow approved precedents	Key Principles underlie specifics
	1	2	3, 4	5	6,7	8	9	10	12
Moses' Law to be always obeyed	→	(pat- tern)	(pat- tern)						
David moves Ark on a cart	→				(pat- tern)		(pat- tern)	(pat- tern)	
Nadab & Abihu use strange fire	→				(pat- tern)		(pat- tern)		
Josiah restores Passover	→	(pat- tern)	(pat- tern)						
Temptation: Bread to Wine	✓				✓				✓
Temptation: Jump from Temple	✓			✓	✓				✓
Temptation: Worship Satan	✓				✓				
Jesus eats with Sinners	✓								✓
Greatest Commandment	✓								✓
"I <b>am</b> the God of Abraham..."	✓			✓					
Peter recounts his vision to Jews								✓	✓
Peter says, "wis- dom given Paul"		✓	✓						
Conference in Jerusalem						✓		✓	
Churches to share Letters		✓	✓						
Paul teaches the same everywhere		✓	✓						

(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.

*Luc*  
Luke Christenson, Private Investigator

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(*"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.

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(*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 their treatments. Our firm requirements, however, are that the building contain:

- 1) an oven that can maintain a very steady 175° 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

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(*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 to avoid the dangers of impurity affecting the aim and focus on the diseased areas; b) as you know, the quartz lenses must be extremely clean before heating; 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*  
Dr. Peterson  
Chairman, Sun-cure Clinics

2/2/94 - mmb. jr

# Exercise in Interpretation

## Explicit Commands & Facts

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

Restrictive  
Specific

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  
Letter, pt 2 Vigorous scrubbing in vats  
Letter, pt 2 12 inch diameter objects  
Letter, pt 3 Go outside during treatment  
Memo, pt a Aim & focus on diseased areas  
Memo, pt b Lens made of quartz

Restrictive  
Specific

Restrictive  
Specific

Restrictive  
Specific

## 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.)

# 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.*

- Note context to determine details and scope of application.
- List specific commands and facts.
- Determine if there are exclusive specifics.
- Look for implied principles that underlie the 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.*

- Note context to determine details and scope of application.
- Determine if there are exclusive specifics that rule out other options.
- Look for implied principles that underlie the 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.*

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

\*Determining the 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 intended as a suggested starting point for the investigation of Truth on any particular subject, and could serve as one of many possible beginning points--not a conclusion--to the search.

# 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).*



# 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.

# 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.
- 1 Cor 5:3-5          Action to be taken when the whole church is gathered together.
- 1 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.
- 11 Cor 8:19-24      Group's contribution given to a selected purpose, and carried by a man selected by the group.
- 11 Cor 9:7           Giving by each (individual), as he determines in his heart, to make up the collective gift.
- 1 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 accomplished by the local church.*

## 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 18:18-20
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. 1 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 - Acts 21:25, 1 Thess 4:3-5, Heb 13:4
3. Precedent-Setting Examples - 1 Cor 5:1-3,9-11
4. Underlying Principles - Matt 15:19; 1 Cor 6:18-20
5. Old Testament Patterns - Ex 20:14; 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; John 8:44; Eph 4:25; Matt 23:16-22; Eph 4:25,27; 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

## Lesson 9 - Practical Examples: Worship

### A. *The Nature of Worship*

Follow the procedure suggested earlier, using the Bible references given.

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; Ill 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 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) <i>Restrictive Specific</i>
Acts 21:25	Abstain from fornication
1 Thes 4:3-6	Control Body ...unto sanctification and honor
Heb 13:4	Keep the marriage bed undefiled
1 Cor 7:1-4	Do not withhold self from spouse
1 Cor 6:9-11	Homosexuals cannot inherit kingdom
	Homosexuals (when washed and sanctified) can change and become Christians

### Precedent-Setting Examples

1 Cor 5:1-11	Sinners brother should be disciplined
--------------	---------------------------------------

### Underlying Principles

Matt 15:19	Evil actions come from the heart
1 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
Gen 2:24	Man and wife to be one flesh (from the beginning)
Prov 6:26	Adultery (the harlot) ruins your life
11 Sam 11:2-4	David sins and is condemned

## Bible Authority on Worship

### Commands and Facts

Joh 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

1 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

1 Cor 11:17	There is a special assembling that occurs
1 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

## 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 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, blysinnng 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  
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

# Bible Authority on Singing

## Commands and Facts

Rom 15:9-11	Singing (before the world) to be an activity of Christians
1 Cor 14:15	Singing to be done with understanding
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



# 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
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## Old Testament Patterns

James 5:17	Elijah showed the power of prayer
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# **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
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## **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 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) .....
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.

*Restrictive  
Specific*

## Precedent-Setting Examples

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

## Bible Authority on Collective/Individual Action

### Commands and Facts

- Mat 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 accomplished by the local church.

## Bible Authority on Support of Evangelism

### Commands, Facts, and Precedent Setting Examples

#### Command and Examples Set by Jesus

- Mat 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** Philipians 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, etc. . & begin to build answers.
    - 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
  - 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 Greek/Hebrew
  - 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 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 teaches that it should be used? (Jno 5:29; Acts 17:11)

# Example of Marginal Notes from Nelson American Standard Bible

## COLOSSIANS 3. 17

Domestic Duties. Sundry Admonitions. Tychicus and Onesimu

wisdom <sup>o</sup>teaching and admonishing  
one another <sup>p</sup>with psalms and hymns  
and spiritual songs, <sup>q</sup>singing with grace  
in your hearts unto God. 17 And  
<sup>r</sup>whatsoever ye do, in word or in deed,  
do all in the name of the Lord Jē'sūs,  
<sup>s</sup>giving thanks to God the Father  
through him.

18 <sup>t</sup>Wives, <sup>u</sup>be in subjection to your  
husbands, as is fitting in the Lord. 19  
<sup>v</sup>Husbands, love your wives, and be  
not bitter against them. 20 <sup>w</sup>Children,  
obey your parents in all things, for this  
is well-pleasing in the Lord. 21 <sup>x</sup>Fa-  
thers, provoke not your children, that  
they be not discouraged. 22 <sup>y</sup>Serv-  
ants, obey in all things them that are  
your <sup>z</sup>masters according to the flesh;  
<sup>a</sup>not with eye-service, as men-pleas-  
ers, but in singleness of heart, fearing  
the Lord: 23 whatsoever ye do, work  
<sup>b</sup>heartily, <sup>c</sup>as unto the Lord, and not  
unto men; 24 <sup>d</sup>knowing that from the  
Lord ye shall receive the recompense  
of <sup>e</sup>the inheritance: ye <sup>f</sup>serve the Lord  
Christ. 25 For <sup>g</sup>he that doeth wrong  
shall <sup>h</sup>receive again for the wrong that  
he hath done: and <sup>i</sup>there is no respect  
4 of persons. 1 <sup>j</sup>Masters, render  
unto your <sup>k</sup>servants that which is  
just and <sup>l</sup>equal; knowing that ye also  
have a Master in heaven.

2 <sup>m</sup>Continue stedfastly in prayer,  
watching therein with thanksgiving;

### CHAP. 3

<sup>o</sup> Eph. 5. 19;  
ch. 1. 28

<sup>p</sup> See Eph.  
5. 19

<sup>q</sup> See 1 Cor.  
14. 15

<sup>r</sup> 1 Cor. 10.  
31

<sup>s</sup> See Eph.  
5. 20; ver.  
15

<sup>t</sup> ver. 18 to  
4. 1:

<sup>u</sup> Ephes. 5.  
22 to 6. 9

<sup>v</sup> See Eph.  
5. 22

<sup>w</sup> See Eph.  
5. 25

<sup>x</sup> Eph. 6. 1

<sup>y</sup> Eph. 6. 4

<sup>z</sup> Eph. 6. 5

<sup>a</sup> Eph. 6. 6

<sup>b</sup> Eph. 6. 7

<sup>c</sup> Comp.  
Eph. 6. 8

<sup>d</sup> See Acts  
20. 32;

<sup>e</sup> See 1 Cor.  
7. 22

<sup>f</sup> See Eph.  
6. 8

<sup>g</sup> See Acts  
10. 34;

<sup>h</sup> Eph. 6. 9

CHAP. 4

<sup>a</sup> See Acts  
1. 14;

<sup>b</sup> Eph. 6. 18

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# Example from Vine's Expository Dictionary of New Testament Words

SIN

35

SIN

marg.): see SIN, No. 1 (c). (2) For the R.V. of Rom. 7:5, "sinful passions," see PASSION, No. 1.

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## SING, SINGING

1.  $\text{ADŌ}$  ( $\alpha\delta\omega$ ) is used always of praise to God, (a) intransitively, Eph. 5:19; Col. 3:16; (b) transitively, Rev. 5:9; 14:3; 15:3.¶
2.  $\text{PSALLŌ}$  ( $\psi\acute{\alpha}\lambda\lambda\omega$ ): see MELODY.
3.  $\text{HUMNEŌ}$  ( $\hbar\mu\nu\acute{\epsilon}\omega$ ): see HYMN, B.

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## SINGLE

HAPLOUS ( $\acute{\alpha}\pi\lambda\omicron\upsilon\varsigma$ ), simple, single, is used in a moral sense in Matt. 6:22 and Luke 11:34, said of the eye; singleness of purpose keeps us from the snare of having a double treasure and consequently a divided heart.¶ The papyri provide instances of its use in other than the moral sense, e.g., of a marriage dowry, to be repaid pure and simple by a husband (Moulton and Milligan). In the Sept., Prov. 11:25.¶

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## SINGLENESS

1.  $\text{APHELOTĒS}$  ( $\acute{\alpha}\phi\epsilon\lambda\omicron\tau\eta\varsigma$ ) denotes simplicity, Acts 2:46, "singleness," for which Moulton and Milligan, from papyri examples, suggest

# Example of Entry From "Cruden's Complete Concordance"

## SINGER.

1 *Chron.* 6. 33. Heman a *s.* the son of Joel  
*Heb.* 3. 19. to chief *s.* on my stringed instruments

## SINGERS.

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1 *Chron.* 9. 33. these are the *s.* chief, 15. 16.

15. 19. so *s.* were appointed to sound with cymbals  
27. the Levites and the *s.* had fine linen

2 *Chr.* 5. 13. the trumpeters and *s.* were as one  
20. 21. Jehoshaphat appointed *s.* unto the Lord

23. 13. the people rejoiced and also the *s.* 29. 28.  
35. 15. the *s.* the sons of Asaph were in their place

*Ezra* 2. 41. the *s.* an hundred twenty and eight  
70. so the *s.* dwelt in their cities, *Neh.* 7. 73.

7. 7. some of the *s.* went up unto Jerusalem  
24. it shall not be lawful to impose toll upon *s.*

10. 24. the *s.* gave their hands to put away wives  
*Neh.* 7. 1. the porters and the *s.* were appointed

10. 29. the *s.* clave to their brethren, their nobles  
11. 22. the *s.* were over the business of the house

23. a portion shall be for the *s.* 12. 47. | 13. 5.  
12. 28. sons of *s.* gathered themselves together

29. the *s.* had builded them villages round about  
42. *s.* sang aloud || 45. *s.* kept ward of their God

46. in the days of David, there were chief of *s.*  
13. 10. for the Levites and the *s.* were fled

*Psal.* 68. 25. *s.* went before, players followed after  
87. 7. as well the *s.* as the players shall be there

*Ezek.* 40. 44. the chambers of the *s.* in inner court  
*Men-SINGERS, Women-SINGERS.*

*Eccl.* 2. 8. I gat me *mén-s.* and *women-s.*  
*SINGETH.*

*Prov.* 25. 20. so is he that *s.* songs to a heavy heart  
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1 *Sam.* 18. 6. women came out of cities of Israel *s.*  
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2 *Chron.* 23. 18. to offer the burnt offerings with *s.*

30. 21. *s.* with loud instruments unto the Lord  
*Neh.* 12. 27. kept the dedication of the wall with *s.*

*Psal.* 30. + 5. but *s.* cometh in the morning  
100. 2. come before his presence with *s.*

105. + 43. he brought forth his chosen with *s.*  
107. + 22. and declare his works with *s.*

126. 2. then was our tongue filled with *s.*  
+ 5. they that sow in tears shall reap in *s.*

*Cant.* 2. 12. the time of the *s.* of birds is come  
*Isa.* 14. 7. earth is at rest, they break forth into *s.*

16. 10. in the vineyards there shall be no *s.*  
35. 2. it shall blossom and rejoice with joy and *s.*

44. 23. break forth into *s.* ye mountains, O forest  
48. 20. flee from the Chaldeans with a voice of *s.*

49. 13. be joyful, O earth, and break forth into *s.*  
51. 11. the redeemed shall come with *s.* to Zion

54. 1. break forth into *s.* O barren, and cry aloud  
55. 12. the mountains shall break forth into *s.*

*Zeph.* 3. 17. rest in his love, will joy over thee with *s.*  
*Eph.* 5. 19. *s.* in your heart to the Lord, *Col.* 3. 16.

## SINGING-men, SINGING-women.

2 *Sam.* 19. 35. can I hear voice of *s.-men, s.-women*  
2 *Chron.* 35. 25. all the *s.-mén* spake of Josiah

*Ezra* 2. 65. two hundred *s.-men, 200 s.-women*  
*Neh.* 7. 67. they had 245 *s.-men* and *s.-women*  
*SINGLE.*

*Ezek.* 18. 24. in sin he ha  
28. 16. have filled with

37. 23. of their dwelling  
*Hos.* 4. 7. as they increas

10. 9. O Israel thou has  
*Hab.* 2. 10. and thou has

*John* 9. 3. neither this ma  
*Rom.* 2. 12. for as many

have *s.* in the law, s  
3. 23. for all have *s.* and

5. 14. death reigned even  
16. not as it was by one

1 *Cor.* 7. 28. but and if th  
and if a vi

2 *Cor.* 12. 21. I shall bew  
13. 2. I write to them w

*Heb.* 3. 17. was it not w  
2 *Pet.* 2. 4. for if God spa

1 *John* 1. 10. if we say we  
*I have-S*

*Exod.* 9. 27. Pharaoh said  
*Num.* 22. 34. Balaam said

*Josh.* 7. 20. indeed *I have*  
1 *Sam.* 15. 24. Saul said,

2 *Sam.* 12. 13. David s  
against the Lord, 2

19. 20. thy'servant doth  
*Job* 7. 20. *I have s.* || 33.

*Psal.* 41. 4. heal my soul  
51. 4. against thee, thee c

*Mic.* 7. 9. *I have s.* against  
*Mat.* 27. 4. Judas said, *I*

*Luke* 15. 18. the prodigal  
*We have s*

*Num.* 12. 11. lay not sin  
14. 40. we will go up, fo

21. 7. *we have s.* we have  
*Judg.* 10. 10. *we have s.* l

our God and serv  
15. *we have s.* do to us

1 *Sam.* 7. 6. they fasted th  
1 *Kings* 8. 47. *we have s.*

2 *Chr.* 6. 37. saying, *we h*  
*Neh.* 1. 6. and confess the

*Psal.* 106. 6. *we have s.* wi  
*Isa.* 42. 24. the Lord, he

64. 5. behold thou art w  
*Jer.* 3. 25. we lie down in

8. 14. hath given us wate  
14. 7. for our backsliding

20. acknowledge our wi  
*Lam.* 5. 16. crown is fallen

*Dan.* 9. 5. *we have s.* and l  
8. to us belongeth confu

11. the curse is poured o  
15. O Lord, *we have s.* v

## SINN

*Prov.* 11. 31. much more  
13. 6. but wickedness ove

22. the wealth of the *s.*  
*Eccl.* 2. 26. but to the *s.* h

7. 26. but the *s.* shall be  
8. 12. tho' *s.* do evil an h



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42. *s.* sang aloud || 45. *s.* kept ward of their God  
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13. 10. for the Levites and the *s.* were fled  
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30. 21. *s.* with loud instruments unto the Lord  
*Neh.* 12. 27. kept the dedication of the wall with *s.*  
*Psal.* 30. + 5. but *s.* cometh in the morning  
100. 2. come before his presence with *s.*  
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107. + 22. and declare his works with *s.*  
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16. 10. in the vineyards there shall be no *s.*  
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28. 16. have filled with  
37. 23. of their dwellin  
*Hos.* 4. 7. as they increas  
10. 9. O Israel thou has  
*Hab.* 2. 10. and thou has  
*John* 9. 3. neither this ma  
*Rom.* 2. 12. for as many  
have *s.* in the law, *s.*  
3. 23. for all have *s.* and  
5. 14. death reigned even  
16. not as it was by one  
1 *Cor.* 7. 28. but and if th  
and if a vi  
2 *Cor.* 12. 21. I shall bew  
13. 2. I write to them wi  
*Heb.* 3. 17. was it not wi  
2 *Pet.* 2. 4. for if God spa  
1 *John* 1. 10. if we say we  
I have *S.*  
*Exod.* 9. 27. Pharaoh said  
*Num.* 22. 34. Balaam said  
*Josh.* 7. 20. indeed I have  
1 *Sam.* 15. 24. Saul said,  
2 *Sam.* 12. 13. David *s.*  
against the Lord, 2  
19. 20. thy servant doth  
*Job* 7. 20. I have *s.* || 33.  
*Psal.* 41. 4. heal my soul  
51. 4. against thee, thee c  
*Mic.* 7. 9. I have *s.* against  
*Mat.* 27. 4. Judas said, I  
*Luke* 15. 18. the prodigal  
We have  
*Num.* 12. 11. lay not sin  
14. 40. we will go up, fo  
21. 7. we have *s.* we have  
*Judg.* 10. 10. we have *s.* t  
our God and serv  
15. we have *s.* do to us  
1 *Sam.* 7. 6. they fasted the  
1 *Kings* 8. 47. we have *s.*  
2 *Chr.* 6. 37. saying, we h  
*Neh.* 1. 6. and confess the  
*Psal.* 106. 6. we have *s.* wi  
*Isa.* 42. 24. the Lord, he  
64. 5. behold thou art wi  
*Jer.* 3. 25. we lie down in  
8. 14. hath given us wate  
14. 7. for our backslidin  
20. acknowledge our wi  
*Lam.* 5. 16. crown is fallen  
*Dan.* 9. 5. we have *s.* and  
8. to us belongeth confu  
11. the curse is poured  
15. O Lord, we have *s.*

## SINN

- Prov.* 11. 31. much more  
13. 6. but wickedness ove  
22. the wealth of the *s.*  
*Eccl.* 2. 26. but to the *s.* h  
7. 26. but the *s.* shall be  
8. 12. tho' *s.* do evil an h