

Mt 28:18-20

What is authority? For our purposes it means two related but different things.

First, "authority" sometimes means "the power of rule or government (the power of him whose will must be submitted to by others and obeyed)" (Thayer). Mt 8:9

Jesus has all of this kind of authority. Jn 17:1B-2A

Why did the Father have all this kind of authority to give Jesus? Ps 24:1-2

Jesus has delegated some of this kind of authority to certain people. Jn 19:11A

1. Apostles. Lk 9:1
2. Elders. Hb 13:17A
3. Governors. Rm 13:1-2
4. Husbands. Ep 5:22-24
5. Parents. Ep 6:1
6. Etc.

If Jesus has delegated some of this kind of authority to us, we must know:

1. Who He has given us power to rule or govern. 1 Pt 5:1-2A
2. Why He has given us power to rule or govern. Ge 3:16; Mk 13:34A; 2 Co 10:8; 13:10
3. How we must exercise the power He has given us to rule or govern. Je 5:30-31A; Mt 20:25B-28

We must submit to those who have authority over us, i.e. Jesus and those He has given power to rule or govern us. Mt 28:18-20; 7:21-23; He 13:17; Ac 5:27-28; 1 Pt 2:18-20

Second, "authority" sometimes means "leave or permission" (Thayer). It does not mean we have authority to rule or govern. Rather, it means we have authority to act from those who rule or govern us. Mk 11:27-28

We must have this kind of authority from Jesus for everything we do. Co 3:17A; He 4:12-13

We must have this kind of authority from Jesus for everything we do because Jesus know best, not us (Je 10:23; Isa 55:8-9), we do incredible damage when we presume to think we can do better than what Jesus authorizes us to do (Pr 14:12;), and we will lose our souls if we do not have it (Mt 7:21-23; 2 Pt 2:9-10A).

We find this kind of authority from Jesus in the New Testament. 1 Th 5:21-22; 2 Ti 3:16-17; 1 Co 4:6; De 29:29

We do not find this kind of authority from Jesus in the Old Testament, the so-called "universal moral law," Jesus' silence, what we or any other uninspired human beings think, the pope and anyone else who falsely claims to sit in the apostles' seats, creeds or councils of men, majority rule, traditions of men, well respected brethren past or present, family, so called "latter day revelations," feelings, signs, experiences, sincerity, the ends, two wrongs, people who exceed their God given authority to rule or govern, exceptions, grace, our imperfection, not a heaven or hell classification (Mt 23:23; 4:4), it might be right, we might be wrong, etc.

We find this kind of authority from Jesus in the New Testament five ways.

1. Statement of facts. Jn 3:3
2. Commands. Mt 5:44
3. Approved examples. Jn 13:15; 1 Co 11:1
4. Necessary inferences. Mt 22:23, 32. We are talking about necessary, inevitable, irresistible, indisputable inferences, not merely reasonable inferences. He 10:24-25.
5. Expediency. For something to be authorized by Christ, it must be expedient as well as lawful. Expedient means "suitable for achieving a particular end in a given circumstance ... Characterized by concern with what is opportune ... suitable or right for a particular situation" (MWD). All expedient things are lawful, but not all lawful things are expedient (1 Co 10:23-24). Since Jesus permits (1 Ti 4:1-5) but does not require eating meat (Ro 14:1-4), it is authorized only if it is expedient, i.e. does not cause spiritual harm (Ro 14:14-15; 1 Co 8:13)

This is not only the scriptural "hermeneutic" (way of interpreting scripture), it is just common sense, or as brother Robert Turner put it, this is not church talk, it is just talk talk. It is the way we interpret any authoritative document because it is the only objective way to do so. All other approaches allow us to interpret authoritative documents any way we want regardless of what its author intended it to mean. If words mean anything, this is clearly not what Jesus wants us to do with the New Testament. Ep 4:4-6; 5:17; 2 Ti 2:15; Re 22:18-19.