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Lakeland Hills Leader

Proving The Practices Of Christianity

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As promised, we will examine the reason that we do what we do in accordance with our faith. Let us all examine our practice in accord with the standard rule that governs our ability to know whether or not a practice is permissible. As stated previously, there are three methods to determine the necessity of a practice of faith and either one or a combination of these must be present to bind a Christian to the necessary conduct. Command is the easiest to identify, but we must learn to recognize the authority in a divinely approved example and a necessary inference. The last of these will require the most careful discernment on our part, but is much easier than we might imagine, given a proper understanding of God's scheme of redemption and relationship of man in the kingdom of Christ. We will need to employ inductive and deductive reasoning in the process to determine authority. Necessary inference is inherent in the inductive process.

We will consider the method of salvation first, after all it should take priority since without the correct understanding of our salvation, we will not be saved, and all other practices are then not relevant. Assuming we believe there is a written source from the supreme person to tell us what to do and we identify this source as the bible, then we will proceed accordingly.

Though we have stated our presumption above that there is a source to read to discover salvation's call, nonetheless, we will identify the authoritative call to **hear**.

John sent his disciples to verify Jesus is the One to whom they were seeking as the anointed, so Matthew records Jesus' instructions.

When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.

Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?" Jesus answered and said to them, "Go and report to John what you hear and see: the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. And blessed is he who does not take offense at Me." [Matthew 11:1-6 NASB95]

Using our reasoning skills, are we going to deduce, or induce, from this text that Jesus is the one who is to be heard?

We first deduce that John believes there is one to hear, but is not sure Jesus is the one. *Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?"*

Jesus answers the disciples of John, so we learn Jesus is the one John was desiring to hear because Jesus explicitly states He is the Messiah the Jews had longed for. *Jesus answered and said to them, "Go and report to John what you hear and see: the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED*

TO THEM. And blessed is he who does not take offense at Me.” Further confirmation of this is from the Father’s own mouth: While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!” [Matthew 17:5]

Both Jesus and His Father give commands and thus coming directly from the divine mouth’s, we conclude the command to hear Jesus is necessary. However, there are many who make a distinction between the direct words of Jesus and others and thus claim the right to reject all other’s teaching. Let us put this to the test.

We discover once again Jesus is the one to hear, as seen in this text:

*Jesus *said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me. [John 14:6]*

“These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. [John 14:25,26]

“I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you. [John 16:12-15]

So, if we’re in doubt about the authority of others then this matter is settled by Jesus’ own direct statements. We need only the power of deduction to see clearly that the words of the apostles are authoritative, and thus to be heard.

We conclude in this segment that Jesus is the one to be heard and whatever He speaks either directly or through the Apostles must be heard. Next, we will examine what we need to hear.