

Lesson 6 | Wednesday, January 10, 2024

MIND YOUR KING, lessons from Doy Moyer's Book, Mind Your King.

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As we noted last week is that how we communicate our wishes on another is universal. Either, we **tell** others what we want (which in the model of interpreting actions that are God's wish are either a direct order or a statement), we **show** others what we want and how to do it (like illustrations, examples, or models), or we **imply** what we expect of others to get by what we say or show. This can be done through gestures or silence, depending on the context. When people "get it," then *they have inferred* from the implication. **Tell, Show, and Imply** are self-evident truth of communication. Try to communicate without them. And if someone disagrees, ask them to express that disagreement without telling you, showing you or implying something to you. Any objections to these are self-defeating and illogical.

"This process of telling, showing and implying is not itself the method of interpretation. Rather, it is a recognition of *how we get the raw data* that then is interpreted. In other words, we start with the facts: what did God say? What has been shown? Then, we proceed to interpret these." (35). And we used God's revelation to Peter in Acts 10 as the test case for this.

This week, we want to explore a little more deeply about the application of example and the implication.

Examples. When we build anything, we follow models or patterns – both of which are illustrative examples of how to achieve the result. When God has shown us a model or example that pleases Him – or demonstrates how He wants to be pleased – we are – since He is King – obliged to follow. It's most important that we capture this fundamental idea. So many times people ask first, "When is an example binding?" which is usually the wrong thing to start with – and it's important that we are guided by these principles instead of creating a long list of rules that numb the listener.

If God has shown something, He is not silent. His example shows what He desires. If God has not expressed His wishes in any other way, then we should learn to act only on what He has shown – and not on what He has not shown. We must determine, however, from the example what it is that the example shows that we do – or not do.

For us as Christians, Jesus has made the Apostles what we must consult to know His will (c.f. John 14:26; 15:13; 16:13; Philippians 3:17; 4:9). If the Apostles acted in a way that was approved of God, then their example is significant. It signifies that this is the way that pleases God and that it is an example for us to follow. In fact, we are told to listen to them as if we were listening to God and Christ Himself (John 13:20; Galatians 4:14; 1Corinthians 14:37; 1Thessalonians 2:13).

To illustrate, we know that the Lord approved of the way the Apostles continued in the Lord's Supper: They partook of it on the first day of the week with the disciples (Acts 20:7). When an example shows God's approval, wouldn't those who love Him with all they are (c.f. Mark 12:30) desire to follow the example to "walk worthy of the Lord, fully pleasing to him: bearing fruit in every good work and growing in the knowledge of God" (Colossians 1:10). This "please Him in

all respects” describes **the goal** of walking worthily of the Lord and what that looks like. It means *to walk with a view to pleasing Him in all respects*. “This clause is introduced with the preposition *eis*, which points us to the goal in mind. The preposition *eis* indicates motion or direction toward or into something. From this, it naturally came to be used figuratively *to point to a goal or purpose*. Thus, we are to walk in a manner worthy of the Lord with a view to pleasing Him” (J. Hampton Keathley, III). So, which God approved example would we not want to follow?

But how minute is the example. If I demonstrate how I want you to work a task on the computer, and my feet are crossed as I type (which in fact they are just now), am I necessarily suggesting to the person I have shown this to that I want them to do the same? Common sense is the landmark on which all the geography of communication is laid out.

As an illustration, when the disciples met with Paul on the first day of the week to break bread, it was in an upper room. Was the focus on the event or the location? Is it not incidental? In fact, if we are to go back to see another statement that says the church in Jerusalem met in the temple grounds to break bread (c.f. Acts 2:42), there was no upper room. Yet even without this example to show that the locale was incidental, common sense would tell us the upper room was where they met and not the condition of pleasing God. *What other incidentals do you see?*

Last, the Apostles’ actions are authoritative examples because they are actions based on their efforts to please God.

Implications. Just as we have noted previously about the Lord’s Supper that in both time and purpose, the disciples met on the first day of the week to break this bread of Communion. The Lord commanded it (Matthew 26:26-29; 1Corinthians 11:23-26). And both Biblically and historically, they met on the first day for this (Acts 20:7). And to add from last week, Paul and his companions stayed in Troas seven days before they met with the disciples (20:6) even though he had been hurrying to make Jerusalem by Pentecost (20:16). The inference drawn from what his behavior implies is that breaking bread was a first day activity – alone.

How do we know that all people should be Christians? By the implication of Jesus command in Matthew 28:19-20 (c.f. Acts 17:30-31), we know that it was intended to be age-less and taken beyond the boundaries of the first century. Second, we follow commands given to Christians in Rome, Corinth and Colossae because we believe the commands are not just for the original audience. Another example: the greatest command (Matthew 22:34-40; Mark 12:28-34) is a command for Jews. Where have we concluded that it is a command for Christians – or even the world? We are commanded to love one another in the NT. But where is the greatest one commanded? Jesus speaks it when speaking of the Law. But we infer the rest.

Questions:

1. Why is a pattern significant when we want to know how to do anything?
2. How can we know God is pleased when we follow particular examples in Scripture?
3. Why is an example, like Acts 20:7, and important example to us today?
4. What makes a inference conclusively authoritative?