

THE BIBLE AUTHORIZES IN CERTAIN WAYS (PT 3)
(Genesis 12:10-11)

I. What is necessary inference?

- A. Dungan, in his classic work still used as a textbook, says that “some speak of it as if it were a kind of guess, and therefore never to be used either in induction or deduction. The truth is, it is the logical effort to know facts in case, and to ascertain facts from phenomena.
- B. As Wayne Jackson says, an inference then is a conclusion which results from what has been implied by the facts of a circumstance.
- C. We must understand that there are two types of inferences:
 - 1. A reasonable inference -this suggests a likely possibility - hear thunder and see lightning so you take an umbrella out with you.
 - 2. A necessary inference - suggests the conclusion drawn from facts is irresistible - snow on ground you know it got below freezing during night.
- D. Notice these Bible examples:
 - 1. On the day of Pentecost, some thought the apostles were drunk (they inferred this incorrectly).
 - 2. When the blind man was healed, he inferred that Jesus was a prophet from God, because no one in history had performed such a wonder (John 9:17; 32-33).

II. Old Testament examples of inference.

- A. In Genesis 12:10-11, we read that Abram and Sarai went into Egypt because of a famine - they are the only two mentioned.
 - 1. In Genesis 13:1, we read that Abram, his wife and all he had and Lot, his nephew, left Egypt.
 - 2. Lot was not mentioned in chapter 12, but we infer from Genesis 13:1 that he did go down into Egypt.
- B. In Joshua 8:29 we are told that the king of Ai was hanged on a tree.
 - 1. In Joshua 8:2, we are told that what was to be done to the king of Ai was what was done to the king of Jericho.
 - 2. Nowhere in chapter 6 do we read of this happening to the king of Jericho.
 - 3. We infer from it happening to the king of Ai that this is how the king of Jericho met his fate.
- C. In 2 Chronicles 7:12 read that God appeared to Solomon by night.
 - 1. We are not told in this text how God appeared.
 - 2. In a parallel account, 1 Kings 9:2, we see God appearing to Solomon like He did at Gibeon.
 - 3. 1 Kings 3:5 tells us that God appeared the first time to Solomon in a dream.
 - 4. From this it is inferred that if God appeared to Solomon in Jerusalem as He did in Gibeon, in a dream, then it follows that God appeared to Solomon in Jerusalem thru a dream.

- D. We see quickly how this method works.
- E. Those that would have us remove this doctrine from how we interpret the Bible have no problem with how it is done concerning these Old Testament texts.

III. **New Testament examples of inference.**

- A. Have you ever talked to someone about the false doctrine of infant baptism?
- B. If you did, you had to use the method of necessary inference.
 - 1. Those that hold to this doctrine point to the occasions where the Bible refers to a household being baptized (Acts 16:15, 34; 1 Corinthians 1:16).
 - 2. How have we battled that thru the years?
 - a. We point out both faith and repentance are necessary (Mark 16:16; Acts 2:38).
 - b. Since certain households were immersed, we must infer that those households were made up of those that could believe and repent.
 - c. Therefore, babies, who can do neither, need not be baptized,
- C. How do we know those that met in Troas, recorded in Acts 20:7, partook of the fruit of the vine?
 - 1. Bible says they came together to break bread - an allusion to partaking of the Lord's Supper.
 - 2. We know the communion consists of two elements, bread and fruit of the vine, so we infer that they partook of the fruit of the vine on Lord's day.
- D. The truth is, you cannot prove that the church is obligated to partake of the Lord's Supper each Sunday without using necessary inference.
 - 1. Nowhere does the Bible explicitly command this.
 - 2. However, we are commanded to partake of it (Matthew 26:26-27).
 - 3. The Sunday assembly was for the purpose of partaking of it (in the Greek, to break bread is an infinitive of purpose - an explanation of why they came).
 - 4. The Lord's day meeting was a weekly gathering (1 Corinthians 16:2 - every first day of week in Greek and most modern translations).
 - 5. Therefore, we see the early church observed the Lord's Supper every first day of week.
- E. Without necessary inference, we would not know for sure whether or not women would be allowed to partake of the Lord's Supper - the New Testament nowhere states specifically they can.
 - 1. However, all those that came together in the church assembly at Corinth were obligated to observe it (1 Corinthians 11:17f).
 - 2. There were women in the assembly (1 Corinthians 14:34f).
 - 3. Therefore, women have the responsibility and privilege to partake of the Lord's Supper.

From an article by Wayne Jackson.