

Authority IV

How Authority is Expressed

- I. God’s Right to Rule:

A. Jer. 18:5-6 – God’s rights as a potter

B. Rom. 9:19-21 – Shall the thing formed...

C. Heb. 12:7-9 – Father of spirits

D. Acts 17:29-31 – Offspring of God

E. 2 Cor. 5:10 – We must all be made manifest...
- II. Divine Authority Expressed:

A. Father: Exod. 19:5 - Supreme

B. Son:

1. Heb. 1:1-3 – Spoken unto us...

2. Eph. 1:20-23 – Given all authority

C. Holy Spirit: Jn. 16:13-15 – Take...declare

D. Apostles:

1. Jn. 13:1-2; Lk. 22:13, 14 – Background

2. Jn. 14:26; 15:16, 27 – “you”

3. Apostles are ambassadors of Jesus

a. Jn. 13:20 – Whomsoever I sent...

b. Jn. 17:6-10,14,18,20 – “through”

c. 2 Cor. 5:18—6:1 – Ambassadors

d. 1 Thess. 2:13 – The word of God

E. Scriptures:

1. Jn. 20:30-31 – Written

2. Eph. 3:1-5 – Perceive

3. 1 Jn. 1:1-4 – Write

4. 1 Cor. 14:37 – Commandment of...

5. 2 Pet. 3:16 – Warning

6. Scriptures are call:

a. Heb. 4:12- “word of God”

b. Col. 3:16 – “word of Christ”

c. Eph. 6:17 – “sword of the Spirit”

d. Acts 2:42 – “apostles’ doctrine”

e. 2 Tim. 2:15 – “word of truth”
- God’s Rights
- Have you ever considered “God’s Rights?”
- Society is in turmoil: riots, shootings, protests, and general discontent is common. Organizations protest for: freedom of the press, Black Lives Matter, right to life, Planned Parenthood, Indigenous Rights, whether or not the Ten Commandments should be placed on the courthouse lawn, or a southern flag be displayed.
- What man needs to understand is God has rights also, and God has the right to rule over his creation. God’s rights include but are not limited to:
- (1) the right to establish divine law: When religious men and women add to or take away from God’s divine laws, they challenge God’s right to make those laws.

(2) the right to control religious life: The Apostle Paul revealed, “And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3:17). What part of “whatsoever” does man fail to understand?

(3) the right to control man’s moral life: The Apostle Paul put it this way, “Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God” (1 Corinthians 6:9-11).

(4) the right to determine the Plan of Salvation: There are many “plans of salvation” being taught in the world today, only “one” is from God: there is, “one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all” (Ephesians 4:4-6).

(5) the right to determine the time of judgment: God, “commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:30-31). Ret
- Doing Justly
- He saw it coming: he was driving down the street and a block away the traffic light had changed. The vehicle in front of him did not slow its speed, the driver totally oblivious to what was happening. When the driver finally became aware of what was happening, it was too late: the car broadsides a vehicle passing through the intersection. A woman and three children were jolted, bruised and battered by metal traveling 45 mph.
- What do "you" do?
As you observe the events, you see that no one was, apparently, seriously injured. You know that to stop, you will be required to fill out paperwork, describe what you saw, and in so doing, make a judgment that may later be used to determine guilt and innocence. You may even have to go to court and tell what you witnessed. You look the situation over and you say, "I really hate this. I really don't want to get involved. This is really none of my business." You can drive away and never look back, and chances are no one will ever be the wiser. But to do so is against the law physically and morally offensive to God.
- In life, we are faced with unpleasant responsibilities: things that arise in life that we would just as soon not have to deal with. The matters are unpleasant, they cause internal strife, uneasiness, and a general feeling of dread. Yet, the words of Paul echo in the mind: "brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you" (Philippians 4:8-9).
- Some things in life are not as easily faced, as the aforementioned event. During the time of king Ahasuerus "who reigned from India even unto Ethiopia", one Haman, who out of his wrath for Mordecai, procured a decree for the destruction of the Jews, and the king placed the matter into the hands of Haman. Out of his envy and pride Haman secured a legal means to obtain vengeance. Morally, it was an unrighteous decree. Mordecai spoke with Esther, the queen, concerning the matter and impressed upon her the moral responsibility she had to help her people in this time of distress: "Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape

in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?" (Esther 3:1-11; 4:1-14). And through her actions, though they did not abolish the decree, the Jews were able to defend themselves and overcome their enemies. It's easy to say, "I don't want to get involved", but understand also, that one person who has the moral courage to stand up against tyranny and abuse may be the very means through which righteousness obtains its victory.

When the law was given to Israel, various laws were given to regulate daily life. One of those laws dealt with the action of one person toward another, who was being judged: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah" (Leviticus 19:15-16). The Lord forbade the children of Israel to stand idly by while the blood of the innocent was being shed, whether it is physically, or as in the text, at the mouth of a talebearer.

One reason people do not want to get involved with conflict is because they feel it's out of their control, or maybe they feel exempt from similar difficulty befalling them. When the Jews, out of envy (Mark 15:10), delivered up the Lord, Pilate said, "I, having examined him before you, found no fault in this man touching those things whereof ye accuse him" (Luke 23:14). Pilate had a moral obligation to set Jesus free. Yet he, as many of the Jews, out of fear of reprisal, submitted to the threats of the Jewish leaders and delivered Jesus up to be crucified. When faced with injustice, many refuse to "get involved" and find solace in themselves by stating either that they can't do anything about it or that it doesn't pertain to them personally. If those who serve as police officers in our society took that approach, injustice would be rampant in our society.

Jesus made an interesting observation that should be sobering to us all. As he was being led away, he said, "if they do these things in the green tree, what shall be done in the dry" (Luke 23:31).

Authority IV

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SUPREME	FATHER	SPOKEN
GIVEN ALL	AUTHORITY	WORK
GUIDE	ALL TRUTH	HOLY SPIRIT
SON	JUDGMENT	RIGHTEOUS
GLORY	TRUTH	TEACH
COMFORTER	APPOINTED	FRUIT
COMMAND	MESSAGE	RECEIVE
DISCIPLE	WRITTEN	WARNING
WORD	SWORD	DOCTRINE
RIGHT	RULE	HEAVEN
MEN	CHOOSE	THIS DAY
SERVE	OBEDIENCE	FELLOWSHIP

Authority IV

With Him is

Plenteous Redemption

Psalms 130:7

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Weekly Reading

Proverbs 4:1-27 — Psalms 119:9-16

John 8:12-20 — 1 Cor. 10:1-13

Causes of Apostasy

In the last issue, there was a focus on the “Cycle of Apostasy:” In like manner Christ (Matt. 24:9-10), Peter (2 Pet. 3:17), John (1 Jn. 2:18-19), Paul (2 Thess. 2:3-5, 1 Tim. 4:1-3), Jude (1:6), and the Hebrew prophet (Heb. 6:4-8) warned about the impending cycles of apostasy: “a falling away, a withdrawal, a defection” (ISBE). The question that needs to be addressed: what were/are the causes of apostasy? Here are just a few:

- 1) False teachers: Matt. 24:11; 2 Pet. 2:1-3
- 2) Temptation: Lk. 8:13
- 3) Lack of Diligence: Heb. 6:11-12
- 4) Evil heart of Unbelief: Heb. 3:12-14
- 5) Unwise companionship: 1 Cor. 15:33; 2 Cor. 6:14-18
- 6) Forsaking assembled exhortation: Heb. 10:25
- 7) Worldly living: Matt. 13:22

Understand the Cycle of Apostasy: From...

- 1) Bondage to spiritual faith: 2 Tim. 2:24-26; Rom. 6:5-6
- 2) Spiritual faith to great courage: Heb. 10:32-39
- 3) Courage to liberty: Rom. 6:15-18
- 4) Liberty to abundance: Rev. 3:14-17
- 5) Abundance to arrogance: 1 Tim. 6:3-10
- 6) Arrogance to wickedness: 1 Pet. 2:16
- 7) Wickedness to bondage: 2 Pet. 2:17-22 ret