

Are You Willing to Let God Teach You?

Intro.

A. We begin this lesson with a question. “Are you willing to let God teach you?”

1. Most who read or hear this would say or think “yes, of course, always.”
2. “Always?”
 - a. All Christians, and want to be Christians, are willing to let God teach them as well as to DO what is taught.
 - b. But “Always?” Maybe so, maybe not.

B. There is much information in the Bible about teaching and learning, and this is a very important matter.

C. Consider some key words relating to our subject and how many times they are used in the Bible:

Teaching (noun) – found 25 times in the KJV

Teach – 109

Teachers – 14

Learn – 32

Learning – 9

Disciple – 29

Disciples – 244

Hear - 550

Teachable (adjective)

“Able and willing to learn. Capable of being taught; apt to learn; also, willing to receive instruction.”

D. The Greek word for HEAR is *akouo* – it not only carries the idea of listening but also “*to understand and heed.*”

1. *Teachable* people have *humility*, and they are *honest*.

2. Teachable people know they are not always right, and they understand that **flaws within their thinking can exist**.
 - a. One who can admit to his own lack of knowledge or experience in any specific area, **creates room for learning**, and builds up a disposition to always want to learn and be in the know (to be right).
 - 1) Those who have inclined their ear to Jesus' teaching where He said, "**You shall know the truth, and the truth shall make you free**" (John 8:32) are going to have an advantage in seeking for truth and wisdom.
 - 2) *Knowledge* (TRUTH) comes from our efforts through study, whereas *wisdom* is something God tells us to PRAY for.
 - b. No one will feel obligated to improve in any area in which they see no need for development.
 - c. Being *teachable* is the result of one deliberately growing the kind of mindset that pushes an individual to LEARN – to seek truth.
- E. *Teachable* brethren are constantly seeking to develop an understanding of issues over which we differ, knowing the truth is there to be found and that it is the truth that makes one free.
 1. Unfortunately, many people **listen to others** only so they can **reply** instead of listening to gain a deeper understanding first.
 2. A *teachable* person endeavors to make sure he has an *understanding* of something **before drawing a conclusion** or blurting out with an *irrelevant* or *inaccurate* response.

Body

- I. Christianity is a teaching religion.

- A. If teaching does not continue, Christianity dies.
- B. The word of God is the seed of the kingdom (Matt. 13).
1. When it is sown in a good and honest heart it produces results.
 2. The results: people being born again – into the family of God – a new Christian.
- C. Look with me at several key passages, beginning with John 6:45:
1. **John 6:45** *It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

In this passage Jesus makes it clear how people come to Him. They must be TAUGHT. That involves hearing and learning.
 2. **Isa 54:13** *And all thy children shall be taught of the LORD; and great shall be the peace of thy children.*

This passage indicates that when **children** are taught about the Lord, they will have a peaceful life.
 3. **Col. 3:1** *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*

To seek the things that are above is to investigate the word of God and, in doing so, to HEAR and LEARN what God wants us to not only **know** but to **DO**.
 4. **Heb 1:1** *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;...*
 5. **Luke 9:35** *And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*

- a. It is **Jesus** that we are to HEAR.
- b. We **must allow** Him to TEACH us.
- c. This is a **direct command**.
- d. Some think hearing Him involves nothing more than what is in **red** letters – things Jesus **personally** said.
 - 1) But Jesus **delegated** authority to his apostles (Matt. 16:19).
 - 2) Their teaching is composed mostly of the **Book of Acts and the Epistles** (letters) to churches.

6. Teaching comes **before** one is converted.

Let's look at **an example of some Jews** who were **not converted** because they refused to **hear God and learn** from Him.

Matt. 13:15 **For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'**
 16 **But blessed are your eyes, for they see, and your ears, for they hear.**

- a. These people had **trouble hearing** and had **closed their eyes** to divine guidance, preventing them from **understanding**.
- b. **Hearing** and **obeying** God's word was a **prerequisite** to being converted.
 - 1) Jesus was talking **to His disciples**, whose **ears** could **hear** and whose **eyes** could **see**.
 - 2) These individuals had allowed God to teach them **and because of it** they were **blessed**.

II. The New Testament contains about a **dozen examples** of conversion, which God **uses to teach** people today how to be saved.

A. Unfortunately, many have been groomed to accept the idea that ALL THEY NEED is to know the facts about Jesus and to have faith in Him.

1. Regrettably, they are listening to the “doctrines and commandments of men.”

Mark 7:7 *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

2. They are not allowing God to teach them.

a. Those in the examples who were teachable experienced the new birth when they OBEYED the truth – they were of a mind to allow God to **teach them**.

b. Had they been inclined to **listen to men** many of them would have remained in the Jewish religion and would never have been saved.

B. As we read 1 Peter 1:22, 23, note the teaching from God that makes it plain that **personal involvement** (action) is required to be born again:

1 Pet. 1:22 *Seeing ye have **purified your souls in obeying the truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being **born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*

1. To purify your soul, you must first be **willing** to let **God teach** you.

a. And, now that which He teaches must be OBEYED.

b. Obedience to the commands of the gospel results in being born again:

Rom 6:3 *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the*

glory of the Father, even so we also should walk in newness of life.

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 **Being then made free from sin**, ye became the servants of righteousness.

False teachers want people to IGNORE this passage and just believe what THEY say about how to be saved and how you can know WHEN you are saved.

They say it is at the point of faith and you can feel it in your heart. But God says, (Jer. 17:9) *The heart is deceitful above all things, and desperately wicked: who can know it?*

Should we not rather be willing to let GOD teach us?

2. If the seed of the kingdom is NOT sowed, there will be no gospel fruit (Mt.13:3-8, 18-23).
 3. The Great Commission given to the apostles to *go into the world and preach the gospel to every creature* included all **ages, races, and classes**.
 - a. They were to be taught the truth of the gospel (Mt. 28:19-20; Mk.16:15-16).
 - b. The result was: *“he that **believes and is baptized shall be saved.**”*
- C. The church is a great teaching institution.
1. Paul calls the church *the pillar and ground of the truth* (I Tim. 3:15).
 2. Every member should be a teacher (Heb.5:12).
 3. The teaching program is **threefold**:
 - 1) Teach people to become Christians;
 - 2) teach Christians to live the Christian life, which

involves learning how God wants us to worship Him and how He wants His church to do His work; and
3) teach members to teach others.

2 Tim. 2:2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

III. Paul wrote to Christians teaching them the importance of speaking words that edify, which means “*to build up,*” and this requires understanding. *Unknown* tongues do not edify.

A. We are going to look at scriptures again – scriptures that relate to *building up* the church and protecting the church from those who would tear it down.

1. Paul said, (1 Cor. 14:19) *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*

If someone speaks in a language that the hearers do not understand (that they have not learned) there must be an interpreter, for Paul said, (1 Cor 14:28) “*if there be no interpreter, let him keep silence in the church.*”

2. Paul told the Corinthians that one way God teaches is through NATURE.

1 Cor. 11:14 *Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?*

B. Not all teaching is good.

1. We read in Acts that some teaching is not lawful.

Acts 16:21 *And teach customs, which are not lawful for us to receive, neither to observe, being Romans.*

a. The lesson is that it is possible to receive teaching that is not from God.

- b. Both Jesus and the apostles warned about receiving teachings that are false.

Matt. 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

2 Pet 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies.

- c. Paul, in writing to Titus, talked about those...

Titus 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

- d. To Timothy he wrote:

1 Tim. 1:6 (MKJV) "...From which some, having swerved, have turned aside to foolish talking, 7 desiring to be teachers of the law, neither understanding what they say nor that which they affirm."

IV. Sadly, we have many in the church today, including preachers, who know almost nothing about Bible authority; they don't want to know so they don't study it – they don't seek to learn.

(Many don't even understand where we get authority for a building, or for song books etc. Hosea was speaking the word of the Lord when he said, "My people are destroyed for lack of knowledge" Hosea 4:6)

- A. Thus, the question that is the title of our lesson, "Are you willing to let God teach you?" is one that they need to consider and answer within their own heart.
- B. Unfortunately, many preachers in the denominations (and the church as well) are there to scratch the *itching ears* of the congregation, or maybe uphold the teaching of the college they attended or stay in good standing with their cohorts.

Paul told Timothy to (2 Tim. 4:2) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. **3** For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, **having itching ears**; **4** And they shall turn away *their* ears from the truth, and shall be turned unto fables.

C. The Hebrew writer addressed pretty much the same problem when he said:

Heb 5:11-14 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. **12** For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. **13** For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. **14** But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

D. The following is often called “The Lord’s Prayer”:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth...

1. But this was not HIS prayer - He had just finished His own prayer.
2. This was a *model* prayer.
 - a. It was given AFTER His disciples **asked Him to teach them** to pray.

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he **ceased**, one of his disciples said unto him, Lord, teach **us** to pray, as John also taught his disciples.
 - b. They were **not only** WILLING to let God teach them but **asked** for it.

VI. Numerous people claim to believe the Bible and even that they read it often.

A. But, sadly, many of these same people are not really allowing God to teach them.

1. This is because they **reject some** of God's **WAYS** to teach us.

2. In the Old Testament are found the **Ten Commandments**.

a. People understand commandments: “**thou shalt not kill,**”
“**thou shalt not commit adultery,**” etc.

b. But the **New Testament** is our law – we are to learn from it and follow the teaching of Jesus and the apostles, who wrote “**Acts of the Apostles**” and letters to churches and various individuals.

B. Now, regarding what is taught in the Old Testament Paul wrote:

Rom. 15:4 **For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**

1. Let us look at 1 Corinthians 10:5-11 and see what we might be able to **LEARN**:

1 Cor. 10:5 **But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were **our examples**, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**

- a. **What** is God telling us in this text?
- b. **How** is He trying to teach us?
- c. Well, He is saying that some of His people committed acts that they should not have committed.
- d. **He is using them as EXAMPLES!**
- e. They did not act according to what they had been taught and consequently were punished – 20k died in one day.
 - 1) Now, the **apostle Paul** is telling US that **God made an example out of them**, and it was put into **writing** for our benefit.
 - 2) Are WE willing to let God teach US in this way?
 - a) Of course we are.
 - b) We may forget at times and need to be reminded.
 - c) But we let God teach us not to commit **fornication** and not to **murmur** and complain – knowing the consequences, as set forth in this text – **we learn from the example**.

C. Now back to **Romans 15:4**. The things *written aforetime* (OT) were written for our learning and can result in hope **if we learn the lessons, of which many are examples**.

1. As He did with the Old Testament Ten Commandments, God teaches in the New Testament with **commands**.
2. And, again, everyone understands **commands**.
3. Virtually **all** who truly endeavor to follow Jesus know they are obligated to **obey commands**, with some exceptions – you must consider to whom is addressed etc. (you must use good hermeneutics).
4. However, they don't always recognize all the **commands** God *specifies* for us.

- a. When it comes to baptism, for instance, many have been deceived into believing that it is **NOT a command** but is just something Christians do to show the world they are a Christian – “**an outward sign of an inward grace.**” (But that is another lesson.)
The lesson here is...
 - 1) **These did not LISTEN to God’s teaching.**
 - 2) They have listened to “**doctrines of men**” and have believed a lie.
- b. **Baptism is clearly a command.** Acts 10:48 **And he commanded them to be baptized in the name of the Lord.**
- c. **Penitent Jews at Pentecost** heard preaching about Jesus and they **believed** it.
 - 1) They asked, “**what shall we do?**”
 - 2) They were told to “**repent and be baptized...for the remission of sins**” (Acts 2:38).
 - i. This was a **command**, and the people mentioned in this text, who obeyed the gospel were used as an **EXAMPLE** to teach us the necessity of baptism.
 - ii. Yet even having BOTH **command** and **example**, people who **KNOW** that they must respond positively to commands of God nevertheless **reject** this teaching.

VII. Let’s look more at how God teaches through *examples*.

- A. First, not all examples are to be followed.
 - 1. In fact, **Judas** set a bad example.
 - a. He betrayed the Lord and then hanged himself.
 - b. As you can see from the example of Judas, it is not really hard to tell **which examples are to be followed** and which are not, or which are **binding** and which are not.

2. Some have a problem, however, in **understanding** and **following examples**.
 - a. For instance, they have trouble determining whether the **word of God** teaches that there is such a thing as divorce and whether it **frees the parties to marry**.
 - b. Well, God used Himself in an example to teach about divorce.
 - 1) Israel committed adultery in worshipping false gods.
 - 2) After patiently waiting and making repeated efforts to acquire repentance, God divorced Israel according to the Law of Moses that allowed the woman *to go and be another man's wife* (Jer. 3:8; Deut. 24:1, 2).
 - 3) Even though Israel was divorced, she was allowed to marry, as is evident from **Romans 7:1, 4**.
 - i. Israel is now the **bride of Christ**.
 - ii. Jesus is **married to the church**, the *new Israel* -- composed of those who turn from their evil ways back to God.

B. What should be our **attitude regarding examples** of what the early church did as they acted under the guidance of the apostles of Christ?

1. **Are we looking to allow God to teach us if we refuse to learn from such examples?**
2. By looking at *approved apostolic examples* we, as a congregation, are looking to the word of God for **authority to act**.
3. The "*approved examples*" that were set before the early church were **binding then** and are **just as binding now**.
4. But a concentrated effort is being made to **destroy the power** of an *approved apostolic example*.

C. Many brethren are claiming that an *apostolic example* (a practice of the church under the guidance of the apostles) is not binding.

1. What they are saying is, “we are not going to allow God to teach us using this approach.”
2. Why do you suppose brethren have rejected this means of learning and establishing authority?
 - a. There must be a reason, and there is, and I’m going to tell you the reason.
 - b. But first let’s observe the inconsistency of those who reject God’s teaching through *approved apostolic examples*.
3. The only way that we know elders should be ordained in “every city” is by an *approved apostolic example*.
 - a. Paul charged Titus to “ordain elders in every city.”
 - b. But how would we know that each congregation in “every city” should have elders if God had not taught us through the apostolic example of Acts 14:23?
4. We would be left in the dark as to the DAY that we should observe the Lord’s Supper if it were not for the *approved apostolic example* of Acts 20:7.
 - a. We are **commanded** to observe the supper, but we are not given a **command** as to the DAY to observe it.
 - b. Nevertheless, God chose to teach us WHEN (the day) by this example, and through “*necessary inference*” He teaches how **OFTEN** we are to observe the supper.

VIII. Up to this point we have said little about “*necessary inference*.”

- A. To understand what this means, let's look at the command to the apostles to *go and to preach the gospel*.

1. It was “*necessarily inferred*’ that they use some means of transportation.
2. When does man get to choose (the means) and when does he not?
 - a. Well, we know men **rode animals** and they **walked**.
 - b. Since God did not specify a *means*, which would exclude other *means*, evangelists have a CHOICE in the means of transportation.

B. *Necessary inference* (“NI”) is an inference that is *necessary*.

1. The children of God in the Old Testament were commanded to “**observe the Sabbath.**” How did they know HOW OFTEN...?
 - a. There was no command as to WHICH Sabbath...
 - b. Yet it was *inferred* that God meant EVERY Sabbath.
 - c. The same is true with the Lord’s Supper.
 - d. We are to observe it on the *first day of the week*, and the *necessary inference* is that we do it EVERY **first day of the week**.
2. We have the EXAMPLE of the Israelites’ understanding of the command to observe the Sabbath (as to how often) to help us see the need to let **God teach US in this way**.

C. Those who desire and appreciate divine guidance should thank God for providing us with the example set forth in Acts 20:7.

1. Had He not, there would be no possibility of unity as to the **day** of the week to take the Lord’s Supper, nor whether to take it every week or whatever day on the calendar a congregation decided to take it.
2. We have a command to **break the bread**, but you will not find in the Scriptures a command telling us WHEN to do

this; yet God has established a *means* to teach us.

IX. There are many preachers in the church who are teaching that an *apostolic example* cannot be used to teach something to be binding, which is to say that we are not going to let God teach and DIRECT US in this way.

But here is something they may not have considered:

A. The apostles commanded us to observe an example as binding.

1. Paul commands: Phil. 3:17 *Brethren, be followers together of me, an mark them which walk so as ye have us for an example.*

Phil. 4:9 *Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.*

2. Yes, we are commanded to DO not only the things we have **learned, received, and heard**, but also to do (practice) the things that we have **seen, to include examples.**

B. Brethren often are heard to ask the question *“Who gets to determine what examples are binding and which ones are not?”*

1. This is an effort to get people to **totally reject** the means of establishing authority through not only *approved apostolic examples*, but to reject the *whole enchilada* regarding establishing authority.

2. Before the divisions over church support of human institutions like **colleges** and **missionary societies**, brethren were generally in **agreement** on these things.

a. But the means of establishing authority that was dubbed CENI is rejected and now taboo in the mainstream COC.

- b. Those who seek to allow God to teach us through not only *commands* and *inferences* that are *necessary*, but also examples approved by the apostles, are labeled "anti" (anti-cooperation), which is an insulting name.
- 1) And it is not even true.
 - 2) We are not against cooperation.
 - 3) We are FOR cooperating in ways God teaches us to so do.
 - 4) But we ARE **against** cooperating through *centralized control*, which creates **fertile soil** for financial mismanagement, apostasy, and outright stealing.
 - 5) The label "anti" is designed to **build prejudice** so people will not listen to the truth I'm telling you, **and it works**.
 - i. One preacher wrote a book on **denominational doctrine, and whether he meant to or not he put** those of us like Jack, Wendy, Freda and me, and whoever else believes in letting God teach us through examples, into the category of "anti."
 - ii. We are included along with those who are "one cup", "no classes" and the denominations.

C. "Who does get to determine which examples are binding?"

1. First, each church of Christ is **independent** and **autonomous**.
 - a. Therefore, such decisions are made locally.
 - b. In making these determinations we must consider two issues: 1) the context; and 2) whether an example is *specific* and designed to be binding, or simply *incidental*.
 - 1) For example, disciples took the **Lord's Supper** in an "*upper room*" (Strong number G508.)
 - 2) Some argue that if we look to *examples* for authority then we must take the Lord's Supper in an *upper room*.

- i. But that was not *specific* because they also took it in an “*upper chamber*” (G5253), which is a totally different word.
- ii. Thus, the room was *incidental*, and **not** a binding example.
- iii. This makes sense because otherwise people in all parts of the world from that day on would have to secure an *upper room* in which to take the Lord’s Supper.
- iv. This is something that would be inconvenient and perhaps impossible in some circumstances.

D. Let me take another minute or two to discuss when an example is binding.

1. Obviously, as we have noted, not every example is to be binding on us today.

a. We must consider *generic* and *specific* authority.

“*Generic Authority* is when God has not specified the *action* or *method* by which we are to obey a command. In the case of *generic* authority, we may use any action or method that comes within the realm of the general command.”

“*Specific Authority* is when God has specified what he wants us to do, or the method we are to use in obeying him. Specific statements exclude everything outside of that which is specified.”

b. A *general command* or example allows for *choices* regarding how to carry out the command.

1. For example, Noah was commanded to build an ark.

a. This is a general command.

b. No specific statement as to the tools to use.

2. A general command allowed for Noah to choose the tools and other matters involved in the task.

c. Commands and examples that are *specific*, indicating how God wants something done, do not leave a choice.

- 1) For example, God specified “gopher wood” to use and also to “pitch” it on the inside and the outside.
 - 2) This excluded other kinds of wood and excluded any other kind of sealing material that might have been available.
2. The Bible does not say which commands or examples are *binding* and which are not.
- a. Therefore, it is **reasonable** to conclude that He expects us to use some *logic*, along with *common sense*.
 - b. Someone might take exception to the notion that we must use logic to determine which examples are binding.
 - 1) My reply to that is that we also must use **logic** to determine which **direct statements** and **commands** apply to us today.
 - 2) So, just as *commands* and *necessary inferences* are used to determine Bible authority, so using *approved examples* is a valid way to help us in **learning** and **doing** things **God’s way**.

X. I said earlier that I would tell you why I believe many brethren have rejected this means of learning.

- A. Why would brethren in Christ want to **minimize** the need to let God teach us through *approved examples*?
1. Is it because they don’t want to observe the Lord’s Supper on the **first day of the week**? No.
 2. Is it because they don’t think we should have elders in every church? No.
 3. “The answer is found when we begin reading at Philippians 4:9 and read the next seven verses, especially verses 15 and 16, in which we find the approved apostolic example of sending support directly to the place where it is needed, instead of through some sponsoring church or human

organization, is what these *anti-apostolic-example* advocates are trying to escape.”

- B. “No, it is not because of disrespect for the Lord’s Supper or opposition to elders in every church that causes brethren to reject an **approved apostolic example as binding** upon the church today, but rather because of their **love** for some **humanly devised arrangement** of raising, contributing, and receiving money.” (At least this is how the opposition started.)
1. “But it is inexcusable for brethren to **abandon** the only method possible of proving that we should commune on the **first day of the week** and that we should have elders in every church just because they want to send their contributions through some “sponsoring agency” instead of sending it **directly** to the **preacher**, the **church**, or the **individual in need**.”
 2. Yet, Paul **commands** in Philippians 4:9 that we observe **his example** in Philippians 4:15,16.
 3. Someone says “I believe we should follow examples, but you can’t bind God’s teaching through examples on others.”
 - a. As I said before, congregations are independent and autonomous.
 - b. We **can’t bind anything on other congregations**.
 - 3) We can try to get brethren everywhere to let God teach them through examples.
 - 4) But these brethren who reject putting into practice ***approved apostolic examples*** are often the same brethren who not only will not fellowship those who they call ANTI but consider them to be teaching **denominational doctrine**.
 - 5) Seldom will they open their doors for us to preach.
 - 6) Generally, they have no interest in **hearing** and **reasoning** on this issue, which is not the kind of attitude we are to have for God says...

"Come now, let us reason together..." (Isaiah 1:18).

Conclusion

- A. Christians have always sought authorization for a practice by:
- 1) *direct command*, 2) *necessary inference*, and 3) *approved apostolic example*.
1. This is not something introduced by the principals of the restoration movement but is a practice that is **as old as the church itself**.
 2. What, therefore, should be **our attitude** regarding **commands, necessary inferences**, and **examples** of what the early church did as they acted under the guidance of the apostles of Christ?
- B. **Are we looking to allow God to teach us if we refuse to learn in all these ways?**
1. By looking at the Bible's commands and ***approved apostolic examples***, as well as making ***inferences*** that are ***necessary***, we, as a congregation, are **looking to the word of God for authority to act**.
 2. We **choose** whether we are going to **hear, learn, obey**, and teach it to others. Wisdom dictates that we do so.

Invitation

Maybe you have listened to the teaching of men and have not obeyed the gospel by being baptized for the remission of sins and you see the need to listen to God – what He says to believe and do.

If so, we would be happy to assist you in being baptized. You can **"rise to walk the new life"** and then go **on your way rejoicing**.

Suggested reading:

<https://www.totalhealth.bz/BibleAuthority.pdf>

<https://www.totalhealth.bz/PutAway2017.pdf>

<https://view.officeapps.live.com/op/view.aspx?src=https%3A%2F%2Fwww.totalhealth.bz%2FPut-Away-Review.docx&wdOrigin=BROWSELINK>

Credits:

P. J. Casebolt Truth Magazine

Mike Johnson

<https://seekingthingsabove.org/2020/02/03/4306/>