

Authority III

Ultimate Source of Authority

- I. Only Two Sources of Authority: Men or God
- A. Exod. 15:26 – If thou wilt...

B. Deut. 12:28 – What’s right in the eyes of Jehovah

C. Matt. 16:13-18 – Who do men say...who do ye say?

D. Matt. 21:23-27 – From heaven or from men

E. Matt. 15:1-9 – How the Lord views religious practices of human origin.
- II. Eliminates...
- A. Matt. 10:37 – Parents:

1. 2 Tim. 1:5 – The contributions of parents are valuable.

2. Prov. 1:8 – Not to forsake

3. Eph. 6:4 – Father’s obligation

4. Prov. 22:6 – Train up a child

5. Prov. 13:1 – A wise son hears his father

B. Prov. 14:12 – Feelings: There is a way that seemeth right.

C. Personal thoughts:

1. Prov. 16:2 – All the ways of a man are clean in his own eyes.

2. Acts 26:6 – Paul: I thought within myself.

D. Acts 23:1 – Conscience:

1. Rom. 2:13-15 – Conscience is valuable

2. 1 Tim. 1:19 – Holding faith and a good conscience
- III. Ultimate Source:
- A. Rom. 3:4 – Let God be found true.

B. Deut. 5:7 – No other gods before me.

C. Mk. 12:28-31 – There is none other commandment greater.

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Fed Up!

Isaiah said, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isa. 5:20)

For good and evil to exist there must be an ultimate standard by which good and evil can be weighed. What is the standard? The scriptures identify only one reliable source: “For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world” (Titus 2:11-12). Living “godly:” accepting God’s right to rule. Living “righteously:” accepting God’s revealed standard of what is moral, i.e., good, and what is immoral, i.e., evil. ret

That is Enough

Have you ever heard something so many times you are tired of hearing it? Something said that simply makes your ears hurt: could be that is what prompted the invention of a mute button. When individuals have a need to express themselves, they come up with all sorts of catch phrases to emphasize their point and will not let it rest. Some of them may even be cute for the first dozen times: “I’m just say’n.”

Remember the “Safer at home, mask-up, we’re in this together” mantras that are as annoying as they come. Well, they are to me and me, and me, which makes three witnesses so it must be true. There is, however, another phrase that rattles the cage, and that phrase is, “Oh, my God,” or OMG. From the “just learning to talk” to the “just tired of talking,” it is difficult to get through the day without being blessed with someone’s need to express the drama in their lives in such a manner, and if the moment calls for it, to express the same several times in a high pitched panic.

Such moments create a moment of contemplation, i.e., “Who is your God, or god?” or “To which God (god) do you refer?” And ultimately “What do you actually mean by the phrase?” Words have been described as vehicles upon which thought travels (or some such). With that being a truism, what concept is being stated, and what concept exits the vehicle once it has reached its destination? ret

Cycle of Apostasy

Apostasy is not a term specifically used in the English Versions of the Bible. However, though not in name, but in fact: a-pos'-ta-si, a-pos'-tat (he apostasia, "a standing away from") (ISBE): I.e. a falling away, a withdrawal, a defection, is expressed in the Law and the Prophets, and the Gospels and Epistles. In both cases apostasy was/is applied to those who were enlightened, i.e., had a knowledge of God, and had pledged obedience:

Law:

And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah” (Exod. 19:7-8).

Epistles:

“For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.” (2 Pet. 2:20-22).

Apostasy and the Law and the Prophets:

Deut. 17:2 - trans-gresh'-un: From "transgress," to pass over or beyond; to overpass, as any rule prescribed as the limit of duty; to break or violate, as a law, civil or moral; the act of transgressing; the violation of a law or known principle of rectitude; breach of command; offense; crime; sin. In the Old Testament pesha` (a *revolt* (national, moral or religious): - rebellion, sin, transgression, trespassive, ret), occurs 80 times, rendered in all versions by "transgression." Its meaning is "rebellion." The word "rebellion" differs from this word in that it may be in the heart, though no opportunity should be granted for its manifestation: "An evil man seeketh only rebellion" ([Pr 17:11](#)). (ISBE)

“For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing (i.e., “to break away (from just authority” ret), and denying Jehovah, and turning away from following our God, speaking oppression and revolt,

conceiving and uttering from the heart words of falsehood” (Isa. 59:12-13).

Apostasy and the Epistles:

Paul was accused of teaching the Jews, among the Gentiles, to “forsake” (i.e., apostasia) (Acts 21:21).

“ Let no man beguile you in any wise: for it will not be, except the falling away (i.e., apostasia) come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things?” (2 Thess. 2:3-5).

When considering *transgression*, *rebellion*, and/or *ungodliness*, it is a grave mistake to view those who are guilty of the actions as the vile and detestable of society. Rather, how could a member of the Clergy, a Pastor, a Preacher, or a Bible class Teacher be guilty of such?

Yet, the apostle Paul warns, saying, “But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron” (1 Tim. 4:1-2). The term “fall away” (ASV), is equal to “shall depart (KJV).” The action is a forward motion, i.e., it requires moving away from the object, or subject under consideration, i.e., “the faith.”

Regarding “the faith” the subject of apostasy, falling away, or departing from, was addressed by Jude saying, “I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints” (Vs. 3). Jude was constrained to write because, “there are certain men crept in privily, *even* they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ” (Vs. 4).

Every New Testament writer addressed the subject of apostasy. However, the apostle Paul outlined the dangers in simple terms: “For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works” (2 Cor. 11:13-15). Why is apostasy rampant? (Next article).

Authority III

E	X	A	M	P	L	E	N	W	I	F	E
X	X	Q	U	V	I	S	R	A	E	L	M
E	H	E	Y	T	G	D	R	E	D	L	E
C	O	T	R	N	H	N	E	F	R	I	R
O	P	E	I	C	B	O	K	E	I	B	P
M	B	U	A	A	I	B	R	K	G	E	U
M	A	E	G	N	F	S	P	I	H	R	S
A	T	K	D	P	W	R	E	B	T	T	H
N	M	C	N	I	F	A	M	I	L	Y	U
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D	O	H	Y	H	L	U	C	E	D	F	A
B	E	I	N	O	E	D	Q	E	D	S	N
R	V	L	N	P	K	R	R	T	R	O	D
Y	E	J	E	I	N	E	K	E	M	V	M
N	R	E	C	G	M	P	W	A	N	E	E
O	E	U	H	K	A	O	S	N	A	S	E
I	I	A	A	V	P	T	D	G	T	S	V
G	G	H	S	Y	E	Y	E	M	I	E	E
I	N	S	T	R	U	C	T	D	O	L	I
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E	I	D	N	J	E	N	F	O	R	C	E
R	E	H	G	I	H	H	C	A	E	T	B

AUTHORITY	EXERCISE	DELEGATED
COMMAND	FAITH	ENFORCE
INSTRUCT	HIGHER	POWERS
FAMILY	RELIGION	BONDS
RIGHT	LIBERTY	FREEDOM
OBEDIENCE	YOKE	SUPREME
ACT	RULE	HUSBAND
WIFE	CHILDREN	ELDER
DOMINION	MASTER	TEACH
BELIEVE	CHASTEN	MOTHER
FATHER	VESSEL	ETERNAL
ISRAEL	NATION	EXAMPLE

Authority III

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		2025		02.23	
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Weekly Reading

Proverbs 1:1-33 — Psalms 1:1-6

John 1:1-18 — Colossians 1:3-23

Fed Up! Fade Out! Give Up! Give In!

If you watch television, you most likely have your favorite shows: like there’s not enough real drama in life, in some weird sort of way, solace is found in the drama of some imaginary, fantasy world or Hollywood.

Nevertheless, television, like many things in life, can develop into an addiction. Regardless of the genre, i.e., soap operas, sports, or reality TV, the “what happens next” keeps viewers coming back day after day, week after week.

In some cases, the audience develops an almost filial fixation with the show and/or one or more of the actors. Now that the hook is set, the script writer begins to reel in the catch: one or more of the characters are involved in some immoral activity, and/or relationship.

These “events” are not happenstance: they are by design, targeted to reel in the viewer to not only accept the conduct, but to also “feel” the plight of the character being portrayed. Commercials, as well as scheduled entertain-ment, are designed to get the watcher to take the bait.

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