

Authority II

What is Authority?

I. Authority Defined:

- A. Liberty of doing as one pleases, the ability or strength with which one is endowed, the right to exercise power (W. E. Vine's).
- B. Power of choice, liberty of doing as one pleases (J. H. Thayer).
- C. Freedom and power to command and to enforce obedience, and to have possession of, and rule and dominion over (Geldenhuy's Supreme Authority, pg. 16).

II. Society:

- A. 1 Tim. 1:8-10 - Society recognizes the need for authority.
- B. Rom. 13:1; 1 Pet. 2:13-14 - Civil
- C. Deut. 25:13-16 - Just weights and measures
- D. 2 Sam. 20:4-5 - Appointed time

III. God's Attitude:

- A. Deut. 4:2 – Shall not add to nor diminish
- B. Rev. 22:18-19 – Shall not add to, nor take from
- C. Gal. 1:6-9 – Shall not change
- D. 2 Jn. 9 – Shall not go beyond

IV. Reason Authority Must be Recognized:

- A. Prov. 14:12 - There's a way that seemeth right unto man.
- B. 1 Cor. 2:10-16 – Man does not know the mind of God. Therefore, it is essential that man recognizes God rights to rule.
- C. 1 Cor. 1:10-17 - A failure to understand will result in confusion.

Let Christ Be Seen

What has society come to know about salvation? When looking through the frosted glass of the facilities erected to conduct religious rituals or functions, what does the world see?

As a passerby comes through the door, what will they find? A group of people worshipping God in spirit and truth, as Jesus affirmed in John 4:23, of which Jesus says are the characteristic of “true worshippers”? Will the passerby find a group of people “speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord”? (Eph. 5:19) Would the passerby be greeted with an attitude of, “Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few” (Ecclesiastes 5:1-2). Or will the passerby be greeted with dainties to satisfy the flesh, of which the Apostle Paul said, “If any man is hungry, let him eat at home; that your coming together be not unto judgment”? (1 Cor. 11:34) Will the passerby be greeted with music, arranged by the devices of man, to satisfy the hearing, of which Amos said, “Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols...that sing idle songs to the sound of the instruments of music, like David” (Amos 5:23; 6:5)? What is it the passerby is being taught about worship, reverence for and to God, and the true nature of the purpose of the church? Are they taught to “offer service well-pleasing to God with reverence and awe: for our God is a consuming fire” (Hebrews 12:28, 29).

The dumbing-down of religion will eventually be utilized as a tool to undermine the foundation upon which the church was built, i.e., Jesus said, “I will build my church” (Matthew 16:18), and when that happens, so will go

the freedom to exercise one's religion. When “going to church” floods the mind with food and drink, good times and fun, there is a serious breakdown in spiritual concepts. It is said of the church in the first century, “And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers” (Acts 2:42): scholars and translators recognize this “breaking of bread” to be in connection with, and the observance of, the Lord's Supper. In contrast to these spiritual duties and opportunities, i.e., “day by day, continuing stedfastly with one accord in the temple” they also engaged in the “breaking of bread at home, they took their food with gladness and singleness of heart, praising God...” (Acts 2:46-47). This “food,” or “meat” (Vine's), references their daily sustenance.

Nowhere in the scriptures was the church instructed to provide for a soup kitchen, a breakfast bar, or lunch buffet, as is evident from Paul's admonition, “If any man is hungry, let him eat at home; that your coming together be not unto judgment” (1 Corinthians 11:34). “Jehovah is in his holy temple: let all the earth keep silence before Him” (Habakkuk 2:20).



Moral Compromise

Morals are defined as:

1. “concerned with the principles of right and wrong behavior and the goodness or badness of human character.”
2. “of or relating to principles of right and wrong in behavior.”

To Compromise is:

1. “something intermediate (intermediate—being or occurring at the middle place, stage, or

degree or between extremes, emph. mine, ret) between or blending qualities of two different things.”

2. “to make a shameful or disreputable concession.” (Definitions taken from Merriam— Webster Dictionary).

When individuals compromise their morals, the individual compromising is the only contributor of the party that compromises. This fact is evident simply from the standpoint that the individual compromising is the only participant of which the lowering of the moral standard is required.

As per the definitions, it is evident that principles of right and wrong behavior that manifest the goodness or badness of human character are recognized by society, and the blending of the two qualities results in one of the parties making a shameful or disreputable concession. Such concessions are not new to any society: Solomon warned his son, saying, “My son, if sinners entice thee, Consent thou not” (Prov. 1:10). In the text a sinner is a criminal, or one accounted guilty. There has never been a time in the history of man where law did not exist. The apostle Paul affirms this, saying, “for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses” (Rom. 5:14). As sin is lawlessness, it is evident that there was law from Adam to Moses and continues to this day. Even in the absence of a written code, there is that innate moral code that permeates all societies, nations and peoples in one fashion or another. If the compromise causes the least little reservation, recall the words of Solomon, saying, “The wise shall inherit glory; But shame shall be the promotion of fools” (Proverbs 3:35).

When the apostle Paul wrote to the young man Timothy, he said, “neither be partaker of other men’s sins: keep thyself pure” (1 Tim. 5:22). Sin, therefore, defiles and renders the partaker less than “properly clean, that is, (figuratively) innocent, modest, perfect: - chaste, clean, pure” (Strong’s).

A problem the sinner faces is that “All the ways of a man are clean in his own eyes,” (Proverbs 16:2), and coupled with another fact, i.e., “There is a way which seemeth right unto a man; But the end thereof are the ways of death,” (Proverbs 14:12), a man can justify a compromise, and though justified in his own eyes, is accounted guilty by God and men. When viewed subjectively, the sinner will justify many actions that will render them less than properly clean, but when viewed objectively, the actions are manifested for what they really are. Before compromising principles of right and wrong that will render one’s character shameful or disreputable, ask the question: Does the action allow myself to have a conscience void of offence toward God and men always? (Acts 24:16) ret

P	C	I	V	I	S	T	R	E	N	G	T	H
E	O	Q	E	C	I	O	H	C	E	A	H	S
D	M	S	O	T	T	W	X	N	G	P	G	I
U	M	Y	S	C	C	E	P	E	N	P	I	N
T	A	E	V	E	O	R	C	I	A	O	E	I
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N	L	N	E	N	F	R	O	S	Y	J	B	T
D	I	F	W	X	Y	H	Q	K	L	U	I	O
U	B	O	O	Y	T	E	I	C	O	S	L	N
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F	R	E	E	D	O	M	P	O	S	S	E	S
SOCIETY			LIBERTY			POWER			CHOICE			
FREEDOM			COMMAND			ENFORCE			ATTITUDE			
CIVIL			WEIGHT			MEASURES			CHANGE			
RESPECT			ABILITY			NOT ADD			DIMINISH			
EXERCISE			JUST			AUTHORITY			APPOINTED			
OBEDIENCE			STRENGTH			ENDUED			POSSESSION			

Authority II

With Him is

Plenteous Redemption

Psalms 130:7

Web www.jonescoc.org Phone 405.916.4723	Church of Christ meeting at 12812 E Britton, Rd P. O. Box 596 Jones, OK 73049	ASSEMBLIES SUNDAY: Bible Study: 9:30 a.m. Assembly: 10:30 a.m. Assembly: 5:00 p.m. WEDNESDAY: Bible Study: 6:00 p.m.
Volume I		0002

Weekly Reading

Proverbs 1:1-33 — Psalms 1:1-6

John 1:1-18 — Colossians 1:3-23

Psalms 119:34-40

Best Not to Ask

When the remnant of Judah said to Jeremiah, “Let, we pray thee, our supplication be presented before thee, and pray for us unto Jehovah thy God, even for all this remnant...Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God, to whom we send thee.” When Jeremiah returned with God’s answer, they said, “Thou speakest falsely: Jehovah our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there” (Jeremiah 42:2; 43:2). They would have been better off not to have asked than to have asked and rejected the answer. ret