

- II. Problem With Authority:**
- A. Many do not want to be under authority:
 - 1. Matt. 22:15-22 - Government
 - 2. Numb. 16:1-3 - Religion
 - 3. Exod. 5:2 - The higher up the scale, the
 - 4. greater the dislike
 - 5. Jer. 5:1-5 - "But these have altogether broken the yoke, and burst the bonds."
 - B. Proper Attitude:
 - 1. Rom. 13:1-3; 1 Pet. 2:13ff - Government
 - 2. Deut. 6:24; Heb. 13:17-18 - Religion
 - C. 1 Sam. 3:1-10 - "for thy servant heareth"



He Who Withdrew

"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2)

Saul and Barnabas had already established a working relationship before they set out on this work: Saul, having obeyed the Lord some ten years prior, is associated with Barnabas in Acts 9:26-30, when he took Saul "and brought him to the apostles, and declared unto them how he had seen the Lord in the way." Following which, Saul was "sent forth to Tarsus." After spending some time there, (Acts 11:22, 25-26) Barnabas, "went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch.

And it came to pass, that even for a whole year they were gathered together with the church, and taught much people." They also journeyed together when the elders "by the hand of Barnabas and Saul" (Acts 11:30) sent relief to the brethren in Jerusalem. It was on the return from this work that they brought with them John Mark (Acts 12:25).

Thus, having been commanded by the Holy Spirit to go forth and fulfill the work committed to their charge (Acts 14:26), they took John Mark and set out on their journey.

We may miss a great deal if we fail to realize the dangers associated with this journey. We live in a society where the danger we face when on a journey is usually associated with weather or road hazards. Such is not the case when traveling by foot. The apostle gives us an indication of the perils associated with his work in Second Corinthians 11:25-28 when he said, "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Saul and Barnabas had to deal with many obstacles. If it was not simply a matter of going forth and preaching the gospel; if that's all there were to it then preaching the gospel, and serving the Lord, wouldn't have a "downside" of any consequence. But we find in First Thessalonians 2:14-16, that opposition follows those who profess belief in God and faith in the Lord Jesus Christ: "For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved." Thus, in Second Timothy 3:12, "Yea, and all that would live godly in Christ Jesus shall suffer persecution." With these dangers and oppositions in mind we can, at least mentally, understand some apprehension that may accompany such an endeavor.

But, nonetheless, Saul, Barnabas and, at the least, John Mark, set out on this perilous journey.

As they journeyed, we find that John Mark "departed from them and returned to Jerusalem (Acts 13:13)." We are not told why he did, nor any reaction Saul may have had to his departure, only that he had so done, at least nothing until preparations were made for the second journey when Paul (Saul) and Barnabas determine to "visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare" (15:36-39). It was upon this occasion that "Barnabas was minded to take with them John also, who was called Mark. But Paul thought it not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work." Paul's objection was so severe "there arose a sharp contention, so that they parted asunder one from the other." These men, who had endured hardships and danger, are now "parted asunder one from the other" over the failure of another to "step up to the plate," so to speak, when he would have been beneficial "to the work."

Nothing is said as to why Mark did what he did. Whether it be inconvenience, fear, or self-abasement. Whatever it was, Paul had set his face toward a goal, a goal requiring sacrifice and endurance and John Mark had failed to finish what he started.

There is a lot of work to be done in the kingdom of our Lord. As citizens of that kingdom, we are called upon to take our place in the battle (First Timothy 6:12); to "step up to the plate" and do our part. Sure, there are times in which we will find it inconvenient. Times in which we must face fear. Times in which we feel ourselves to be lacking in character and ability. But brethren, if you don't do it, who will?

I have often wondered, would Paul have taken me with him to fulfill the work? ret

Friends

Observing people in their perspective circumstances is often enlightening. Not many days hence there were a number of people standing as they awaited the arrival of a local bus. The ages varied, but they were all into their maturity. As they waited, they stood looking at the ground before them. Their eyes did not meet, and no words were uttered.

How many times do individuals enter an elevator and neither speak nor look at other occupants? As individuals go about their business, they either ignore others or make an attempt to be as inconspicuous as possible.

The opposite of adult apprehension is that of a child. They have little aversion to talking to anyone. It's true that many are shy for a while, but it doesn't last long. Their shyness is usually seen when dealing with adults. As children, they can play and co-exist, regardless of gender or race.

What is a friend? Solomon once said, "A friend loveth at all times, and a brother is born for adversity" (Proverbs 17:17).

Friendship is a term used often but attained seldom. But in those times when it is attained, the benefits are rich indeed. In 2 Chron. 20:7 and Isa. 41:8, the term is used to describe Abraham's relationship to God. In Prov. 18:24; 27:6, it is used to describe one man's relationship with another.

Of the relationships, of Proverbs 18 and 27, there are two characteristics of a friend. One, 18:24, "there is a friend that sticketh closer than a brother." Two, 27:6, "Faithful are the wounds of a friend."

While going through life there is but one friendship that will far exceed all others, i.e., "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). "Knit” literally means knotted, tied firmly by indissoluble bonds. Do you have a friend whose wounds are faithful and who sticketh closer than a brother? ret

Authority 0001

L	E	G	I	T	I	M	A	C	Y	K	W
B	I	P	O	W	E	R	J	O	L	R	U
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N	T	Y	E	I	E	E	O	G	M	C	U
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LEGITIMACY	JUSTIFICATION	RIGHT
EXERCISE	POWER	LIBERTY
ABILITY	STRENGTH	FREEDOM
COMMAND	ENFORCE	OBEDIENCE
RULE	DOMINION	AUTHORITY
ACTION	ENFORCING	INSTRUCTING
GOVERNMENT	RELIGION	YOKE
BURST	UNDER	BONDS
ATTITUDE	SERVANT	HEARETH
SCALE	EXPECT	GO COME DO
FAMILY	FATHER	MOTHER
SUPREME	DELEGATED	MASTER

Authority I

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.
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Weekly Reading

Proverbs 1:1-33 — Psalms 1:1-6
John 1:1-18 — Colossians 1:3-23

Authority I

I. Authority Defined:

- A. Referring to a claim of legitimacy, justification and right to exercise that power (Wikipedia).
- B. Liberty of doing as one pleases, the ability or strength with which one is endued, the right to exercise power (W. E. Vines).
- C. Power of Choice, liberty of doing as one pleases (J.H. Thayer).
- D. Freedom and power to command and to enforce obedience, and to have possession of, and rule and dominion over (Geldenhuy's SupremeAuthority, pg. 16)
- E. Authority is, therefore, the right, liberty and freedom to act and rule. Thus, authority is the action of God in:
 - 1. Gen. 2:16-17 - Commanding
 - 2. Deut. 28:15; Lev. 10:1 - Enforcing
 - 3. Exod. 20:4-5; Deut. 4:40 – Instructing
 - 4. Rom. 9:20-21; Titus 2:15 – With the right to expect obedience
- F. Lk. 7:8 – Go, come, do.