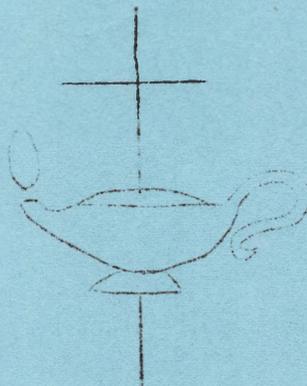


NORTHWEST COLLEGE  
of the  
ASSEMBLIES OF GOD

FACULTY PAPERS



AUTHORITY

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PROBLEMS OF AUTHORITY

D. V. Hurst

"When the righteous are in authority, the people rejoice;  
and when the wicked beareth rule, the people mourn."

Proverbs 29:2

"The king by judgment establishes the land but he that  
received or exacteth gifts overthroweth the land." Verse 4

"Obey them that have the rule over you and submit yourselves  
for they watch for your soul as they that must give account,  
that they may do it with joy and not with grief, for that is  
unprofitable for you." Hebrews 13:17

". . . submitting yourselves one to another in the fear of God."

Ephesians 5:21

The subject of authority is vast, complex and really very interesting. More wars have been fought over it than perhaps anything else: Both mini-wars and maxi-wars. I heard an example of a small one when visiting Scandinavia. The first war fought there was between Denmark and Sweden and Norway, when they were one country, over the right to charge toll for those going through the straits between Denmark and the Scandinavian peninsula.

Great world wars have been fought and likewise personal wars, sometimes totally within the individual, have been fought.

The spirit of rebellion and hate has permeation power and reaches deep within the personality. Satan, of course, was the first one to rebel against divine authority, saying, "I will be as the most high!" The essence of sin is rebellion against the command of God!

Individuals today retain themselves in that posture and many are still saying, "No one will tell me what to do." And yet they will take a job and their employer will tell them what to do. They'll drive down the street and stop at the red light. They'll observe other traffic signals and the speed limits. They know it is folly to ignore the stop sign and pass through into oncoming traffic. They even observe authority vested in a little boy who stands there at the school crossing, holding up his hand. They stop and let the children pass. Even the little boy with a badge tells them what to do.

From the divine point of view, all authority derives from God, Himself, as Romans 13 reads: "All authority, all power, derives from God." The king of old had to learn the Lord puts up and the Lord puts down. Indeed, all authority does derive from Him!

From a human point of view it may appear that authority is inherent or maybe assumed, but again, the king learned it was not so; that there was One Who was in complete control.

Now, I'd like to do three things today, if I can: (1) Identify two sides of authority. (2) Note the four areas wherein we encounter problems and conflicts in authority, and (3) Observe five attitudes or postures towards authority which, I believe, are ideal and towards which the believers should work.

### I. TWO SIDES OF AUTHORITY

There is the one who exercises authority and the one who responds to authority. There is no one but what authority has been exercised. Some one is in authority and usually that someone stands in between. The only one who does not stand in between is God Himself. Even Jesus said, "All authority, all power is given unto Me." And He exercises that authority.

Now on that side of the coin it is incumbent that the one who exercises does so in righteousness. Proverbs said, "When the righteous are in ascendance, in growth, (and King James translates it authority,) then the people rejoice." Wholesome, good authority is a healthy kind of thing, when exercised with good purpose, in benevolence, towards the good of the people under jurisdiction. I suggest that you can never learn to exercise authority until you have learned to respond to it. Hard it will be to come to that place of maturity and exercise authority if first you haven't learned how to respond to authority, because everyone who exercises authority is under authority. He's in between and he must find that position of balance and responsibility within himself.

The Centurion is example. He came to Jesus, pleading for his servant. He said, "I am a man under authority. I know what it means. I know how to use it - how it works, so all you have to do is speak the word, Jesus." He had one hundred under him, yet he was under authority. He was in between. The benevolence of that man is evident in the appeal of his lips for his servant. Authority who had concern for his servant, pleading for his healing. All authority isn't bad. Here is one who was benevolent; who was good.

Now, the way one exercises authority, then, is a mighty important thing. I heard just the other day that Napoleon said, "The reason Jesus was able to make all of His followers an appendage of Himself was because He was a worthy authority." Think that through! The worthiness of the authority of Jesus!

On the other side of the coin you have those who respond and the central problem in response to authority is the attitude one takes towards it. The question is, Shall I submit to the will of another? Or should I submit to the will of another? Should I submit if I consider it right? Should I submit if I consider it wrong? Should I submit if I consider it wrong but not bad? Should I submit if I consider it wrong and bad? When you start asking questions like that you are suddenly plunged into heavy problems. Which is right? Which is wrong? So authority is a complex problem and it arises even more when two conflicting authorities suddenly focus in on you, both claiming jurisdiction.

In Matthew 22, we read they came to Jesus, thinking they could catch Him on the horns of a dilemma and say, "Shall we give tribute to Caesar or not?" Jesus perceived the wickedness of their hearts and said, "Whose superscription is this?" "Caesar's." "Render unto Caesar the things that are Caesar's and unto God the things that are God's." There was no dilemma! They left marvelling at His teaching.

Yet, the early disciples were faced with an apparent dilemma - conflicting jurisdiction. They were commanded not to speak and teach in Jesus' name. When the authorities brought them back in again, they said, "Did we not command you?" The response was, "Should we not obey God rather than man?" When man's command is outside of the will of God, God supersedes the command of man.

There is a principle that guides us. The ideal response is one of positive, respectful, trusting loving acceptance of and response to authority, if, in clear conscience, one can. The ideal exercise of authority is enlightened, righteous, benevolent, for the good of the subject, the individual under jurisdiction.

## II. PROBLEMS OF AUTHORITY

Now, we encounter problems with authority in four areas, especially. I would say that in reality there is one primary area and that's our relationship to God. If we can resolve the problem of the authority of Jesus Christ over us, we will tend to resolve all of the problems that we have with other authority. But first, we must resolve the primary one.

But there are four areas of problem that a child encounters as he matures: (1) The first is the world of his home. He first feels the pressure of authority at home. The Bible speaks of that. It says, "Children, obey your parents." But it also says, "Fathers, provoke not your children to wrath." The family relationship is also articulated. "Wives, submit yourselves to your husbands, but husbands, love your wives." This is an ideal relationship that is articulated here. The key principle in this relationship comes with growth - maturity. When we are immature, we have much imposed discipline and much authority exercised over us. But as we move toward maturity, it lessens and we move towards independence and self-discipline. But always there is some external authority exercised over us. Never are we totally free to do as we please. That's the principle that guides all the way through.

(2) Now, in the world of learning, we find the child runs into his second big area of problem. He discovers the authority of the teacher and the authority of principal. He learns the authority of knowledge; he learns the authority of truth, and the seeming authority of reason. He discovers vested authority and then sees that seems to be inherent authority. He discovers that knowledge is power to a degree and seemingly everything. But many Christians wrestle with this and finally resolve it saying to themselves, "Naturally derived knowledge and truth is not everything. It does not have all answers. Faith takes over when reason leaves off." They discover for themselves and adjust to the authority of Divine truth through revelation.

We find in Galatians, "Obey the truth." Paul again in the fifth chapter said, "Why, what happened to you, you did run well. What did hinder thee from obeying the truth?" So the child first runs into this problem in the world of learning in school and continues it throughout life.

(3) Thirdly, the world of society poses problems in authority. The child soon circulates outside, "out there," and he meets the traffic lights and other signals, and pays taxes. These all symbolize the authorities that are exercised

over him. These are primarily vested authorities. The people hold the ultimate authority, as far as society is concerned, and they vest that authority in government and law and then individuals represent that vestment of authority. Society, in turn, responds to those individuals. Gradually, as we mature, we learn how to handle this.

In Ephesians, Chapter 6: 5-9, you read that servants are to obey their masters. It's interesting, isn't it, that divine principles laid down in the Word of God were even valid in the day of slavery. When you think hard on that you discover it's a pretty good thing - not slavery, but the fact that God could keep a man living righteously even as a slave. That's worth thinking through.

(4) Fourthly, the world of Christian relationships affords problems. The believer suddenly finds himself in yet another area - the family of God, the church, the Body of Christ. Here he comes face to face with the lordship of Christ. I might say here that many of the commandments that touch on authority in the scripture do so within the framework of Christian thought. How can God give commandments that will help everybody to adjust totally in an unregenerate state? Out there where they are already in conflict. How can you get peace and harmony with men when you are in conflict with God? The commandments are towards the Christian - towards the believer - towards the Christian context. When you take them in that context, you will find them in harmony all the way through.

There are ministers in the church, there are authorities, and under-shepherds, and yet, there are key principles, as well. I think a key principle is found in I Timothy where the believer is enjoined to "entreat the elder." That's the one side. Respond that way to authority. But it also says to the elders, "Rule well." So the principle speaks to both sides of the question.

### III. ATTITUDES TOWARD AUTHORITY

There are five ideal attitudes towards which we should strive as we seek to relate in a Christian way to authority. Each point speaks to both sides - exercising and responding to authority - but I speak primarily to the individual responding to authority.

(1) Number one - acceptance. The position of acceptance of the fact of authority must be! A world without authority is a world in anarchy. To resist the very idea of authority is to fail to think it through, to think emotionally, to think wilfully, but not to think intellectually. It is not reason when one resists or defies all authority. Romans 13 makes that clear. So it's not a question of if I will obey or not, but who and what. These are the questions.

Again, I want to emphasize, to fail to accept authority and to respond to it positively is to disqualify oneself from ever exercising it himself. One must accept authority and accept it as good, not necessarily bad. Romans says it is for your good. These are the ministers of God. I take this at face value. Paul knew what he was saying. It's for your betterment, for your welfare, for your protection, for your development into full potential towards maturity. I believe when it says "When I became a man, I put away childish things" that includes an immature approach towards authority, among other things. It is one of the things to be put away.

(2) Number two is an attitude of respect. To the one who exercises authority it says, "Don't forget, authority is earned!" An enlightened, righteous exercise of authority earns respect. A parent who earns the respect of his child won't have to say continually, "Because I said so!" When we are caught in that vortex, it's difficult. "Do it because I said so!" On the other hand, when the parent comes to that ultimate point where obedience is required. Many a child will say, "Tell me why." Suddenly, he becomes his own authority and says, "If it's reasonable, if it's right to me, then I'll do it." He sets himself up as the authority rather than the parent.

A mature Christian will show respect toward authority. And I believe Romans makes it clear that he will have peace of mind if he respects authority. Paul said, "Do this because of wrath and do this because of your own conscience or for your own conscience sake." The person who continually resists authority is going to be the person who is all torn up inside. He has not come to terms with society; he has not come to terms with himself; he has not come to terms with the Lord Jesus Christ. That is, he has not accepted Christ's terms! And that's what I mean by coming to terms with Christ.

(3) Attitude three is one of trust. Often we feel like if a question is decided behind a closed door, then it's wrong! We just assume that. We feel they had to close the door because they wanted to do it in secret and whatever is done in secret is bad. Now that's as fallacious as one can get - to assume that because its in secret, therefore it's bad. The secret counsels of God are eternally good. Because God in His eternal counsels decided certain things, that doesn't make them bad. Ephesians, chapter 1, makes it clear that out of those counsels goodness flows towards you and towards me. So an attitude of trust - giving the benefit of the doubt is necessary.

I would like to encourage you to fight against cynicism, bitterness and distrust; the kind of attitude that is born in continual rejection and resistance of authority. Fight against it like a plague, because it will get down to the bed-rock of your being and will turn you. You are the one who shall live with the havoc this brings. It may be popular to question everything, but its not healthy for your own spirit.

(4) Now, number four is an attitude of humility and submission. You will find this all the way through the scriptures for the Bible speaks to this again and again. "Submit yourselves one to another." It speaks against self-assertion, against the spirit of rebellion, against doing your own thing. In Philippians, we read, "Let nothing be done in strife or in vainglory, but in lowliness of mind." And I must say that we've all got something to learn yet about what submission really means.

We were talking about this over the breakfast table up in Ketchikan, Alaska. Jack Bransford, his wife and I. They had attended Basic Youth Conflicts and they were quite taken up with it. I think there are many good things in it. Finally the question turned to submission, and I asked Mrs. Bransford, "What does submission mean to you?" She said, "That's when you duck, so God can hit your husband!"

Paul, in Colossians, said, "Put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Then out of that, he makes several good suggestions. Colossians 2:12-25. I suggest that we should learn the art of suspended judgment, the art of submission and the power that derives therefrom.

(5) Attitude number 5. The ultimate resolution of all problems of authority is found in the attitude of love, LOVE. One of the most beautiful examples is found in Exodus, chapter 21, where we read if there be a Hebrew sold unto you, he shall serve you six years, and at the seventh year, he shall be given the privilege of going out free. But if he shall plainly say, "I love my master, I will not go out free." Then you shall take him to the door post and take an awl and pierce his ear through and he shall serve his master forever. This is commonly known as the love slave who serves under a benevolent, loving, kind, righteous master and who loves that master, and says, "I want to serve him." He shall lovingly accept that authority the rest of his life. I think this is a most beautiful example of how we are to relate to Jesus Christ. Having related to Jesus Christ as a love slave, we then in turn relate to His under-shepherds and to the authorities that He establishes.

May I lay this line on you? Love covers a multitude of sins. Love forgives, even the mistakes and errors of human authority. It forgives even those. Parents may have made a mistake, two or three - or maybe many way back there - but genuine love forgives those mistakes.

Another beautiful example that speaks to this point is found in the little book of Philemon. Here was a slave caught in authority; here was a friend who befriended him, won him to Christ; sent him back. Paul said, "Go back and resolve that problem of authority. You'll never be able to live for Christ until you go back there and resolve that problem - way back there." He wrote a letter to Philemon and said, "Receive him, not just as a servant but as a brother, a brother beloved in Christ, and receive him as you would receive me." And in the final line of Paul, he said, "I'm going to pray that the grace of God will keep your spirit." What a picture - Paul praying for Philemon that he will have the grace of God in his spirit, even as he receives the slave, now the brother, back again!

The ultimate attitude then, is one of love - one of love. The reason Jesus was able to make all his followers an appendage of Himself was because of the worthiness of His authority. The goal to be like Jesus is not only to be worthy in the exercise of authority but to be worthy in response to authority - "Nevertheless not what I will, but what Thou wilt."

#### Prayer

"For the eternal Word that has been granted to us and the divine principles that are pure and right and for our good, we thank Thee, Father. I pray that Thou wilt help us to bring the powers of thought, spirit, and heart to this business of living the Christ life here on this earth. Help us to reach towards being the kind of people that gain the commendation of our Lord Jesus Christ, Himself - faithful servants following His word and His example both in responding to authority and in exercising it. Bless this great student body and all of us together, help us as we seek continually to relate to Thee and to one another. In Jesus Name, Amen!

## THE BIBLICAL FOUNDATIONS OF AUTHORITY

Amos Millard

- OUTLINE:
- I. The current challenge of authority
  - II. The Biblical foundations for authority
  - III. The future and authority: What may be expected.

### THE CURRENT CHALLENGE OF AUTHORITY

Early last November (1974), I attended the annual meeting of the Pacific Coast Association of Collegiate Registrars and Admissions Officers in Portland. The most sensational and yet the most sobering presentation was made by a young couple from the Massachusetts Institute of Technology - Dr. Christopher Dede and Dr. Patricia Dede. Their field is Futures Research. In this relatively new field of research, social scientists and military scientists and political scientists are attempting to predict the future in terms of social forecasting.

In their presentation, which was a brilliant and intriguing one, they cited a number of trends that are in process now in the United States and around the world. For our purposes this morning, I want to cite one: "The collapse of heirarchal authority." Authority has always been challenged in one way or another, but never on the scale and in the manner as it is today.

We cite some examples: The William Calley case so much in the news within the last year was pinioned on an assumed conflict between orders from his army superiors and a moral judgment on his part in the Viet Nam war incident. Should he have disobeyed his superiors? This question will be debated in military circles for some time to come. The case, of course, is not this simple, but even though military code may have been violated, yet the structure of heirarchal authority was immediately and implicitly on trial in this case.

The Nuremberg trials were also pinioned on questions of authority versus individual judgment, and many German officers were convicted notwithstanding their pleas that they were only acting under orders and thus were not responsible.

To this we could add the Watergate case where the same basic question of heirarchical authority versus individual responsibility for actions committed became the issue upon which a number of high-ranking officers in the executive branch were convicted and imprisoned. It is doubtful if the office of the presidency will soon, if ever, recover from the loss of prestige and power that it enjoyed throughout the nation's history.

In the current recall campaign against the mayor of Seattle, the mayor has sought to put the issue into perspective when he declared that the real issue is the question of "who is going to govern the City of Seattle - the administration or the firemen." It is the contest for authority, and the system is under challenge.

Never before in our nation's history have we experienced such overt levels of rebellion against the governmental establishment and authority. Perhaps to some extent a burgeoning bureaucracy which tends to extend control into many aspects of private life induces such a reaction, but there is certainly more to it than this. The draft-evasion movement, the anti-war movements, and other resistance movements, all in essence go beyond the immediate issues with which they are in contention. They point to a challenge and the possible collapse of hierarchical authority.

The college campus scene, traditionally typed as a placid setting of unperturbed scholarship and objectivity, and serenely ensconced in settings of ivy-clad walls, gothic towers, and wafting chimes floating over campus greens, suddenly became the scene of seething riots and mob frenzy in which students have "demanded their rights" and to "share" in the administrative function of the campus.

In the teaching profession, a profession once honored by its detachment from material returns and involvement in administrative controls, there has emerged a heated contest with school boards and administrators for "teachers' rights." More often than not, administrative control and "say-so" is at issue.

The Roman Catholic Church, by historic and intrinsic nature, has been an authoritarian institution. Not since the days of Martin Luther have we heard so many dissenting voices from within the Church - challenging even papal authority and challenging positions traditionally held or taken by the church. What is true of the Roman Church is true to perhaps a lesser degree in many other church bodies.

To this we could add the cultural revolution among the youth of the land, wherein a new generation has expressed its rebellion against and its rejection of authority, mores, and life-styles of the parent generation.

We have cited these examples of a current trend towards the collapse of hierarchical authority in practically every strata of society. By "hierarchical" we mean an ordered chain of command and authority within society which has been established by traditions, laws and moral concepts. This dramatic reversal or turn-around in attitude exists not only in the United States but around the world, perhaps on a lesser scale. As Christians, it deserves our serious attention and study from a biblical point of view.

## II. THE BIBLICAL FOUNDATIONS FOR AUTHORITY

What does the Bible teach us about the source, the spheres and the nature of authority? We want to examine two statements - one in the Old Testament, which is implicit, and one from the New Testament, which is explicit.

We sometimes get a clearer perspective on a subject by comparing it with its opposite. This is why God's standards of holiness are so often enjoined in the Old Testament by statements of prohibitions to His people Israel. In essence, they delineate what is meant by the "abominations of the heathen." In the New Testament, Jesus often contrasted two things as a matter of teaching approach. The Bible places by its very method of teaching, clear lines of demarcation between what is right and what is wrong.

By definition, the word authority expresses "legal and rightful power over a sphere in which people live." Rebellion is its opposite. The first rebel of biblical record was Satan. Isaiah gives us insight on his rebellion and the consequence of it in Isaiah 41:12-14.

"How are you fallen, O Lucifer, son of the morning. How are you cast down to the ground. Mighty were you against the nations. You said to yourself:

I will ascend to the heavens  
 I will rule the angels  
 I will take the highest throne  
 I will preside  
 I will climb to the highest heaven  
 I will be like the Most High."

The choice is expressed either in terms of submission to authority or "I will."

In this passage Satan is represented as the mover behind the king of Babylon, who has come in for Divine condemnation and judgment, and in the process, the cause of Satan's fall is revealed. It should be noted also, that in the early history of human rebellion against God, it was Babylon that was the seat and scene of man's first organized rebellion against God. (Gen. 11). Babylon has ever since been a symbol of this world's system in rebellion against God - from Genesis, Chapter 11, to Revelation, Chapter 19.

In passing, let us notice also that just as God's names reveal Him as the "Strong One" (Elohim) and the Self-Existent One (Jehovah) so Satan's name reveals his essential character - the "adversary" or to be against, especially to be against God. He is against the establishment - the Ultimate source of all Authority - ie. against God Himself. Satan's chief spokesman and vice-regent on earth during the time of the Great Tribulation is going to be a man called the "Anti-Christ" meaning "to be against Christ." Paul called him "The Lawless One," to be against established authority of God in the earth.

With this basic background in mind, let us chart out in contrasting analysis the essence of the Isaiah passage:

	<u>Authority</u>	<u>Rebellion</u>
Sources	God	Satan
Character of names	"Powerful One" Elohim "Self-existent One" Jehovah	"Adversary"
Place of Abode	Highest throne Heavens	"below God" I will ascent I will take I will be like the most high.
Sphere of rule	Heavens ) Lord's Pr. Angels ) Thy Will be Earth ) done on earth Men ) as in heaven	"Air" Prince of power of unseen world. Eph. 2:1
Ultimate purpose	Redemption, Restoration	Rebellion, Ruin

Finally, in passing, it should be noted that Satan only suggests that he will share the throne with God. "I will be like the Most High." Here is the prototype for a common pattern that we find emerging in our day. The demand for rights entails "sharing administrative prerogatives." It seeks to remove clear lines of difference in authority and prerogative, between employee/ employer, between teacher/administrator, between student/teacher, between bishop/priest, between moral law/self-expression. To be sure, there is place for consultation, and there ought to be consultation between governors and the governed, but the divestment and disbursement of authority from an establishment can only take society back to the chaos of the days of the judges when "every man did that which was right in his own eyes."

Let us now go to the New Testament on the subject of authority; to Romans 13:1.

"Let every soul be subject unto the higher power (authority - exousia) For there is no power (authority) but of God: the powers that be are ordained of God."

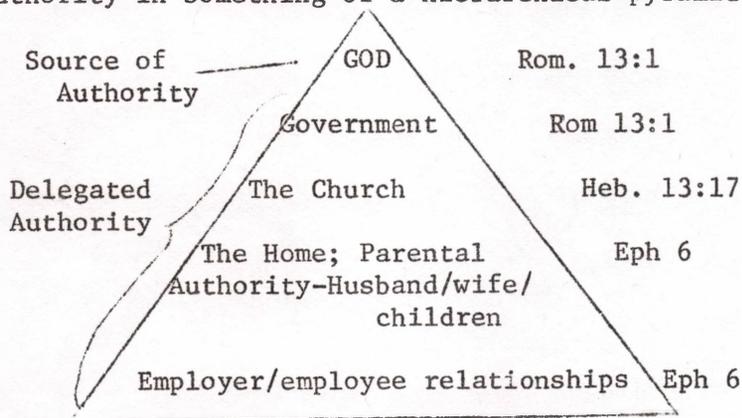
This verse says two things:

1. The highest Authority and the Source of Authority is God Himself
2. That human authority (government) is delegated authority.

The second verse of this chapter is a very strong statement of penalty and judgment from God Himself for the flouting of this principle. God assumes to Himself the affront when delegated human authority is resisted:

"Whosoever therefore resisteth the Authority (power) resisteth the authority of God, and they that resist shall receive to themselves damnation."

In the New Testament hierarchy of authority, there are defined spheres of authority in something of a hierarchical pyramid:



We are witnessing an upheaval and a crisis of authority in each of these areas in the world today.

Thus as the world rebels against God, it rebels proportionately against the spheres of human authority that God has established in society. Let us examine this development now in terms of some current philosophical and theological concepts:

1. Since God is the Absolute Source of Authority, the idea of absolutes is intrinsic in the very concept of God. It is philosophically for this reason that the "God is dead" movement came into being at a time when the idea of absolutes in anything is being challenged. It is the product of a climate of thinking.

2. In Ethics . . . . Joseph Fletcher taught what is popularly called "Situation Ethics", i.e. there is no right or wrong conduct of itself but right or wrong depend upon the situation. For example, to steal for a good purpose may be permissible (and that is what happened at Watergate).

3. In Morals the "New morality" essentially denies any hard and fast rule in moral conduct. Morals are said to be judged by the presence or the absence of "love." The woman who mothered an illegitimate child by a guard in a Soviet prison, in order to gain release is said to have violated no moral laws.

3. Existentialism transfers the authority of the scriptures from the scriptures themselves to man's inner consciousness and experience, making men the judge of what is valid and authoritative in the Word of God.

5. In economics and politics, Communism is premised on a denial of absolutes - something the German philosopher, Hegel, taught in his dialectic. Hegel said that society evolves through the process known as natural selection (survival of the fittest - the Nazis regarded themselves as the Master Race).

Hegel taught that conflict against the establishment if the prescribed method of producing evolution or change in society. He said it starts with the thesis - or the establishment. Opposite of the thesis is the anti-thesis (revolution or rebellion). Out of the struggle between the two forces comes a fusion called the synthesis or a compromise.

Thus we hear the word "change" bantered about like a "ping pong" ball these days. A new generation has been taught that they must work for change - but change for what? They often don't know. It is often change for change's sake. John Dewey, the father of progressive education, taught that "everything changes, except the law that everything changes."

The implementation of the principle of Hegel was brought about by a man named Karl Marx, the philosophical father of Communism. His philosophy was put into action through revolution by Lenin, the prophet of Marxian Communism.

Thus in our own country our campuses became in the 1960's the hotbeds of seething frenzy in which students, often "egged" on by radical professors, demanding "change."

In the labor movement we have a struggle between labor and management. The synthesis is called "negotiation" or "arbitration" in some instances.

In theology it was a struggle between liberalism - the antithesis and fundamental orthodoxy, the thesis. Out of this struggle emerged a fusion called Neo-Orthodoxy.

And so it goes! The struggle that began before Creation is essentially a struggle between authority and rebellion. Satan is the prime "adversary" who is said to have led a rebellion against God in heaven. It was he who led men to rebel against God in the Garden, bringing about the fall of the human race. The struggle will come into the Grand Finale described in the scenes which the Apostle John saw in apocalyptic vision on Patmos, recorded in the Book of Revelation. But before this time arrives in the consummation (the eschatos) of human government, let us examine some of the prophetic signs that will precede that time.

### III. THE FUTURE AND AUTHORITY: WHAT MAY BE EXPECTED

Finally, we need to be aware of the prophetic character of the times in which we live, especially as we approach the time when the Grand Usurpation of the Ages will take place. Satan will realize his age-old ambition of enthronement for a brief period known as the Great Tribulation. He will sit in the Temple as God professing himself to be God. He will be worshipped on a universal scale. As the shadow of a person precedes and omens his physical presence, so may we expect certain signs of this climactic struggle prior to its arrival in time.

Let us briefly look at the prophetic declarations made by our Lord, by the Apostle Paul, and finally by John in his Patmos vision.

In describing the days before His return to the earth, Jesus described world social, religious, political, and environmental conditions. A significant part of what He said bears on rebellion against established order and authority.

In the spiritual realm, He said that false messiahs will arise as a usurpation of authority reserved for Jesus, the True Messiah (Mt. 24:5)

Nations and kingdoms will rise up in unprecedented conflict against one another. Law and order will be brought about by a superman, who himself is described as the lawless one - a rebel against God Almighty. In the end John saw that the nations of earth will unite under this man in a fist-shaking rebellion against God (Rev. 16:19)

In the realm of the professing church, Jesus said that many will turn away from the faith. There will be betrayal of one another and hatred towards one another in a time when lawlessness (iniquity) will abound.

But our Lord's most summary and sweeping description of this time is found in Matthew 24:12. "And because iniquity shall abound, the love of many shall wax cold." This word "iniquity" is more literally "lawlessness." There is to be a spirit of lawlessness - a rebellion against authority in the world just before Jesus returns.

Paul details and describes some of these conditions: (I. Tim. 4:1)  
". . . in latter times some shall depart from the faith, giving heed to  
seducing spirits and doctrines of devils." - a spiritual rebellion. . . Occult.  
I Samuel 15:23 - "For rebellion is as the sin of witchcraft. . . "

Among the special signs which Paul calls "perilous times" is the youth  
rebellion. Paul says that children will be conspicuously "disobedient to  
parents, unthankful, and unholy." II Tim. 2:1-2.

Paul said that within the household of faith there would be a rebellion  
against the authority of God's Word - something we have seen in our century  
on a scale that is most phenomenal in church history. "That day shall not  
come except there come a falling away first, and that man of sin be revealed,  
the son of perdition." (Apostasy) Literally "falling away" means a turning  
away, a rejection of the authority of the Word of God, and following this  
Paul says there will be a revelation of the "man of sin" - literally it is  
the lawless one.

In the Book of Revelation, this lawless one comes into full bloom, and he  
is called the "anti-Christ" - literally the "One against Christ." He repre-  
sents the supreme expression of rebellion against God, usurping the position of  
the object of worship, and he "causeth the earth to worship the first beast .  
he causeth all, . . . receiveth a mark in the right hand or in the forehead".

How is it all going to end?

John tells us what will happen after the great city of Babylon - repre-  
senting this world's system in rebellion against God - fails. Revelation 19:1  
"After this I heard the shouting of a vast throng in heaven 'Hallelujah!  
Praise the Lord! Salvation is from our God. Honor and authority belong to  
Him alone; for His judgments are just and true'." (Verse 15) "And out of  
His mouth goeth a sharp sword, that with it He should smite the nations and  
He shall rule them with a rod of iron. . . "

Verse 16: "And He hath on His vesture and on His thigh a name written,  
KING OF KINGS, AND LORD OF LORDS." This when the battle is over. Authority  
shall return to Him to Whom it intrinsically belongs - the Lord Jesus Christ  
and He shall rule as King of Kings.

## BAPTISM

F. Thee

In discussing a topic such as Baptism there are two basic questions that need to be answered: What? and Why? In regard to baptism, however, these two matters are so closely interrelated that they would not be really productive as far as organization of the discussion is concerned, so I have chosen another approach, treating first the Origins of the practice of baptism, then the Usage that the Christian church has made of it, and finally the Personal Implications of baptism to one who is baptized.

Before coming to a consideration of the origin of the practice, however, we might profitably consider the derivation of the name of the rite. Lying behind the name is the Greek verb Baptō which means "to dip," from this was developed a second verb, Baptizō, meaning "to immerse, submerge, cleanse; overwhelm; etc." This second verb gave rise to two noun forms, baptismos, referring to the act or process of dipping, washing, etc., and baptism which refers to the result of such action. It is from this latter that the English word baptism is derived.<sup>1</sup>

### I. ORIGINS

A. Baptism finds its roots in the Old Testament, though there was no rite of baptism as such in the Old Testament. Rather we find references to various washing in the different purification procedures of the Old Testament Law. In various circumstances (cleansing from various defilements, consecrations to the priestly ministry, etc.) washing was a part of the requirements. This is reflected in certain New Testament references, e.g., Luke 11:38, where the Pharisees marvel that He (Jesus) had not first washed (bathed/baptized) before the meal, and also the usage of the noun form, baptismos in relation to Jewish ceremonial washings.

B. From this background probably developed the practice of Jewish Proselyte Baptism. When a Gentile wished to become a member of the Jewish religious community, a part of the ritual seems to have been a ceremonial washing. This act symbolized purification and induction into the new community. But it should be noted that this was just part, and not the most important part, of the process of becoming a Jew.

C. John the Baptist, who receives his usual designation from his close connection with this rite (note also that most of the references to Baptism in the Gospels are in relation to him and his ministry), continued these emphases, but added a new item; he applied it to the Jews themselves - they must admit that they were no better than the Gentiles, they must repent and

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<sup>1</sup>Baptō is used three times in the N. T. (Lu.16:24; Jo. 13:26; Rev. 19:13) all in the literal sense; baptismos also occurs three times (Mark 7:4; Heb. 6:2; and 9:10) in reference to various ceremonial washings; baptizō and baptism occur numerous times, almost always referring to the rite or to some figurative usage of the idea of baptism.

submit to baptism if they wished to participate in God's kingdom. In relation to John's baptism, two items are emphasized in the accounts, its connection with repentance, and its relation to the remission of sins.

## II. CHRISTIAN USAGE

The meaning of Baptism in the church continues the ideas connected with baptism from its history, but add some further emphases which make it a distinctly, and distinctively, Christian doctrine.

A. The first of these distinctive elements is that of Identification with Christ (and with His people). The full baptismal formula is, of course, trinitarian (Matt. 29:19, Mk. 16:16), but since the person of the Godhead most directly involved is Christ, most New Testament references to baptism which name a Person refer to Christ (note Acts 2:38; 8:16; 10:48; 19:5; Rom. 6:3; Gal. 3:27) (Just as, for example we refer to ourselves as Christians though we are, of course, trinitarians).

B. A second essential element in the Christian idea of Baptism is that of Forgiveness of Sins. This was part of the idea in John's baptism also, and the idea of purification was an essential part of the O.T. and Jewish practices; but Christian baptism adds a new element, the person and work of Christ, which provides the real meaning and basis for this idea. In connection with this, let us look briefly at three passages: Acts 2:38 (on the Day of Pentecost) "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins,"<sup>1</sup> Acts 22:16 (a part of Paul's testimony given after his arrest in the temple area) "Arise, and be baptized, and wash away thy sins, calling on his name," and I Peter 3:21 "Which [water] also after a true likeness [literally "antitypally"] doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."

(This connection of the meaning of baptism with the forgiveness of sins is not to teach Baptismal Regeneration, the idea that we are regenerated - saved - only as we are baptized, but rather to point out the significance, the symbolism, that Scripture gives to baptism.)

C. Not only does Christian baptism symbolize our identification with Christ in general, it specifically reminds us of our Identification with Christ's Death. Not only did Christ's death provide for the doing away with our sins, but we are to consider ourselves as having died with Him to sin. Two passages speak especially clearly of this: Rom. 6:3,4a, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death:", and Col. 2:12, "Having been buried with Him in baptism, wherein ye were also raised with him. . ." Baptism then symbolizes our death and burial with Christ, a death to our old lives of sin.

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<sup>1</sup>This and other Scriptures quoted from the ASV, 1901.

But the idea of death has need of a sequel, and indeed the passages we just read provide it, the last part of Rom. 6:4 and the verses following, which we skipped for the moment, and the last part of the portion read from Col. 2:12 speak of it. And this leads us to our last topic.

### III. PERSONAL IMPLICATIONS

Romans 6:4 continues, "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." We are not only identified with Christ's death, we are also Identified with His resurrection.

The following verses continue and develop this line of thought: (6) "Knowing this that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin. . . (8) But if we died with Christ, we believe that we shall also live with Him; (11) Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." The next paragraph continues (v.12) "Let not sin therefore reign in your mortal body . . ." If we died with Christ, we also live with Him, and should live a life consistent with such a position.

As we are baptized we signify our union with Christ, our new position as one who participates in the forgiveness of sins provided by Christ's death. As we are baptized we also testify to the fact that we count ourselves, as God counts us, dead with Christ, dead to the old life, to the life of sin, but alive in Christ, to live a Christlike life. As we are baptized we commit ourselves to this life, but, as in all things connected with this Way, not by our own power but by the power of the One Whose name we bear.

## THE LORD'S SUPPER

D. Pecota

The rite of the Christian Church that seems most to move our hearts is the ordinance of the Lord's Supper. I prefer the term ordinance to the term sacrament. The latter seems to convey the idea that the rite itself administers grace to the participants, almost regardless of their spiritual condition. The former, however, suggests that the ceremony is something that the Lord Himself has ordained. The reception of grace depends on the attitude and condition of the participants.

Protestant Christianity recognizes two ordinances, water baptism and the Lord's Supper, whereas the Roman Church affirms seven sacraments. They are baptism, confirmation, the mass (Lord's Supper), confession, orders, marriage and extreme unction. The sacraments of the Roman Church cover the major areas of one's entire life, taking a person from birth to death. The ordinances of the Protestant Church concern one's spiritual life only, his relationship to God, and in spiritual symbolism take him from death into life. In the Lord's supper, we have a continual and dramatic portrayal of the life-giving fellowship we have with Jesus Christ when we "eat His flesh and drink His blood."

We find the earliest written record of the Lord's Supper (The Last Supper) in I Corinthians 11:17-32, together with an interpretation of its significance. It seems that four ideas are primary in Paul's understanding of what we do when we participate in the Lord's Supper.

In Holy Communion, we COMMEMORATE. Paul says we are to do this "In remembrance" of Jesus (v.24). The meaning is best understood against the background of the Jewish Passover. The Lord gave them that rite in order that they and their children might remember and relive the sacrifice that set them free. How they did forget is only too well-known. But we, too, can and do easily forget, so God ties a string around our finger to help us remember.

But what are we to remember, to commemorate? It is interesting to note that we are called on to remember Jesus - do this in my memory. It is not primarily His suffering and death we recollect. It is not His agony and bloody sweat. We are to remember Jesus - all that He is as well as all that He has done. In the Lord's Supper, together our memories of Jesus are awakened. "Lest I forget thy love for me, lead me to Calvary."

In the Lord's Supper, we CONTEMPLATE. Paul speaks of the possibility of a wrong approach to this rite. Therefore, we are to examine, test ourselves. What is our attitude? Is it selfish or unloving or unforgiving toward others? Our relationship to God is directly tied to our relationship with fellow believers. God will not accept our gift of worship if we are at odds with a brother. Is our attitude toward God either flippant or formal? In either case the Bible makes abundantly clear that such approaches to God are an affront to His holiness and to His love.

We dare not profane by wrong attitudes the "body and blood" of the Lord. To profane the representative is to profane what is represented. An ambassador from another country to ours is treated with dignity and

respect. To insult him is to insult his head of state. The bread and wine are representative symbols of Christ Himself, and Paul warns that to treat them lightly is to incur judgment upon ourselves, physical sickness and even death.

Contemplation, however, does not lead to the refusal to participate. Some do neglect to enter into the fellowship of the Lord's Table because they detect some unworthy emotion. (Some refuse to partake with an almost "holier-than-thou" attitude, holier because "I see my faults and you don't.") But self-examination should lead to judging ourselves (v. 31) and then correcting what is wrong. In the Lord's Supper, then, together we contemplate our condition before Him and separate ourselves from our sins and dedicate ourselves to Jesus.

In the Lord's Supper we PARTICIPATE. The Lord Jesus said, "This is my body; eat! This is my blood; drink!" There are three basic views which attempt to describe how we participate. The Roman Catholic position is transubstantiation. The substance of the bread and the wine is transformed. It takes literalistically the words of Jesus: "This is My body. This is My blood." The physical elements taste and look like bread and wine (the perceptible characteristics), but the substance is the body and blood of Jesus (the true reality). The traditional Lutheran position is designated consubstantiation. It refers to the simultaneous existence, temporarily and spatially, of the two substances. The body and blood of Jesus are in, with and under the physical elements, but the actual body and blood are present.

The evangelical church has, perhaps, over-reacted to those two views and has regarded the elements and the entire rite as only symbolic. I believe it is right in affirming that we do not participate in any way of the actual body and blood of Jesus, but Christ is present and we do together share in Him. That is seen in the fact that judgment falls on unworthy participants. If it were merely symbolic, it is hardly likely that death could result from approaching the table in a wrong spirit. One author puts it very well when he says that

"... those who rightly receive the consecrated bread and wine in the Eucharist receive spiritually the Body and the Blood of Christ. How this takes place is beyond our comprehension, . . . Happily, no theory of the manner of Christ's presence in the Eucharist is necessary for the fruitful reception of it, and to have this demonstrated would not make us better Christians, any more than a knowledge of the chemical properties of bread makes us better able to digest it."

In the Lord's Supper, together we share in Jesus.

Finally, in the Lord's Supper, we CELEBRATE. We proclaim the Lord's death - until He comes. We look forward to His return, and that causes us to "lift up our heads and rejoice." That the early Christians saw it as a celebration is indicated by the fact that they observed it on the first day of the week - the day of the Resurrection! There should be a touch of "Glory! Hallelujah!" a touch of "Wow!" in every observance of the Lord's Supper.

Holy Communion is a recognition of the coming of the kingdom of God, the rule of God, in the world. As such, a kind of preresentation of final and full reign of God in history, its practice must sound forth a note of joy. I do not say that joy is the only thing we experience at the Lord's Supper; it is only the most neglected one. The predominant emotion at most of our communion observances is sadness. Funereal feelings hang over us like a dark cloud. But He is coming! Our remembrance of Jesus should awaken expectant joy because He is the Lord of the future. We should observe the Lord's Supper with

" . . . joy and thanksgiving, for here the church partakes, as it were, ahead of time of the eschatological feast that is spread by the victorious Host of the new world in the kingdom of God. The glory of the approaching Kingdom, its beauty and incomprehensible richness, should be prefigured and foreshown by our songs of mirth and gladness. We celebrate the joy that came to the world through 'the death of death'. . . " (Carl E. Braaten, The Future of God. New York: Harper and Row, 1969, p. 122).

In the Lord's Supper, together we rejoice in the hoped-for Jesus.

Thank you, Lord Jesus, for giving us this Holy Table.

ВЪВЕДЕНИЕ  
ОБЪЕМЪТЪ НА РАБОТАТА

1. ОБЩИ СЪВЕЩАНИЯ

2. РАБОТАТА НА КОМИТЕТО

3. РАБОТАТА НА ЧЛЕНОВЕТО

4. ЗАКЛУЧЕНИЯ

ПРИЛОЖЕНИЯ

1. ЗАКОНЪТЪ ЗА ЗАЩИТАТА НА

2. ЗАКОНЪТЪ ЗА ЗАЩИТАТА НА

3. ЗАКОНЪТЪ ЗА ЗАЩИТАТА НА

4. ЗАКОНЪТЪ ЗА ЗАЩИТАТА НА