

The Tanner St Church of Christ meets each Lord's Day beginning with Bible classes at **9:30 AM**. We continue with our worship at **10:20 AM** and again at **5:00 PM**. We also meet each Wednesday evening at **7:00 PM** for Bible study and worship. Our meeting place is located about ¾ of a mile from I30 at 1512 Tanner St in Malvern, AR.

If you have questions about what we believe and teach, please visit our website, tannerst.com to listen to sermons or read past articles from our bulletin. Or you can contact us and we will be glad to find a convenient time to study with you.

Phone: (501) 332-8806 Email: preacher@tannerst.com

Consider this Verse: **1John 4:20**

Visit storeinmyheart.com for a few words regarding these verses.

Needed News

Bill Venable is scheduled to have something done about his kidney stones the middle of February. **Joyce** is doing much better.

Paula Laubach is getting back to normal. **Phyllis Jackson** is dealing with cold symptoms. **Betty Ragsdale** is still having some hearing issues. The **Simpson** Family is out of town this weekend.

Continue to pray for good health for those on our "extended family" list **Carolynn Richmond**, **Nettie Jackson**, **Don Venable** and other friends and family. **Ronda Gray** has been doing much better the last few days. **Chris Wright's Dad, Terry**, is back home and doing better.

Don't forget our upcoming meeting, March 29– April 1. Give topic suggestions to the elders for our Sunday Bible class also.

Seeking His Righteousness

"...seek first the kingdom of God and His righteousness.." Matthew 6:33

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Authorization

Fred Shewmaker

Probably the best place to begin a study of biblical authorization is Matthew 16:19 and 18:18. In these verses Jesus told His apostles, "...Whatever you forbid on earth must be already forbidden in heaven, and whatever you permit on earth must be already permitted in heaven" (C.B. Williams). The reason this is a very good place to begin may be seen in the fact that it forbids permitting on earth whatever is not "already permitted in heaven." There can be no authorization on earth of a thing not "already permitted in heaven." The apostles were restricted. They were allowed to command and do only what heaven permits. We can determine whether or not a thing is authorized by what the apostles commanded and did. The way we obtain knowledge of what heaven permits is through the revelation of God to man by the Bible.

A command authorizes only the thing specifically required and things necessary or incidental to the doing of what is required. The command, "...not forsaking the assembling of ourselves together" (Heb. 10:15), necessitates a place to assemble. Incidental to assembling is the time of day, the facilities of the place (number and kind of conveniences provided), the means of acquiring the place (donation, renting or buying) and etc. If a thing is necessary to doing what is required, we have no choice, we must employ what is necessary. When a thing is incidental to doing what is

required, we must make choices between the alternatives or optional ways of proceeding which are open to us.

No passage of Scripture authorizes a practice which goes beyond the scope of what it requires. When Paul commanded, "...Let a man examine himself, and so let him eat of that bread and drink of that cup" (1Cor. 11:28); doing what is required (examine, eat and drink), necessitates individual actions and a container for that which "a man" (anthropos - a human without consideration of gender) is to "drink." Incidentals include whether or not there is a container for the "bread;" whether or not the "bread" and "cup" are brought to "a man" or "a man" goes to the bread and cup. Beyond the scope of the command is eating the flesh of an animal. Thus the command in 1Corinthians 11:28 does not authorize the eating of animal flesh.

The things the apostles did serve as examples both of what we are not authorized to do and of what we are authorized to do. When Peter, at Antioch, quit eating with Gentiles and separated from them because certain men came from James, Paul "withstood him to his face" (Gal. 2:11 - 14). In this we have two examples: Peter's separating from faithful brethren to please other brethren and Paul's rebuking Peter for that hypocrisy. What Peter did is an example of a thing not authorized. What Paul did is an example of a thing authorized. God does not approve hypocrisy. God does approve the rebuking of brethren involved in hypocrisy.

We must follow the apostles' examples unless: 1. The Bible shows that God does not approve what an apostle/apostles did (Gal. 2:11 - 14); 2. What they did does not exemplify all that is authorized by the command involved (1Cor. 16:3 "whomever you approve" & 2Cor. 8:23

"brethren") and 3. When a statement of Scripture (Jn. 4:21 - 23) shows it is not necessary to follow their example (Mk. 14:12 - 26; Lk. 22:7 - 22 & Ac. 20:7 - 12 partaking the Lord's supper in an upper room).

In Luke 24:29 the two on the way to Emmaus urged Jesus to stay with them, "saying, 'Abide with us, for it is toward evening and the day is far spent.'" Jesus stayed with them until a meal was prepared. He became known to them by taking bread, blessing it, breaking it and giving to them. We do not know how much time elapsed between the statement, "the day is far spent" and the vanishing of Jesus "from their sight" (Lk. 24:31). We do know they returned to Jerusalem (Lk 24:33), a distance of about 7.5 miles. Assuming 30 inch steps and marching at 120 steps per minute (a military pace), it would take more than 2 hours to reach Jerusalem. They found the apostles and others gathered together (Lk. 24:33). As they were reporting seeing Jesus, He again appeared (Lk. 24:36); "as they sat at the table" (Mk. 16:14) and "the same day at evening, being the first day of the week" (Jn. 20:19).

By necessary inference we can see that two methods of counting time were used. At Emmaus it was "toward" the "evening" which would start a new day. At the time they talked "the day" was "far spent." More than 2 hours later John identified that evening as "the same day ... the first day of the week." The two at Emmaus were counting time according to the Jewish method which begins a day with evening. John counts time according to the Roman method which makes evening and the daylight preceding it the same day. The necessary conclusion is we may count by either the Jewish or Roman method. Thus necessary inference also may be used to determine authorization.