

# The Doctrine of Authority

- 1) Definition and preliminary considerations:
  - a) Authority is the legal right, delegated by God, whereby certain members of the human race have jurisdiction over, and responsibility for, other members of the human race.
  - b) All authority originates with God (Dan. 4:34-35, Rom. 13:1).
  - c) The rejection of the authorities God has set up is tantamount to rejecting His commands. Such rejection will result in judgment (Rom. 13:2).
  - d) Numerous contexts show that it is God's desire for believers to obey the authorities that He has appointed.
  - e) Authority exists within the Establishment Chain of Command (laws of the state) and the Royal Chain of Command (authority chain in the L/C).
  - f) Authority also exists within the realm of business, in the classroom, in various civic and private organizations, etc.
  - g) Spiritual growth in the Christian life will be impaired apart from a proper understanding of and orientation to authority.
  - h) The nature of authority in the Christian life and the importance that God places upon it shows that it is one of the doctrines that will ultimately destroy those who refuse to orient to it.
  - i) Additionally, those who do not wield their authority in a proper manner may be ruined (e.g. Ahab, 1 Kings 16:29-33).
  - j) God's establishment of authority and its application to life is a principal theme in both the O.T. and the N.T.
  - k) An individual who refuses to submit to the authorities that God has established will not find real, enduring happiness despite the claims of the cosmos.
  - l) In many cases the problems that are faced by society such as the breakdown of marriages, family, churches, and other interpersonal relationships may be directly attributed to the rejection of authority.
  - m) The topic of authority is particularly appropriate for the last days of the CA since the word of God indicates that arrogance and rejection of authority will characterize the time of mankind's greatest destruction (Psa. 2:1-3; 2 Tim. 3:1-5, 2 Pet. 2:9-10).
  - n) Today, many have flawed ideas with respect to authority. Some **misconceptions** include:
    - i) Authority does not come from God. Instead it is a human invention.
    - ii) External authorities are not the highest authority. Our highest authority is our own wisdom.
    - iii) A person who submits to the authority of another is allowing fear of disapproval to dominate all his decisions. Since fear is never a bona fide emotion, submission to authority is viewed as a very dangerous concept.
    - iv) One must maintain his personal freedom at all times and at all costs.
  - o) While the viewpoint of the cosmos may tend to associate an attitude of humble submission to authority with cowardice and weakness, this is

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- certainly not the Divine viewpoint (Num. 12:3, Prov. 18:2, Matt. 23:12).
- p) Obedience to authority is a definite tenant of social organization.
  - q) On certain occasions, God also delegates His authority to heavenly messengers known as angels.
  - r) This doctrine examines the biblical principles of authority, how authority is to be used, and the proper response to authority.
- 2) Vocabulary.
- a) Hebrew:
    - i) מָשַׁל (MASHAL; 83X): To rule, to exercise authority (Ex. 21:8).
      - (1) מִמְשָׁל (MIMSHAL): Ruler, person in authority (Dan. 11:3).
      - (2) מְמִשְׁלָה (MEMSHALAH): Rule, dominion, authority (Isa. 22:21).
    - ii) שָׁלַט (SHELET): To rule, to have authority (Dan. 5:7).
    - iii) צָוָה (TSAWAH; about 480X): To give a command or order (Gen. 3:11 - The noun מִצְוָה -MITSWAH) means a commandment.
    - iv) רָדָה (RADAH): To have dominion over; to have power over or exercise control over someone.
    - v) There are other Hebrew words that do not have a root meaning of authority but which are used to communicate the concept.
      - (1) יָד (YAD): Hand, power, authority (Gen. 16:9).
      - (2) הוֹד (HOD): Majesty, authority (Num. 27:20).
      - (3) כִּסֵּה (KISSEH): Seat of honor, official seat, authority (Est. 3:1).
      - (4) תִּקְוָה (TOQEPH): Power, authority (Est. 9:29).
  - b) Greek:
    - i) The primary New Testament word is ἐξουσία (EXOUSIA). This word is used 103a and expresses the inherent right to exercise authority, the right to use power, domain, jurisdiction. Whereas another Greek word for power δύναμις (DUNAMIS) simply means power exercised (Matt. 7:29; 8:9; 9:6; John 10:18; Rom. 1:16 for δύνανμις- DUNAMIS).
    - ii) ἐξουσιάζω (EXOUSIADZO; 4x): to have authority over, or to master (1 Cor. 7:4).
      - (1) καταξουσιάζω (KATAEXOUSIADZO; 2X): to exercise authority over (Matt. 20:25; Mk. 10:42).
    - iii) τάσσω (TASSO; 8X): the authority to set or place, to assign, or station. Cognates include:
      - (1) διατάσσω (DIATASSO; 16X): to command, to order, to give instructions, to arrange; this word emphasizes the principle of the chain of command (Matt. 11:1; Acts 18:2; 24:23; 1 Cor. 7:17).
      - (2) ὑποτάσσω (HUPOTASSO; 40X): primarily a military term of rank meaning to arrange under, to put in subjection or to be in subjection (Lk. 10:17, 20; Rom. 10:3; Eph. 5:21; James 4:7). A cognate is

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- ὑποταγή (HUPOTAGE; 4X): obedience, submission, subordination (1 Tim. 2:11).
- (3) ἐπιτάσσω (EPITASSO; 10X) to command, to order (Mk. 1:27; Lk. 8:25). A cognate, ἐπιτάγη (EPITAGE; 7X) is a command, an order (Titus 1:3 cf. Titus 2:15 where it is translated “authority”).
- iv) παραγγέλλω (PARANGELLO; 30X): to command. The term is used of a superior to an inferior (Acts 17:30; 1 Cor. 7:10; 1 Tim. 1:3; 6:13, 17). Also see the cognate παραγγελία (paraangelia; 5X) which is a command, or order (1 Tim. 1:18).
- v) ἐντέλλομαι (ENTELLOMAI; 17X): to enjoin upon, to charge with, to order (Acts 1:2; Heb. 11:22. A cognate is ἐντολή (ENTOLE; 71X), which is a commandment (John 13:34; 2 Pet. 2:21).
- vi) προΐστημι (PROISTEMI; 8X): to set over, to rule. The one who is set over others has the authority to take charge, to lead and to manage (1 Thess. 5:12; 1 Tim. 3:4-5, 12; 5:17).
- vii) κυριεύω (KURIEUO): To be lord over someone; to exercise dominion; to act as lord and master.
- viii) As is the case with Hebrew, there are a number of Greek words that deal with orientation to authority and which stress obedience, subjection, and submission to authority.
- (1) ὑπακούω (HUPAKOUO; 21X): to listen and so to obey (Matt. 8:27; Acts 6:7; Rom. 6:12, 16-17; 2 Thess. 1:8; 2 Thess. 3:14; 1 Pet.3:6). The cognate ὑπακοή (HUPAKOE; 15X) means obedience (Rom. 5:19; Heb. 5:8).
- (2) ὑποταγή (HUPOTAGE): Obedience, submission, subordination, subjection.
- (3) πείθω (PEITHO): In an active sense this verb means to convince or persuade someone to do something (good or bad). As a passive, it means to be convinced or persuaded to follow someone, to obey him.
- (4) πειθαρχέω (PEITHARCHEO): To be persuaded by a ruler; to obey an authority (Titus 3:1).
- 3) Divine Authority
- a) The authority of God:
- i) God is the ultimate authority and His authority is not derived from any other source.
- ii) Because His authority is supreme, universal and immutable, we refer to His authority as His sovereignty. This is demonstrated in His title, “the Most High” (Exo. 15:18; Psa. 29:10; 146:10; Dan. 4:17, 34-37).
- iii) All authority among men is derived from God (John 19:10-11; Rom. 13:1-2).
- iv) God is sovereignty extends to every category of creation:

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- (1) All angels (Dan. 4:35, 6:22. 2 Pet. 2:4).
- (2) All mankind (1 Sam. 2:6-10).
- (3) Creation (Gen 14:22; Psa. 29:10, 50:10; Rom. 1:20).
- (4) Human history/geography (Acts 17:24-31).
- (5) Everything (Psa. 103:19-22; 104:1ff).
- v) God delegates His authority through the following:
  - (1) The establishment chain of command: The government authorities (Rom. 13:1-4).
  - (2) The royal chain of command: Leaders in the Church (1 Tim. 3:1, 8; Heb. 13:17).
  - (3) Various other secular authorities at the work place, in the schools, etc.
- vi) We obey God's authority by the knowledge and application of Bible Doctrine (Heb. 12:9; James 4:7-8).
- vii) Failure to submit to God's authority brings judgment (Deut. 28:45; Rev. 2:3-5).
- b) The authority of Jesus Christ.
  - i) As eternal God He has always been Sovereign King of the universe and so possesses supreme authority (Isa. 9:6; 1 Tim. 6:15-16 cf. Rev. 19:16).
  - ii) As the greater son of David, He is King of Israel (John 1:49; 12:13).
  - iii) As the glorified God/man, He has been given supreme authority in the universe (Eph. 1:20-23; Phil. 3:20-21).
  - iv) He exercises His authority over:
    - (1) The Church (Col. 1:18, Eph. 1:20-23; 5:23).
    - (2) Nations (Psa. 2:7-9; Rev. 19:15).
    - (3) Angels (1 Pet. 3:22).
    - (4) All creation (Col. 1:16, Heb. 2:5, 8).
    - (5) Each believer (1 Cor. 11:3).
  - v) He exercises His authority in:
    - (1) The bestowal of eternal life (John 5:21).
    - (2) Judgment (John 5:22, 27).
    - (3) Forgiving sins (Lk. 5:24).
    - (4) Healing (Matt. 14:14)
    - (5) Resuscitation of the dead (John 11:38-44).
    - (6) Controlling the elements (Matt. 8:24-27).
    - (7) His atoning death (John 10:18).
    - (8) His own resurrection (John 10:18).
    - (9) Our resurrection (1 Cor. 15:50-57; 1 Thess. 4:16).
  - vi) During the incarnation, He was Himself subject to legitimate authorities.
    - (1) God the Father (John 15:10).
    - (2) The establishment chain of command (civil authorities) (Matt. 17:24-27 cf. Matt. 22:21, John 19:10-11).
  - vii) His ministry was characterized by an authority which the religious

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types lacked (Matt. 7:28-29; Mk. 1:27).

- viii) Experientially, all things will eventually be made subject to His authority (1 Cor. 15:24-25).
- 4) Human authority
  - a) Establishment chain of command (Dan. 2:20-21; Rom. 13:1-2; 1 Pet. 2:13-17).
    - i) Believers are to recognize that authority in the establishment chain of command exists because of the will of God.
    - ii) Again, all authority comes from God. We are commanded to be in subjection to the governing authorities and to obey the laws of the land (Rom. 13:1).
    - iii) Since all authority comes from God, the one who resists authority has opposed the ordinance of God and will receive condemnation (Rom. 13:2).
    - iv) The establishment chain of command (government) is established by God for the benefit and protection of those who manifest good behavior (Rom. 13:3-4).
    - v) We are to be in subjection, not just because of wrath, but for the sake of a good conscience (Rom. 13:5).
    - vi) This God-appointed authority extends even to the collection of taxes (Rom. 13:6-7).
    - vii) Obedience is required even if the laws and policies of the government are unjust.
    - viii) Civil disobedience is acceptable only in extreme cases under what is known as the higher spiritual principle.
      - (1) State interference with MPR and/or spiritual function (Dan. 6:1-10; Acts 5:17-29).
      - (2) State enforced idolatry (Dan. 3:1-18).
      - (3) State enforced criminal activity such as genocide (Ex. 1:15-22).
    - ix) Believers are to be submissive to delegated or designated authorities (1 Pet. 2:13).
      - (1) State, county, town, and city authorities.
      - (2) Police.
      - (3) Teachers.
      - (4) Military leaders (for those in the military).
    - x) Believers are commanded to pray for those in authority (1 Tim. 2:1-2).
  - b) The authority of the believer over his own soul.
    - i) Every human being has been given the freedom of volition to choose his own course in life.
    - ii) Volition predated the fall (Gen. 2:16-17).
    - iii) In fact, the structure of language demonstrates that we all have free will (e.g. conditional clauses, **1 John 1:9** “**If** we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all

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unrighteousness.” Cf. **John 3:36** "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him.").

- iv) It is God’s will that all men believe in Jesus Christ and mature as believers (1 Tim. 2:3-4).
  - v) However only you can make the choices necessary so that your future will include making the necessary adjustments to God.
  - vi) Anything that jeopardizes your ability to make the right choices must be avoided (e.g. drug use, alcoholism, marrying an unbeliever or a maladjusted believer, any job or activity that takes you away from Bible class, occult activities, etc).
  - vii) It is important to remember that only you will answer for your actions at the Bema.
  - viii) Capitalize on every opportunity to apply sound doctrine today.
- c) Authority and marriage.
- i) God established marriage for the benefit and happiness of the human race (Gen. 2:18, 20-25).
  - ii) In marriage, God has appointed the husband an authority over his wife (Eph. 5:23 cf. Gen 3:16).
  - iii) However, he is not to rule as a tyrant. Rather, he is to continue loving his wife (Col. 3:19).
    - (1) A husband’s love for his wife is manifested in the application of sound doctrine towards her.
    - (2) The ongoing love should be characterized by self sacrifice, affection, devotion, gentleness, patience, etc.
    - (3) Consider that Christ set the example for husbands to follow (Eph. 5:25).
    - (4) The husband is NOT to be self-centered but is look out for her needs in the marriage (Eph. 5:28-29).
    - (5) Husbands are to live with their wives in accordance with Divine viewpoint. Also she is a weaker vessel and should be given honor (i.e. respect) as a fellow heir in Christ. In fact, a husband’s prayer life may be affected depending on how he treats his wife. (1 Pet. 3:7).
    - (6) Proper application of the weaker vessel principle means that the husband will not physically or verbally abuse his wife.
    - (7) Additionally, the husband is not to be embittered against his wife (**Colossians 3:19** “Husbands, love your wives, and do not be embittered against them”).
    - (8) Bitterness on the part of the husband is completely unacceptable in any situation (Eph. 4:31, cf. Heb. 12:15).
  - iv) God commands that wives be subject to their own husbands as to the Lord. The wife is to render the same obedience and respect to her

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husband as she would to the Lord (Eph. 5:22, Col. 3:18).

- v) Failure to be subject to one's husband is failure to be subject to the Lord.
- vi) God also commands that the wife respect her husband (Eph. 5:33).
- vii) Submission and respect on the part of the wife is commanded in spite of any shortcomings or imperfections which will be present in the husband.
- viii) In addition, a wife may not legitimately claim before the Lord that her refusal to obey her husband is because he is harsh or unreasonable.
  - (1) The principle of submission to harsh authorities is established with respect to slaves and masters, especially with respect to bearing up under undeserved suffering (1 Pet. 2:18-21).
  - (2) Christ's perfect subjection to the will of His father is also established in this context (1 Pet. 2:21-25).
  - (3) In this same context, Peter establishes that the wife is to be submissive to her own husband even if he is unreasonable (1 Pet. 3:1-6)
    - (a) "In the same way" refers back to the same way that slaves are to be submissive even to unreasonable masters and in the same way that Christ was perfectly obedient to the will of God the Father.
    - (b) Although those who are disobedient to the word are often considered to be unbelievers, this category may also include a husband who is a believer but who is disobedient to the word of God in that he does not live with his wife according to knowledge (cf. 1 Pet. 3:7).
    - (c) The behavior of the wife is emphasized.
    - (d) Rather than concentrating on outward beauty, the wife is to make her focus the hidden person of the heart.
    - (e) This addresses her MA.
    - (f) She is to maintain the imperishable quality of a gentle and quiet spirit, which is of great value to God.
    - (g) The gentle and quiet spirit begins in the MA and manifests itself in the closed mouth.
    - (h) In addition, the wife must not forcefully assert her own opinions, argue with her husband, or do any other thing that violates the attitude of submission that God commands.
    - (i) Notice that in former times holy women, who hoped in God (i.e. +V) adorned themselves with the inner mental attitude of a quiet and gentle spirit.
    - (j) Sarah is cited favorably based on the fact that she obeyed Abraham.
- ix) The word of God makes it clear that the man was not created for the woman's sake, but the woman was created for the man's sake and this is

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- directly associated with the husband's authority (1 Cor. 11:8-10).
- x) However, her obedience must not cause her to violate the authority of Christ. Her obedience must be according to what is proper in the Lord (Col. 3:18).
  - xi) Wives should strive to acclimate to their niche (Titus 2:4-5).
  - xii) Disobedience is allowed in extreme cases, such as:
    - (1) Physical violence.
    - (2) Forced participation in criminal activity or sexual impropriety.
    - (3) Interference with MPR (pursuit of Bible doctrine to maturity).
- d) Authority and the family.
- i) The family unit is a Divine institution which is designed for the welfare, benefit, and protection of the human race.
  - ii) As is the case with marriage, the husband is in charge of the family.
  - iii) Both husband and wife are in authority over the children. Therefore it is God's directive will for children to obey their parents (Eph. 6:1-2, Col. 3:20).
    - (1) It is a command that the wise child will not disregard or neglect.
    - (2) Furthermore, on going obedience is compulsory in "everything," in every area except in instances that involve sin.
    - (3) God views disobedience to parents as an evil that must be eradicated.
    - (4) Under the Mosaic Law, it was allowable for a child to receive a death sentence for disobedience (Deut 21:18-21).
  - iv) The wise child accepts discipline (Prov.13:1; 15:5, 10).
  - v) Children who habitually obey their parents are thinking and acting in a manner that pleases the Lord. In addition, such children will be blessed during their ph. 2 (Eph. 6:3).
  - vi) If you are a child living in your parent's house, regardless of age, you must comply with their directives without complaint or rebellion (**Philippians 2:14** "Do all things without grumbling or disputing").
  - vii) The authority of the parents begins at birth and continues as long as a son or daughter remains in the home. The authority is terminated once the child marries and leaves the home (cf. Gen. 2:24).
  - viii) God expects parents to train children and enforce discipline in the home (Deut. 6:6-7, Prov. 22:6, 15; 23:13, Eph. 6:4).
  - ix) Parents who do not deal with a child according to the standards of Divine viewpoint demonstrate that they do not truly love their child (Prov. 13:24 cf. Heb. 12:7-9, Rev. 3:19).
  - x) A parent is not required to be perfect, but God does expect you to engage the long-term battle for the spiritual welfare of your children (Prov. 19:18).
  - xi) Parents must constantly stress the importance and relevance of Bible doctrine to their children (Prov.2:1ff; 3:1ff; 4:1ff; 5:1ff).

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- xii) It is important to realize that a parent must be willing to bring his own OSN under control if he is to deal effectively with his children.
  - xiii) Tolerance of OSN activity not only reinforces the behavior in the mind of the child that such behavior is acceptable, but also has an adverse effect on any other children in the home.
  - xiv) If a child is of legal age and lives in his parent's house, he must continue to acclimate to their authority.
  - xv) However, if a child (i.e. young adult) consistently disregards parental authority, the parents ought to expel him from their house (cf. Matt. 10:34-37).
  - xvi) Even though it may be painful, the child who is disciplined in accordance with the standards of Scripture may, in the future, be a blessing to his parents (Prov. 23:24-25; 29:17).
- e) Authority and the local church (a.k.a. the royal chain of command).
- i) In a broad sense, the royal chain of command is God the Father, the humanity of Christ, man, and woman (1 Cor. 11:3).
  - ii) In compliance with the plan of the Father, Jesus Christ is the Head of the church and is the ultimate authority in the royal chain of command (Eph. 1:22, Col. 1:18).
  - iii) In the early Church, the office of apostle was immediately under the Lord Jesus Christ in the royal chain of command.
    - (1) God gave each apostle authority over as many local churches as existed in his assigned canon (2 Cor. 10:12-16).
    - (2) Technically, there were only twelve men selected by Christ Himself (cf. Matt. 4:17-22, Acts 26:16, 1 Tim. 2:7).
    - (3) The role of the Apostles was to set up and establish the Church in its initial development.
    - (4) The gift/office ceased to exist upon John's death in the last years of the 1<sup>st</sup> century A.D (c. 90 A.D.).
  - iv) Under the apostles in the royal chain of command were Pastor-Teachers.
    - (1) The P-T must also meet other qualifications established by God in order to be appointed to his office (1 Tim. 3:1-7).
    - (2) Those who aspire to the office of P-T must be male.
    - (3) As in the early church, a P-T must undergo rigorous training (Gal. 1:11-18, 2 Pet. 3:16).
    - (4) He is the one that God the Holy Spirit appoints to his office and to whom Christ delegates authority as an overseer and shepherd (1 Tim 3:1ff, 1 Pet. 5:1ff cf. Acts 20:28).
    - (5) Each P-T was in charge of only one local church and each church had only one messenger (cf. Rev. 3:14).
    - (6) For the majority of the Church Age, the P-T is the primary authority in the local church (cf. Titus 2:15).
    - (7) Believers in a local church are commanded to obey their leaders and

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- submit to them (Heb. 13:17).
- (8) The P-T operates under the principle of double-honor/double-discipline (1 Tim. 5:17; James 3:1).
  - (9) As a general principle, he is to exhibit patience and gentleness towards others even those who oppose him (2 Tim. 2:24-25).
  - (10) However, if necessary, the P-T has the authority to issue severe exhortations to his congregation (2 Cor. 13:10; Titus 1:13; 3:10).
  - (11) He must teach in such a manner that causes each believer in his congregation to recognize attitudes and conduct that is sponsored by their OSN (2 Tim. 4:2).
- v) The deacon is the next level of authority in the local church.
- (1) An individual that desires to become a deacon doesn't naturally assume the office.
  - (2) Only a man may become a deacon and he must first meet the criteria established by God (1 Tim. 3:8-10).
  - (3) After a period of testing, a deacon is appointed by the congregation of the local church to serve both the P-T and the congregation (Acts 6:1-4).
  - (4) As in the case of the P-T, deacons are to be obeyed by the members of the local church (**Hebrews 13:17** "Obey your leaders, and submit *to them*; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.").
- vi) In the domain of the local church, a woman may make many tremendous applications. Nevertheless, she may not be a P-T, deacon or placed in a position of authority over men (Rom. 16:3, Phil. 4:3 cf. 1 Tim. 2:12).
- f) Authority and the workplace.
- i) Certain principles that ought to govern a believer's attitude and conduct while on the job are derived from the master-slave relationship.
  - ii) Strictly by interpretation these principles address slaves and their masters. However, many of these principles are directly applicable to the employee-employer relationship.
  - iii) Various commands to slaves/employees:
    - (1) Barring any solicitation to sin, an employee is to exhibit ongoing obedience to his superior (Col. 3:22).
    - (2) Enthusiasm and diligence on the job is required regardless of the task (Col. 3:23).
    - (3) Be a hard worker and not merely give the appearance of working hard.
    - (4) Continue serving Christ through obedience to employers and ongoing diligence at work. In a very real sense, Christ IS your

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- primary employer (Col. 3:24).
- (5) The employee is to maintain a MA of goodwill and respect even towards unreasonable employers (Eph. 6:7, 1 Peter 2:18).
  - (6) Do not be argumentative or steal from your employer (Titus 2:9-10).
  - (7) The believer should not provide a basis for criticism of God and His plan through negligence on the job (cf. 1 Tim. 6:1).
  - (8) If the employer is a believer, the employee is commanded to increase his diligence on the job (cf. 1 Tim. 6:2).
- iv) Various commands to masters/employers:
- (1) An employer is required to treat his employees with justice and fairness (cf. Col. 4:1).
    - (a) Justice refers to treatment that is right or fitting according to Divine standards.
    - (b) Fairness indicates the equitable treatment of a slave.
  - (2) The employer is prohibited from mistreating or threatening his employees (cf. Eph. 6:9).
  - (3) Employers must not abuse their authority as they also will have to answer to their Master in heaven (**Colossians 4:1** "Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.").
- g) Authority and the natural resources of our planet.
- i) Mankind has been commanded by God to rule over and utilize the various environmental resources on our planet (e.g. Panama Canal, Gen. 1:28-29).
  - ii) In addition, this authority encompasses lower creation (i.e. fish, birds, and all other living things).
  - iii) Believers in the CA are free to base their diet on both the plant and animal kingdom. The one exception is the consumption of blood (Mk. 7:19, Acts 10:12-15; 15:20).
  - iv) Interestingly, dietary standards have varied throughout other dispensations.
    - (1) The pre-flood diet was vegetarian (cf. **Genesis 1:29** Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;").
    - (2) The post-flood diet consisted of both plants and animals (cf. Gen. 9:3).
    - (3) Under the Mosaic Law during the Age of Israel, Jews faced various restrictions in their diet: no rabbit, pork, shellfish, etc (cf. Lev. 11:6-10).
- 5) Concluding remarks.
- a) Authorities exist in every area of life (e.g. local church, family, workplace, etc.).

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- b) Failure to orient to authority at any level brings discipline and misery on the believer.
- c) Those in authority on earth are inherently imperfect!
- d) All authorities in life are designed for our benefit and welfare.
- e) No legitimate authorities exist which have not been established by God.
- f) The arrogant person who rejects authority is himself rejected by God (James 4:6-7 cf. 1 Pet. 5:6).
- g) Our time in history, the last days of the CA, is characterized by rejection of authority (**2 Timothy 3:1-4** “But realize this, that in the last days difficult times will come. <sup>2</sup> For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, <sup>3</sup> unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, <sup>4</sup> treacherous, reckless, conceited, lovers of pleasure rather than lovers of God...”).
- h) If a believer is in any position of authority, he must avoid mistreating those under his authority (e.g. husband, parent, and employer).
- i) Our ph. 2 input into the plan of God contributes to our ph. 3 position and authority (Rev. 2:26-27).

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1/07/07