

DOCTRINE OF AUTHORITY

- I. Introduction.
 - A. The introductory comments are not documented with Scripture, since they are generally the views of normal human beings with respect to the matter of authority and submission.
 - B. While the ancient and modern world tend to associate the attitude of humble submission with cowards and weaklings, many ordinary unbelievers have recognized that authority and submission is critical to a civilized society.
 - C. The necessity of authority and obedience to it, is a basic principle of any human organization; without these things, no organization can be successful.
 - D. Every organized society has functioned with some sort of hierarchy, whereby some individuals exercise a degree of authority over others; for example, teachers have authority over their students, and police officers have authority over the citizens in their jurisdiction.
 - E. We would affirm that authority is such a universal principle because it originated with God and is not something of human origin, as some suggest. Rom. 13:1
 - F. Further, because it is such a critical and important part of God's program, it is one of a few doctrines that will ultimately neutralize those that do not acclimate to it.
 - G. We would further suggest that there can truly be little, if any, spiritual progress apart from a proper understanding of authority, orientation to authority, and the proper use of authority.
 - H. Further, some people in the cosmos (sound human wisdom) have recognized that there is truly no lasting happiness for those that reject the simple principle of submission to authority.
 - I. In many cases, the problems society faces in terms of the breakdown of marriage, family, churches, and other interpersonal relationships may be traced to abuse of or rejection of authority.
 - J. Arrogance is the primary mental attitude sin that forms the basis for rejection of authority. James 4:6-7
 - K. This doctrine is particularly relevant in the last days, since the Word of God indicates that rejection of authority will characterize mankind's disposition. Ps. 2:1-3; IITim. 3:1-2; IIPet. 2:10
 - L. Those that reject authority and the need for submission to it often advocate one or more erroneous ideas about authority; some of these include:
 - 1. Authority does not come from God; it is a human invention.
 - 2. External authorities are not the highest authority; the highest authority for each person is his own wisdom and opinions.
 - 3. A person who submits to another's authority only does so because he is allowing fear of disapproval to govern his decisions; since some people think that fear is never a bona fide motivation, authorities are then viewed as menacing figures.
 - 4. You must maintain your freedom at all costs; you cannot allow anyone to deprive you of your rights!
 - 5. Authority is legitimate only if people have consented to it.
 - 6. Authority is legitimate if and only if it acts in accord with principles to which the subjects already agree.
 - M. This doctrine will examine the principle of authority, how authority is to be used, and the proper response to authority.

N. The reality is that most people do not have a problem with authority until someone in authority over that person exercises that authority!

II. Vocabulary.

A. Hebrew vocabulary.

1. מָשַׁל (mashal), 83X, to rule, reign, or to have dominion over.
 - a. מִמְשַׁל (mimshal), ruler, person in authority.
 - b. מְמִשְׁלָה (memshalah), area of rule, dominion, government, or authority
2. שָׁלַט (shalat), 15X in the Hebrew and Aramaic, to have power or exercise autocratic control over someone.
3. צִוָּה (tsawah), to issue a command or an order. The noun מִצְוָה (mitswah) means a commandment.
4. רָדָה (radhah), to have dominion, generally limited to human as opposed to divine dominion.
5. There are other Hebrew and Aramaic words that do not have a root meaning of authority, but are used to communicate the concept.
 - a. יָד (yadh), hand. Gen. 16:9
 - b. הוֹדָה (hodh), majesty, honor, glory. Num. 27:20
 - c. כִּסֵּא' (kisse') seat, chair, throne. Gen. 41:40; Est. 3:1
 - d. תְּקֵפָה (toqeph), power, might. Est. 9:29

B. Greek vocabulary.

1. The primary New Testament term is ἐξουσία (exousia), which occurs 102 times; it refers to the inherent right make decisions, to exercise power, the right to use that power in action. Another Greek word for power is δύναμις (dunamis), which simply means power exercised. Mat.7:29; 8:9; 9:6
 - a. ἑξουσιαζω (exousiazō), 4X, to have authority, power, or control over yourself, someone, or something else.
 - b. καταξουσιάζω (katexousiazō), 2X, to exercise authority, rule, reign; possibly used in a negative sense, to act as a tyrant. Matt. 20:25; Mk. 10:42
2. τάσσω (tasso), 8X, the authority to set or place, to assign or station, to appoint, decide, or establish. This family of words is often used in a military sense of forming a battle array.
 - a. διατάσσω (diatasso), 16X, to arrange carefully, to make precise arrangement, to give commands, or orders to someone. This word emphasizes the principle of the chain of command.
 - b. διαταγή (diatage), 2X, what is enjoined by another, an ordinance, edict, or decree.
 - c. ὑποτάσσω (hupotasso), 40X, is primarily a military term of rank meaning to arrange under; in an active sense it means to put in subjection, passively, to place oneself in subjection.
 - d. ἐπιτάσσω (epitasso), 10X, to place something on someone as a duty, to impose commands or orders.
 - e. ἐπιτάγη (epitage). 7X, a command, a commandment, an order.

3. παραγγέλλω (paraggello), 30X, lit. to pass on an announcement, to issue a directive from the source of authority. It generally emphasizes the idea of a command from a superior to an inferior.
4. παραγγελία (paraggelia), 5X, a command, an order, a charge. Note that doctrinal instruction comes through a duly established authority. IThess. 4:2
5. εντέλλομαι (entellomai), 17X, to command or give orders. This term often is used in the LXX to translate the Hebrew פִּקֹּדֵי (tsawah).
6. έντολή (entole), an authoritative command, precept, or order.
7. προιστημι, 8X, lit. to stand before, to be a leader, have authority over, or manage something.
8. κυριεύω (kurieuo), 7X, to be lord over someone, to exercise influence or have dominion over someone, to act as lord or master.
9. κύριος (kurios), one having legal power or control over someone or something, lord, master, or owner.
10. There are a number of Greek verbs that deal with orientation to authority; they stress the issue of subjection/submission to authority, which should result in obedience to authority.
 - a. ύπακουω, 21X, lit. to hear under, to listen to, then to yield or submit to, and finally to obey.
 - b. ύποταγή (hupotage), 4X, obedience, submission, subordination, subjection.
 - c. πείθω (peitho), in an active sense this verb means to convince or persuade someone about something (good or bad); passively, it means to be convinced or persuaded, to follow someone, to obey him.
 - d. πειθαρχέω (peitharcho), 4X, lit. to be persuaded by a ruler, to obey an authority.

III. Definition and description.

- A. Webster's International Dictionary defines authority as legal or rightful power, a right to command or act, power exercised by a person in virtue of his office or trust, dominion, jurisdiction, or authorization.
- B. As the above definition suggests, authority is based on a right, and requires power in order to exercise it; the scope of the right provides the boundaries for the authority, which denotes the idea of **jurisdiction**.
- C. Authority is distinguished from power, in that authority is based on a legal or moral right, not simple strength or ability.
- D. From a biblical perspective, authority is simply defined as the power or right to make decisions or to give orders.
- E. The principle of authority is something that is inherent in God by virtue of the nature of His person and creative activity. Job 34:13
- F. In that regard, every person has been delegated authority from God under the principle of volition (DI#1).
- G. All people are also responsible for their decisions and actions, and will be held accountable by God, Who will judge all men. Ps. 96:13; Eccles. 3:17, 11:9; Rev. 20:12
 1. Divine institution #1 is the first level of authority established by God, and is critical to the resolution of the angelic conflict.

2. Every person possesses volition, which is the basis for our individual authority; further, each person has the responsibility to respect the authority of every other person, just as God does.
 3. All delegated authorities must recognize the importance of this Divine institution, since the Sovereign God created and honors volition.
 4. Society, churches, marriages, and other human relationships would be a lot more civilized if people would simply respect the authority of others to act.
- H. Delegated authority is the legal right, entrusted by God, whereby certain members of the human race have jurisdiction over and responsibility for other members of the human race; this authority often comes by virtue of their office or position.
- I. Since God is the ultimate authority, all levels of authority, rank, and the entire chain of command proceed from Him.
1. Since God is the only One with absolute authority, all human relationships contain three levels of authority.
 2. This would include God and the legitimate authorities over the person, the authority of the person, and the authority of those under the authority of the person.
 3. Those that fail to recognize this principle often do not respect the authority of others; those that reject authority may well reap the reward of having their authority rejected. Gal. 6:7
- J. Delegated authority exists at every level of the human race, both in the physical realm and in the spiritual realm.
- K. There are two distinct realms of authority, which we will not fully develop here: moral authority and judicial/legal authority.
- L. As an office confers power (legal authority), that power can be abused if it is exercised beyond the parameters of that office; therefore, those that have been charged with authority will give an account for how they used it. Jn. 19:11; Heb. 13:17

IV. The authority of God.

- A. God is the One in the universe to possess authority within Himself; His authority is not derived from or delegated by any other source. Job 34:13
- B. God's authority, also known as sovereignty, is absolute, universal, eternal, and immutable; He is always ruling as King of the universe. Ex. 15:18; Ps. 93:1-2; Dan. 4:34-35
- C. His authority extends to every category of His creation:
1. Angels. Dan. 6:22; IPet. 2:4
 2. Mankind. ISam. 2:6-10
 3. Animate and inanimate creation. Ps. 104
 4. Human history. Acts 17:24-31
 5. Everything. Ps. 103:19-22
- D. However, it is very important to note that God does not use His authority to attempt to control everyone under His reign; He allows angelic and human authority to disregard His directive will.
- E. God delegates His authority over portions of His creation to mankind; all authority is derived from Him. Jn. 19:11
1. Royal chain of command. ITim. 3:1,8; Tit. 2:15; Heb. 13:17
 2. Establishment chain of command. Rom. 13:1-2
 3. Family. Eph. 5:23, 6:1

4. Business. Eph. 6:5
 - F. While we are commanded to submit ourselves to the authority of God, that submission should come from the understanding of and application of Bible doctrine. Deut. 27:10; IPet. 2:13,18, 3:1,7
 - G. One cannot legitimately claim to be subject to God's authority and disregard the principles that are clearly established in His Word. IJn. 2:4
 - H. Failure to submit to God's authority at any level carries with it the prospect of Divine discipline and judgment. Deut. 28:45; ISam. 28:18
 - I. Failure to submit to human authorities carries with it the potential for punishment, even when one is legitimately disobeying. Dan. 3:4-6,19-20; Acts 5:25-40
- V. The authority of Jesus Christ.
- A. As Deity, God the Son has always been King of the universe, and so possessed the same supreme authority as His Father. ITim. 1:17, 6:15
 - B. As the greater son of David, He is legitimate King of Israel. Jn. 1:49, 12:13
 - C. As part of the principle of kenosis during the incarnation, He subjected Himself to those legitimate authorities that were part of His Ph₂ niche.
 1. The Father. Jn. 15:10
 2. His parents. Lk. 2:51
 3. The civil government. Matt. 17:24-27; Jn. 19:10-11
 - D. Although He exercised His authority as God during the incarnation (Matt. 9:6, 10:1), the full manifestation of His authority as God/man awaits the Second Advent. Rev. 11:17
 - E. He has been given explicit authority over:
 1. The church. Eph. 1:22
 2. The nations. Ps. 2:7-9
 3. Angels, fallen and elect. IPet. 3:22
 4. Individual believers. ICor. 11:3
 5. All creation. Heb. 2:5-8
 - F. He exercises His authority when He:
 1. Bestows eternal life. Jn. 5:21
 2. Passes judgment. Jn. 5:22, 27
 3. Forgives sins. Lk. 5:24
 4. Made His commands as binding as Scripture. Matt. 5:21-22, 27-28, 33-34, etc.
 5. Healed. Matt. 8:5-10
 6. Governs physical life and death. Jn. 11:38-44; IThess. 4:14
 7. Controls the elements. Matt. 8:24-26
 8. Offered Himself as a sacrifice for sins. Jn. 10:18
 9. Participated in His own resurrection. Jn. 10:18
 10. Raises all believers. IThess. 4:16; Rev. 3:7 *The key of David refers to resurrection*
 - G. His earthly teaching ministry was characterized by an authority (dogmatism), which other religious types did not possess. Mk. 1:27
 - H. While it is not a current experiential reality, all things will eventually be made subject to His authority and He will subjugate all things that oppose God's plan. Heb. 2:8; ICor. 15:24-25

- VI. The Royal chain of command (RCC).
- A. Jesus Christ is the ultimate authority in the RCC, and reveals His desire and will for the Church via Bible doctrine. Eph. 1:22
 - B. Jesus Christ established the office of apostle during His earthly ministry, delegating His authority over the church to twelve specific men. Matt. 10:1-4
 - 1. This office was temporary, and was eliminated at the death of the apostles; therefore, the doctrine with respect to apostolic succession is false.
 - 2. Their authority was not unlimited, but extended to as many local churches as existed within each man's canon. IICor. 10:8-13
 - 3. Apostles could delegate their authority to others for the purpose of fulfilling their ministry, since they could only be in one place at a time. ITim. 1:3; Tit. 1:5
 - 4. However, even the highest ranking authorities did not act as spiritual mavericks; they acknowledged and respected one another. Gal. 2:2; IIPet. 3:15-16
 - C. For the vast majority of the Church Age, the office of pastor-teacher has been the ranking authority in the local church. ITim. 3:1ff; IPet. 5:1ff
 - 1. This authority (the office and the man) is a grace gift from the risen Lord, and is charged with the job of overseeing the spiritual lives of those allotted to him. Eph. 4:11; Heb. 13:17; IPet. 5:2-3
 - 2. In conformity with the pastoral analogy, only one shepherd is provided for each local church; each must be established by the Holy Spirit through duly authorized means. Acts 20:28; II Tim. 2:2,5
 - 3. Jesus Christ has chosen to communicate His will to the local church through the pastor-teacher, who faithfully teaches the Word of God. Rev. 2,3
 - 4. Obedience to this and the other authorities established by the Word of God is not optional. Heb. 13:17
 - 5. Rejection of the authority of your spiritual leader is tantamount to rebelling against the Lord who placed him there. Lk. 10:16
 - 6. The pastor-teacher does not occupy his office and perform his functions for the detriment of believers; he shepherds and teaches for their edification, blessing, and eternal glory. IICor. 10:8; IIThess. 2:14-15
 - 7. His office carries the mandate, the power, and the right to use severity when he deems it to be necessary. IICor. 13:10
 - 8. He is to teach with sufficient authority so as to make it difficult for people to ignore him and the principles he espouses. Tit. 2:15
 - D. The next level of authority is found in the office of deacon. Acts 6:1ff; ITim. 3:8ff
 - 1. The deacons function under the authority of the pastor-teacher, with whom they must cooperate in the administration of the local church.
 - 2. While they do not possess the same level of authority as the pastor-teacher, they are generally to be trusted, respected, and obeyed.
 - 3. Like the pastor-teacher, they have the responsibility to conduct themselves in a manner that is commensurate with their position; they should strive for maximum orientation to the particulars of the godliness code. ITim. 3:8ff
 - 4. Like other authorities, the deacons can delegate authority to others; anyone that has been delegated authority by a deacon is to be obeyed as well.
 - E. No authority established by the Word of God is commanded or expected to be perfect; such a requirement would negate the principle of authority altogether. IJn. 1:8,10

- F. Lack of perfection does not absolve the believer of the responsibility of obedience to his or her authorities.
- G. All authorities in the RCC are to be males only; women are never to be placed in positions of authority over men in the local church. ITim. 2:12

VII. The establishment chain of command (ECC).

- A. Like the spiritual RCC, believers are to recognize that authorities in the governmental ECC exist as a part of the directive will of God. Rom. 13:1
- B. God established the principle of nationalism in order to provide the environment that protects human volition, with each nation having its own independent government. Acts 17:26-27
- C. This Divine Institution (DI #4) and authorities that exist on this account are to be obeyed at almost all times, even if their laws or policies are unjust. Rom. 13:2; IPet. 2:13-14
- D. Civil disobedience toward legal authorities is acceptable only in rare, extreme cases when the civil authority oversteps the boundaries of their authority and encroaches into the moral realm.
 - 1. State interference with the pursuit of doctrine or spiritual function. Dan. 6; Acts 5:29
 - 2. State enforced idolatry. Dan. 3
 - 3. State sanctioned criminal activity. Ex. 1:15-22
- E. Believers are to be submissive to other authority structures that exist as a part of society, with which they may have affiliation or dealings. IPet. 2:13
 - 1. State, county, and city authorities.
 - 2. Schools and academic institutions.
 - 3. Military leadership when applicable.
- F. Believers are commanded to pray for those in authority; the content of the prayer should concern itself with the issue of maintaining an environment that allows for the free exercise of Christianity. ITim. 2:1-2

VIII. The Word of God provides very specific commands about our function as believers in the business realm, as seen in the master/slave relationship. Eph. 6:5-9; Col. 3:22-4:1

- A. While the institution of slavery does not exist theoretically in our society, these principles are directly applicable to the employer/employee relationship.
- B. For the slave/employee, the prime directive is explicit obedience. Col. 3:22
- C. The fact that one may think he has a better idea about the matter at hand is not an issue; one is not there to argue with his boss. Tit. 2:9
- D. You are not to appropriate company property for your own use; in other words, don't steal. Tit. 2:10
- E. Don't engage in **eye-service**, which means that one only works diligently when he is being observed. Eph. 6:6
- F. You are always to treat your boss(es) with courteous respect. IPet. 2:18
- G. There may be some undeserved suffering that comes as a result of your doctrinal beliefs; however, you are to absorb whatever undeserved suffering comes your way, keep your mental attitude in check, and continue to observe verbal and overt decorum. IPet. 2:18-20
- H. Do your job as if you were working for the Lord, since you are! Col. 3:23-24
- I. If your boss is a believer you are under the **all the more** principle, which means that you strive to render service above and beyond what is normally expected. ITim. 6:2

- J. Failure to submit yourself to the master's authority in this area provides negative volition with legitimate grounds for criticizing God and His plan. ITim. 6:1
- K. If you are in a position of authority over others in the business realm, your responsibility is to treat your employees in the same manner in which you would want to be treated. Lk. 6:31; Col. 4:1
- L. All those with authority in the business realm should recognize that God will hold them accountable for how they deal with others under their command. Col. 4:1

IX. The family.

A. Authority and marriage.

1. The man is the primary authority in DI #2; the purpose of his authority is to lead, rule and protect the woman that God has given him. Gen. 3:16; Eph. 5:22-28
2. He is to love his wife as Christ loved the Church and gave Himself up for her, which clearly focuses on the principle of self-sacrifice. Eph 5:25
3. The husband is under a command to use his authority wisely, not to abuse his wife, and learn how to live with her in a doctrinal manner that is defined by the phrase **in an understanding way**. IPet. 3:7
4. The wise husband recognizes how and when to delegate authority to his wife; however, he is not to delegate authority as a clever means of avoiding his responsibility as a leader and provider. Gen. 3:19; Prov.31:10-11
5. The one area in which the wife does exercise a measure of authority is within the sexual realm of marriage. 1Cor.7:4
6. The wife is biblically commanded to submit herself to her own husband (not another husband or male), just as she is to submit herself to the Lord. Eph.5:22-24
7. This is not mitigated (lessened or decreased) in any way by the fact that the husband may be an unbeliever, negative, or unreasonable. IPet. 3:1
8. Since the wife has legal and moral responsibility for her actions, she also retains legal and moral authority to defy immoral or illegal commands or restrictions; therefore, the Word of God makes allowances for disobedience.
 - a. Any situation in which violence endangers her life/volition. *You can't pursue doctrine if you are dead.*
 - b. A wife cannot be forced to participate in illegal, criminal activity. Rom. 13:1ff
 - c. A wife does not have to submit to sexual impropriety. IThess. 4:3,7-8
 - d. A wife should disobey if her husband attempts to interfere with the Royal imperative to grow spiritually. IIPet. 3:18
9. The wife should strive to acclimate to the wife, mother, homemaker niche; this principle has often been rejected in our modern world so that believers can attain a higher standard of living and amass more details. Tit. 2:4-5
10. The badge of the man's authority is his short hair, and the badge of a woman's submission is her longer hair. ICor. 11:7-16

B. In the family (DI #3) the legal authority and primary moral authority resides with the parents.

1. This authority comes from God, begins with the birth of the child, and continues as long as the child resides in the home. Gen. 2:24
2. When the child enters into a marriage, the authority of the parents over that child is removed. Gen. 2:24

3. It is the responsibility of the man to separate from his parents' household, establish his own household, and make certain that both sets of parents are put on notice that interference will not be tolerated.
4. As the authorities, parents are responsible to bring their children up in the discipline and instruction of the Lord, enforcing upon the children the same doctrine that they believe, and to which they adhere. Eph. 6:4
5. Since children are naturally foolish under the sin nature, the authority is given to the parents to deal with the STA as early and as often as is necessary. Prov. 22:15
6. Failure to do so serves to allow the child to perpetuate his propensity to make foolish choices under his sin nature. Prov. 23:13-14
7. Refusal to deal with the child's STA demonstrates a lack of biblical love for the child. Prov. 13:24
8. As a parent you do not have to be perfect; however, you must be willing to engage in this long-term battle for the spiritual welfare of your children. Prov. 19:18
9. Some parents are not willing to address their own STA problems, which makes it difficult to effectively deal with those of their children.
10. Tolerance of STA activity not only reinforces in the mind of the child that such activity is acceptable, it also influences other children that observe it in adverse ways.
11. Children that will not line up with the Royal imperatives, and who have reached legal age, place themselves under the doctrine of separation, which should be applied by the discerning parent. Matt. 10:34-37
12. Children that are disciplined in the ways of sound doctrine, under firm but loving parents, may well become a source of blessing to their parents. Prov. 23:24-25, 29:17
13. One challenge all parents face is the need for consistency, since children do not make dealing with the sin nature an easy task. Prov. 23:13
14. All parents, like the wise father of Proverbs, must be willing to constantly make Bible doctrine the issue. Prov. 2:1ff, 3:1ff, 4:1ff, 5:1ff, 6:1ff
15. There are a sufficient number of biblical accounts that demonstrate the predictable results of permissive parents that violate, or do not enforce the issues of doctrine in the lives of their children.
 - a. Rebekah suffered the Divine discipline of never seeing her favorite son again, as she undermined the authority of her husband. Gen. 27
 - b. Eli's failure to properly discipline his sons eventually cost them their lives. ISam. 3:13
 - c. David's refusal to deal with the sin nature of Adonijah led to his arrogant attempt to usurp Solomon's throne. IKings 1:6
16. As parents you are not to abuse your authority over your children; you should wisely, fairly, and consistently give them the discipline, instruction, and encouragement they need. Eph. 6:4
17. Parents must recognize that the child does have moral authority; therefore, the child is free to disobey immoral restrictions or commands.
18. As with any type of disobedience to authority, there may be disciplinary repercussions for the child that decides to disobey.
19. It is very important for children (as well as parents) to be clear on the limits of their authority, as well as how they orient to the authorities God has established in their lives.

20. This is all the more important in Christian homes, where the responsibilities of being in fellowship, growing spiritually, and living one's own Christian life are to be taught and encouraged.

X. Concluding observations.

- A. Authorities exist in every area of life because God has chosen to establish various authorities that have responsibility for certain segments of humanity.
- B. The principle of authority is designed to provide order, which is clearly the method by which God operates; Satan is the author of disorder and confusion, which comes from the arrogance that leads to the rejection of authority. ICor. 14:33,40; James. 3:16
- C. Those that have been given authority at any level are responsible to exercise that authority within the sphere that God has authorized.
- D. No one has total authority over anyone else; all authority has limits due to the reality that volition (DI #1) demands that each person be responsible for his own choices.
- E. However, that does not lessen the fact that we are to actively submit ourselves to the authorities God has placed over us, obey them, and accept their guidance. Heb. 13:17
- F. Otherwise, the believer simply becomes a law to himself, pursuing life as if there is no authority higher than his own opinions. IIPet. 2:10
- G. The evidence of active submission to authority is first seen in the mental attitude recognition that you do not know it all, next in the willingness to listen to the instruction that is provided, and finally in the willingness to fastidiously obey that instruction.
- H. There is a major difference between the attitude of simply resigning oneself to being under authority, and the willing zeal to accept authority and acclimate to it.
- I. Those that have been given any sphere of authority are expected to exercise that authority with a mental attitude of humility and for the good of others, as per the example of Christ. Lk. 22:25-27
- J. Abuse of authority spans the extremes from the tyrannical autocrat (my authority has no limits) to the passive, *laissez faire* approach (no direction or discipline).
- K. The adjusted authority will commend himself to others by virtue of his orientation to the chain of command and consistent application of sound doctrine that results in a lifestyle that invites emulation. IPet. 5:2-3
- L. Although authorities are not and do not have to be perfect, each believer should recognize that the mental attitude arrogance that rejects authority will bring Divine discipline on him. James. 4:6
- M. Our Ph₃ position and authority in the millennial kingdom will be commensurate with willingness to adhere to these important principles during our Ph₂. Rev. 2:26-27

*"For there is no authority except from God,
and those which exist are established by God."
Romans 13:1b*

*"Jesus answered, "You would have no authority over Me,
unless it had been given you from above."
John 19:11*