Need for Authority

I. Authority Defined:

A. Matt. 9:6 – From the meaning of "leave" or permission," or liberty of doing as one pleases, it passed to that of "the ability or strength with which one is endued" then to that of the "power of authority," the right to exercise power (Vine's).

B. Matt. 28:18 – "the power of rule or government," the power of one whose will and commands must be obeyed by others" (Ibid).

C. Jn. 19:10 – the "power" of judicial decision

D. Rom. 13:1-3 – one who possesses authority, a "ruler, magistrate" (Ibid).

E. Prov. 29:18 – Without law, only chaos will prevail.

F. 1 Tim. 1:8-11 – Law, connected with the power to judicate evil

II. Invalid Sources of Authority:

A. Prov. 14:12 – What seems right

B. Prov. 3:7 – Self wisdom

C. Prov. 16:2 – What man determines to be clean

III. Ultimate Source of Authority:

A. Matt. 10:28 – Fear Him who is able to destroy.

B. Psa. 115:3 – God does as He pleases.

C. Isa. 46:9-10 – God accomplishes His will.

D. Matt. 28:18 – "All authority"

IV. God's Authority in Salvation:

A. Rom. 5:6-11 – Man's need of salvation

B. 2 Cor. 5:17-20 – God's method of restoration.

C. Mk. 16:15-16 – He…shall be saved.

Let Us Not Sleep

Sleep! How wonderful it is to sleep, when you've labored for a long time, and the weariness of duty has overcome the body! So, why would Paul tell the brethren, "Let us not sleep"? (1 Thess. 5:6)

There are three types of sleep, mentioned in the scriptures: Mk. 4:38, Jesus "himself was in the stern, asleep on the cushion:" – a restful, refreshing sleep; John 11:11, "Our friend Lazarus is fallen asleep:" sleep indicative of death. The third sleep is that of religious carelessness and inactivity.

In Paul's admonition to the brethren, he identifies his use of the term by using a contrast, i.e., "but let us watch and be sober" (1 Thess. 5:6).

One aspect of Paul's admonition involves being prepared as a soldier. Paul said, "since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation:" similar to what Paul told the brethren in Ephesus, concerning their warfare.

Paul was accustomed to using warfare as an analogy for the Christian walk. Paul instructed Timothy to "war the good warfare" (1 Tim. 1:18), and to "fight the good fight of the faith" (1 Tim. 6:12). Paul referred to Epaphroditus (Phil. 2:25) and Archippus (Phm. 1:2) as a "fellow-soldier."

The nature of our warfare emphasizes the urgency of being awake. Paul told the brethren in Rome, "it is time for you to awake out of sleep" (Rom. 13:11), and to the brethren in Corinth, saying, "Awake to soberness righteously, and sin not" (1 Cor. 15:34). In a war where the flesh lusteth against the Spirit, and the Spirit against the flesh (Gal. 5:17), where "fleshly lusts"…"war against the soul" (1 Pet. 2:11) we must give diligence not to become unconscious to the dangers we face. Just as Paul admonished the church of Thessalonica to "watch and be sober" (1 Thess. 5:6), so also Peter warned the sojourners of the Dispersion to "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). In the world, individuals are warned to pay attention to their surroundings. Criminals are cowards at heart. They seldom prey on individuals that are aware of their surroundings. They prey upon those who are not paying attention, and so is the case with the devil: "Be subject therefore unto God; but resist the devil, and he will flee from you" (Jam. 4:7). Let us not be asleep to the devices of our adversary, who, "as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

Alertness must also exhibit itself regarding our consciousness of sin. Being asleep to a consciousness of sin was addressed by the Hebrew prophet, saying, "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin" (Heb. 3:12-13). ret

Gratitude or Gratuity?

Gratitude: Not found in the scriptures under the specific spelling. However, it is a concept expressed throughout the scriptures. Defined, "An emotion of the heart, excited by a favor or benefit received; a sentiment of kindness or good will towards a benefactor; thankfulness. Gratitude is an agreeable emotion, consisting in or accompanied with goodwill to a ⟶

benefactor, and a disposition to make a suitable return of benefits or services, or when no return can be made, with a desire to see the benefactor prosperous and happy. Gratitude is a virtue of the highest excellence, as it implies a feeling and generous heart, and a proper sense of duty. The love of God is the sublimest gratitude" (Paley).

Gratitude, in the scriptures, is seen in the word "thanks" (Rom. 1:21); thanksgiving, "Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men! and let them offer the sacrifices of thanksgiving and declare his works with singing" (Psa. 107:21-22); thankful, "And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful" (Col. 3:15).

Jesus experienced both sides of the thankful: "And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" (Lk. 17:12-18). Both sides: one Samaritan that turned back and gave "him thanks"; the other nine, not so much.

Due gratitude should be a no-brainer. The scriptures identify the many things for which mankind should be grateful: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things…" (Acts 17:24-25). Life and breath is significant. "And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness" (Acts 14:17): rains, fruitful seasons, food and gladness is significant. What was it God told Israel? "And ye shall serve Jehovah your God, and he will bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Exod. 23:25). The omniscience, omnipotence, omnipresence, omnibenevolence is manifested in all that God provided through the gift of his Son.

All-in-all, it would do mankind well to recognize their indebtedness to our God, Creator, and Savior, lest we be in danger, as was Israel, who might "vaunt themselves against me (God, ret), saying, Mine own hand hath saved me" (Judg. 7:2).

How do you view your blessings in life, with a heart of gratitude, or a heart of gratuity? ret

The Need for Authority

S	A	L	V	A	T	I	O	N	I	N	S	C
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AUTHORITY	PERMIT	ABILITY	STRENGTH
POWER	COMMANDS	NINE	WISDOM
ULTIMATE	SOURCE	PLEASES	SALVATION
RESTORE	METHOD	SAVED	GRATEFUL

Need For Authority

With Him is

Plenteous Redemption

Psalms 130:7

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ASSEMBLIES
SUNDAY:
Bible Study: 9:30 a.m.
Assembly: 10:30 a.m.

WEDNESDAY:
Bible Study: 3:00 p.m.

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Weekly Reading

Proverbs 6:1-19; Proverbs 10:1-32
Proverbs 26:1-28



Luke 16:19-31

Your Choice
Choose Wisely



Revelation 4:4

In the Crosshairs



Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

Sluggard — Don't be One

Making a bad decision may simply be the result of doing nothing. Solomon dealt extensively with the consequences of such actions. The term "sluggard" is used by Solomon, saying, "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction: Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. 24:30-34). ret