

SUBJECT: Special Studies.

TITLE: A Study of Implication & Silence.

PROPOSITION: To look at the importance of implication and silence in Biblical hermeneutics.

OBJECTIVE: To see how they are implemented in general and in a specific context as a matter of interpretation.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) Proponents of the "New Hermeneutic" position attack "implication," and especially the "silence" of the scriptures as being invalid tools for interpreting Biblical teaching.

A. The New Hermeneutic proponents are constantly attacking implication and silence, and especially silence as a means of interpretation of scriptures.

B. "Nothing has an uglier look to us than reason when it is not on our side" (Edward Wood).

(2) Implication in our text.

A. The Levitical Priesthood and the Law of Moses were intertwined, so that for one to change the other would necessarily have to change with it.

B. The writer of this letter says that the law had to be changed because Christ came from the tribe of Judah, a tribe of which Moses was silent concerning priesthood.

(3) Let's see how this principle affects us religiously.

3. Reference To S.T.P.O.

DISCUSSION: IN OUR STUDY, LET US NOTICE THAT--

I. THE BIBLE TEACHES BOTH EXPLICITLY AND IMPLICITLY.

1. There are things that are taught explicitly.

(1) We are explicitly taught (by command) to preach the gospel (Mk. 16:15-16).

(2) We are explicitly taught (by example) to partake of the Lord's Supper on the first day of the week (Acts 20:7).

(3) All of these explicit teaches are binding on us.

2. There are things that are taught implicitly.

(1) Philip preached about baptism to the Ethiopian Eunuch (Acts 8:35,36).

(2) The conversion of the Philippian Jailer (Acts 17:30-33).

(3) These things teach us that implicit teaching is true, factual and binding.

II. IMPLICIT TEACHING IS JUST AS BINDING AS EXPLICIT TEACHING.

1. God's word is truth whether it is taught explicitly or implicitly.

(1) God's word is truth (Jno. 17:17).

(2) God's law is the truth (Psa. 119:142).

(3) We are to obey the truth through the unfeigned love of the brethren (1 Pet. 1:22).

2. Some make incorrect assumptions about implication.

(1) On the one hand the New Hermeneutic advocate argues against implication (Eph. 1:22,23; 4:4).

(2) On the other hand some argue that baptism is for infants (Acts 16:15).

(3) We need to make sure we are correct in the way we use implication.

III. THE SILENCE OF THE SCRIPTURES IS A VERY IMPORTANT PART OF IMPLICIT TEACHING.

1. God did not say that no one from the tribe of Judah could not serve as a Priest.

(1) Those who want to use instrumental music argue that the NT does not say they cannot use it (Eph. 5:19; Col. 3:16).

(2) The NT does not say one cannot use prayer beads, but they are not authorized (Acts 2:42).

(3) The Hebrew writer clearly showed that silence was very important.

2. We must respect the silence of the scriptures.

(1) If we order food at a restaurant we expect to get what we ordered, not what we ordered along with other things we did not order.

(2) God doesn't have to specifically tell us everything we are not to do (Jno. 21:25).

(3) We are to do what God tells us to do, and not question everything (Rom. 9:20,21).

CONCLUSION:

SUMMARY: We have seen that--

1. The Bible teaches both explicitly and implicitly.

2. Implicit teaching is just as binding as explicit teaching.

3. The silence of the scriptures is very important in implicit teaching.

APPEAL: Let us keep these things in our minds.

Preached at Belle, MO on May 23, 2009, Morning Service.

SUBJECT: Attitudes.

TITLE: Overcoming Ingratitude.

PROPOSITION: To look and see what the Bible says about ingratitude.

OBJECTIVE: So we can see that Christians are to be grateful.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) To the Christian every day is to be a day of thanksgiving.

A. We have a command to be thankful (Col. 3:15).

a. It is God's will that we be thankful (1 Thess. 5:18).

b. We must be thankful or be lost (Mt. 7:21-23).

B. We have Biblical examples of thankfulness.

a. Jesus was thankful and we are to follow his example (Mt. 11:25; 1 Pet. 2:21).

b. Paul was thankful and we are to imitate him as he imitated Christ (Acts 27:35; 1 Cor. 11:1).

C. These points are enough to cause us to be thankful.

(2) To be grateful is not an option, to be ungrateful is to be disobedient (1 Jno. 3:4 Rom. 6:23).

(3) Let us notice what the Bible teaches on the matter.

3. Reference to S.T.P.O.

DISCUSSION: IN OUR STUDY, LET US NOTICE THAT—

I. WE ARE TO REMEMBER TO NEVER FORGET.

1. This is the admonition given by David (Psa. 103:2).
2. Forgetfulness is the foe of gratitude.
 - (1) The Butler forgot Joseph (Gen. 40:23).
 - (2) Only one of the 10 cleansed lepers remembered (Lk. 17: 15-17).

II. WE ARE NOT TO MAJOR ON OUR PROBLEMS.

1. We are to count our blessings not our bruises.
 - (1) Jesus taught his disciples to be thankful in their prayers (Lk. 11:3).
 - (2) We should be thankful for our health.
 - (3) We are to be thankful for salvation (2 Cor. 9:15).
 - (4) We are to be thankful for our trials and tribulations (Jas. 1:2-4).
2. We need to remember that we have much more than many in this world
 - (1) We do not live in grass huts.
 - (2) We have automobiles to drive.
 - (3) We have food to eat.
 - (4) We are, by many of the world's standard, rich.

III. WE ARE TO COUNT THE BLESSINGS WE HAVE RATHER THAN CONCENTRATING ON WHAT WE DON'T.

1. We need to learn to be content.
 - (1) With food and rainment (1 Tim. 6:8).
 - (2) With such things as we have (Heb. 13:5).

2. We are to count our spiritual blessings (Eph. 1:3).
3. We will come to see that our blessing are innumerable.

CONCLUSION:

SUMMARY: We have seen that—

1. We are to remember never to forget.
2. We are not to major on our problems.
3. We are to count our blessings.

APPEAL: Let us always remember to be grateful.

Preached at Belle, MO on May 23, 2009, evening service