

Luke 20:1-8

¹One day as Jesus was teaching the people in the temple courts and proclaiming the gospel, the chief priests and scribes, together with the elders, came up to Him. ²“Tell us,” they said, “by what authority are You doing these things, and who gave You this authority?”

³“I will also ask you a question,” Jesus replied. “Tell Me: ⁴John’s baptism—was it from heaven, or from men?”

⁵They deliberated among themselves and said, “If we say, ‘From heaven,’ He will ask, ‘Why did you not believe him?’ ⁶But if we say, ‘From men,’ all the people will stone us, for they are convinced that John was a prophet.”

⁷So they answered that they did not know where it was from.

⁸And Jesus replied, “Neither will I tell you by what authority I am doing these things.”

Berean Standard Bible

1

Authority functions like this. Luke 20:1-8

Proclaiming with authority. 20:1

The Son of God has all authority. 1 “teaching... proclaiming” Matthew 28:18

The children of God have delegated authority. Matthew 28:19-20

Protesting God’s authority. 20:2

The world rejects God’s authority. 2 “by what authority”

The world replaces God’s authority. 2 “who gave You this authority?”

Probing all authority. 20:3-7

Challenge false authority. 3 “I will also ask you a question”

Confirm the origin of authority. 4 “from heaven, or from men”

Protecting authority. 20:7-8

The world has no answers. 7 “they did not know”

The world cannot stop God’s authority. 8 “Neither will I tell you”

2

The Author of authority. Luke 20:1-8

The authority that Jesus was given. 20:1-2

Jesus was given authority by God the Father. John 5:27, Matthew 28:18

Jesus was given authority by a legitimate priest. (Timeline notes below)

The authority given to Jesus was to teach salvation. 20:1

Jesus has authority to save us. John 17:2-3

We have authority to be saved. John 1:12

The authority modelled by Jesus was with grace. 20:3-8

Jesus has the Master's authority.

Jesus has authority to teach what is right. Luke 4:32

Jesus has authority to command evil spirits. Luke 4:36

Jesus has authority to forgive sin. Luke 5:24

Jesus has authority to pronounce judgement. Luke 12:5

We have the servant's authority.

We submit to legitimate authority. Romans 13:1-4

We have authority to be faithful. Mark 13:34

We have authority regarding possessions. Acts 5:4

We exercise authority with compassion. 1 Corinthians 8:9

3

You can't do that, or can you? Luke 20:1-8

Jesus, and we, have authority to speak out. 20:1

Jesus has all authority over this world. Matthew 28:18, Ephesians 1:21

We have delegated authority to speak out. Matthew 28:19-20 "Therefore, go..."

Jesus, and we, usually face 'push-back'. 20:2

Satan has some authority in this world. Ephesians 2:2, Colossians 1:13

The world exercises authority against us. Acts 9:14, Ephesians 6:12

Jesus, and we, are part of God's history. 20:3-4

We have our Master's authority. Mark 13:34 "having given his servants authority"

We know the world is wrong. Acts 5:29 "We must obey God rather than people"

Jesus, and we, face arrogant ignorance. 20:5-7

Satan has blinded unbelievers. 2 Corinthians 4:4 "blinded the minds"

Satan need not fool believers. 2 Corinthians 2:11 "that Satan should not outwit us"

Jesus, and we, continue to be strong. 20:8

We know our path is the best. Acts 26:18 "turn from... that they may receive..."

We do not crumble before opposition. Galatians 2:5 "we did not submit to them"

4

Luke 20:1-8

I am the fulfilment of authority from the Old Testament.

Priests had authority by birth

I am born again into the priestly family

Priests had authority by baptism

I am baptized into the priestly family, Gal.3:27

I am the fulfilment of authority from the New Testament.

John had authority beyond the temple / to speak out

John had authority because his father was a priest

John had authority because his birth was of Heaven

John had authority because his speech was prophet-priest

Jesus has authority as Gt H Priest (outranked chief priests) Matthew 28:18

Jesus has authority by His person – Creation, Co-operation

Jesus has authority by His endorsement – Resurrection

The priesthood has changed – from Levi to Melchizedek

I am the fulfilment authority from Jesus, here and now.

I have authority to enter the family of Heaven

I have authority to enter the Holy Place of Heaven

I don't have to fight every battle / We can fight to win (ACL)

The priesthood has changed – it now includes me

The sacrifices have changed – bodies, worship

Other possible titles

Who is in charge here?

Changing of the guard

Marking the end of an era

You are the one with authority

Winning the 'no win' argument

Acting with your authority

The real question is not authority, but attitude

Somewhere between conviction and cowardice

You cannot have authority until you know its origin

The authority you already possess

Awkward answers

You do not have to fight every battle

Who has authority over me?

A good answer to a bad question

Quotes and illustrations

The priests could not decide if John the Baptist was a man of God, or a mere man. Thus, they were in no position to decide if Jesus was the Son of God, or a mere man.

The messages of John the Baptist (Matthew 3:2) and Jesus (Matthew 4:17) were identical. They both declared, "Repent for the Kingdom of Heaven is at hand." If the priests accepted that John was Heaven's messenger, then they must logically also accept Jesus is also Heaven's messenger.

Furthermore, the message of both John, and of Jesus, is not theoretical, or even theological, it is primarily moral, and practical, because it is – first and foremost – "Repent".

The authority of Jesus, v2

Authority of Jesus from God the Father

Father grants authority to Jesus to judge

²⁶For as the Father has life in Himself, so also He has granted the Son to have life in Himself. ²⁷And He has **given Him authority** to execute judgment, because He is the Son of Man. John 5:27

Father grants authority to Jesus to save

¹When Jesus had spoken these things, He lifted up His eyes to heaven and said, "Father, the hour has come. Glorify Your Son, that Your Son may glorify You. ²For You **granted Him authority** over all flesh, so that He may give eternal life to all those You have given Him. ³Now this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. John 17:2

Father grants all authority to Jesus

¹⁸Then Jesus came to them and said, "**All authority** in heaven and on earth **has been given to Me**. ¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, ²⁰and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age." Matthew 28:18-20

Authority of Jesus as Creator

¹⁵The Son is the image of the invisible God, the firstborn over all creation. ¹⁶For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or **authorities**. All things were created through Him and for Him. Colossians 1:16

Authority of Jesus in teaching

²⁸When Jesus had finished saying these things, the crowds were astonished at His teaching, ²⁹because He taught as one who had **authority**, and not as their scribes. Matthew 7:28-29, also Mark 1:22, and Luke 4:32

Authority of Jesus over evil spirits

²⁷All the people were amazed and began to ask one another, "What is this? A new teaching with **authority**! He commands even the unclean spirits, and they obey Him!" Mark 1:27, also Luke 4:36

Authority of Jesus in healing

⁵Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' ⁶But so that you may know that the Son of Man has **authority** on earth to forgive sins..." ⁸When the crowds saw this, they were filled with awe and glorified God, who had given such **authority** to men. Matthew 9:1-8, also Mark 2:1-12, and Luke 5:17-26

Authority of Jesus in judgement

²⁵Truly, truly, I tell you, the hour is coming and has now come when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For as the Father has life in Himself, so also He has granted the Son to have life in Himself. ²⁷And He has given Him **authority** to execute judgment, because He is the Son of Man. John 5:27

⁴I tell you, My friends, do not be afraid of those who kill the body and after that can do no more. ⁵But I will show you whom you should fear: Fear the One who, after you have been killed, has **authority** to throw you into hell. Yes, I tell you, fear Him! Luke 12:5

Further expressions, but without using the word 'authority'

[²²Furthermore, the Father judges no one, but has assigned all judgment to the Son, John 5:22]

[⁴²And He commanded us to preach to the people and to testify that He is the One appointed by God to judge the living and the dead. Acts 10:39-43]

[³⁰Although God overlooked the ignorance of earlier times, He now commands all people everywhere to repent. ³¹For He has set a day when He will judge the world with justice by the Man He has appointed. He has given proof of this to everyone by raising Him from the dead." Acts 17:31]

[³⁵The Father loves the Son and has placed all things in His hands. ³⁶Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him." John 3:35]

Authority of Jesus on the cross

¹³When you were dead in your trespasses and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our trespasses, ¹⁴having cancelled the debt ascribed to us in the decrees that stood against us. He took it

away, nailing it to the cross! ¹⁵And having disarmed the powers and **authorities**, He made a public spectacle of them, triumphing over them by the cross. Colossians 2:15

Authority of Jesus over His death and resurrection

¹⁷The reason the Father loves Me is that I lay down My life in order to take it up again. ¹⁸No one takes it from Me, but I lay it down of My own accord. I have **authority** to lay it down, and **authority** to take it up again. This charge I have received from My Father.” John 10:18

Authority of Jesus to grant salvation

¹When Jesus had spoken these things, He lifted up His eyes to heaven and said, “Father, the hour has come. Glorify Your Son, that Your Son may glorify You. ²For You granted Him **authority** over all flesh, so that He may give eternal life to all those You have given Him. ³Now this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. John 17:2

Current authority of Jesus

¹⁸Then Jesus came to them and said, “**All authority** in heaven and on earth has been given to Me. ¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, ²⁰and teaching them to obey all that I have commanded you. And surely, I am with you always, even to the end of the age.” Matthew 28:18-20

¹⁸I ask that the eyes of your heart may be enlightened, so that you may know the hope of His calling, the riches of His glorious inheritance in the saints, ¹⁹and the surpassing greatness of His power to us who believe. These are in accordance with the working of His mighty strength, ²⁰which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms, ²¹far above all rule and **authority**, power and dominion, and every name that is named, not only in the present age but also in the one to come. ²²And God put everything under His feet and made Him head over everything for the church, ²³which is His body, the fullness of Him who fills all in all. Ephesians 1:21

...Jesus Christ, ²²who has gone into heaven and is at the right hand of God, with angels, **authorities**, and powers subject to Him. 1 Peter 3:22

⁸See to it that no one takes you captive through philosophy and empty deception, which are based on human tradition and the spiritual forces of the world rather than on Christ. ⁹For in Christ all the fullness of the Deity dwells in bodily form. ¹⁰And you have been made complete in Christ, who is the head over every ruler and **authority**. Colossians 2:10

Commentary

The following notes are taken from the free e-book, *Timeline*, chapter 27. This work is also available from sermoninspiration.net which is where you obtained these notes.

John the Baptist was a different sort of preacher. His message demanded a response from those who heard him; and they did respond. "People went out to him from Jerusalem and all Judea and the whole region of the Jordan. Confessing their sins, they were baptised by him in the River Jordan." (Matthew 3:5-6)

John the Baptist was a priest. His father, Zechariah, was a priest. John's family tree could be traced back through an unbroken line of priests, all the way back to Aaron, the first High Priest of the Israelite nation. When we are introduced to this family, the opening words are, "In the days of Herod, King of Judea, there was a priest..." (Luke 1:5). More details are added emphasising this is a priestly family. "The priest's name was Zechariah. He served in the priestly division of Abijah. His wife was also a descendant of Aaron" (Luke 1:5). The one and only way into the priesthood was to be born into the family of Aaron, the first Israelite High Priest. So, John the Baptist, was born to be a priest.

An angel appeared to Zechariah as he ministered in the Holy Place inside the temple in Jerusalem. The angel told Zechariah that he and Elizabeth would give birth to a son. Zechariah's service was in the week of 6 - 13 May 6 BC. This son, born into the priestly family, would also be a priest in the order of Abijah, just as his father was. John the Baptist would have been born in about the middle of February 5 BC, in perhaps the week of 11 - 17 February 5 BC.

John was schooled by his father, along with other children in their village in the hill country of Judea, by Zechariah in the village synagogue-school. As he grew, and as a member of the priestly family, and as an only child, John would certainly have assisted his father in conducting synagogue services every Sabbath, and teaching the younger children in the synagogue-school. When he turned twenty years of age, John could begin his apprenticeship towards the priesthood, in the temple in Jerusalem. This would have been in mid February 16 AD. At that date, his father, Zechariah, if he was still alive, would have been 70 years old.

When John turned 30 years of age in February 26 AD he would have eligible to have been ordained into the Aaronic priesthood and inducted into the priestly order of Abijah, following in the footsteps of his father. Scripture is silent regarding John's priestly vocation. He certainly did not follow the usual priestly path of ministering to a local synagogue congregation when he was not in the temple. Instead, he was a freelance preacher and evangelist. He avoided towns and villages where other priests were ministering, and held open air rallies. We are not specifically told, but his thirtieth birthday, in mid February 26 AD, may mark the beginning of John's own ministry outside the temple.

John the Baptist came, preaching in the wilderness of Judea and saying, 'Repent, for the Kingdom of Heaven has come near.' ...John's clothes were made of camel's hair, and he had a leather belt round his waist. His food was locusts and wild honey.
Matthew 3:1-4

There is no suggestion that John was a wild man, nor that he was dirty, unkempt or dishevelled. He did lack the support of the tithing of a local congregation, so he lived simply, and he ate whatever he was given, or that he could forage. Camel's hair is collected from the Bactrian camel. The hair is collected by shearing or combing during the natural moulting season in late Spring. The fibres can be spun into a yarn which is suitable for weaving or knitting. Each camel produces several kilograms of usable hair each year. It's natural colour is a golden tan, and its high thermostatic properties mean it is an excellent insulator. Camel hair has been used in a wide range of applications from clothing, through carpets, to tents.

However, John's preaching was bold, forthright, and confrontational.

When he saw many of the Pharisees and Sadducees coming to where he was baptising, he said to them: 'You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. Matthew 3:7-8

People were challenged and convicted. But his preaching was no mere academic nor theological dissertation. He was more than a priest, he was also a prophet. John's message was clear, concise, and practical. He named sin for what it was. He called for repentance. He required a change of heart, and a change of behaviour. Those with a hunger and thirst for righteousness responded to him and were baptised.

But John was operating outside his priestly Position Description. John may not have even completed his training in the temple, or been indoctrinated into the ungodly ways in which the temple processes function. Instead, he "grew and became strong in the Spirit. He lived in the wilderness until he appeared publicly to Israel." (Luke 1:80) No other descendant of Aaron had ever done what John was doing. The priests presided over a religion of rituals. But John was proclaiming a radical message; a call to repentance. Who knows what might happen if the practice of religion was allowed to be free from the temple!

The theme of John's ministry was repentance. The first thing we are told about John is, "He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins" (Luke 3:3). The message constantly preached by John was repentance. The first recorded words of John are, "Repent, for the kingdom of heaven is near" (Matthew 3:2). Repentance is still God's call on our lives. "God does not want anyone to perish. He wants everyone to come to repentance" (2 Peter 3:9). This Scripture makes it clear there are only two options: perish, or repent. Too many people are comfortably sitting in church under the false assumption they will go to Heaven because they see Jesus as their friend. But, in order to get into Heaven we must first get out of our sin. John, Jesus, Peter, and all Scripture makes the path clear: repent or perish!

The Lord is not slow in keeping His promise... but is patient with you, not wanting anyone to perish but everyone to come to repentance. (2 Peter 3:9)

You are not saved until you repent! Don't delay. Name your sin. Cast it upon the cross of Jesus. Only He can take its penalty. Only then can you be sure of your salvation. Do it!

The baptism of Jesus is not dated according to the calendar, but according to His age. He was "about 30 years of age" (Luke 3:23). As we shall see, it was soon after His thirtieth birthday that Jesus came to John for baptism...

The baptism of Jesus was also a major Change Point for the priesthood. The Israelite priesthood began when God chose Aaron to be the first High Priest, and only Aaron's descendants could hold that office. But, by the time of Jesus, that office had fallen into the hands of secular rulers and it had become a political appointment. It was time for such degradation to end. Change was about to occur, even though the incumbent High Priest did not see it coming.

Annas had been High Priest from 6 to 15 AD. Valerius Gratus, the Roman prefect who preceded Pontius Pilate, had removed him from office, yet he still wielded considerable power behind the scenes. He had five sons who succeeded him as High Priest. Annas was also the father-in-law of Caiaphas who was appointed in 18 AD. While the world was making its religious appointments and pronouncements, the Lord God was quietly at work appointing His own nominee as the final Aaronic priest. The Lord bypassed the politically appointed priests and spoke to Zechariah. Zechariah and Elizabeth's only child would be the last priest in the Aaron's line to be recognised by God.

When Aaron's priesthood began it was marked by a ceremonial washing. "Bring Aaron and his sons to the entrance to the tent of meeting and wash them with water" (Exodus 29:4). This word for washing is not the word for sprinkling, pouring, or rinsing. This is the word for bathing, immersing, or baptizing [Strong's H7364]. The Aaronic priests were baptised as a ceremonial washing. This was part of their ordination into the priesthood.

When Jesus came to John to be baptised, John at first refused. After all, Jesus had no sin and nothing for which He needed to repent. But Jesus insisted. The reason He gave was, "it is proper for us to do this to fulfil all righteousness" (Matthew 3:15). This was a righteous event. This was the moment of transition. In the baptism of Jesus, the authority of the priesthood was conferred upon Jesus. John, the last priest in the order of Aaron, transferred the enduring priesthood to Jesus, priest in the order of Melchisedek.

The temple in Jerusalem was the domain of the priests. They were the only ones with any authority within the temple precincts. No one could function in any capacity without permission from the chief priests. When Jesus overthrew the money-changers and taught in the temple, the reaction of the priests is natural and understandable. They demanded to know what authorisation Jesus had for his actions in the temple. "Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. 'By what authority are you doing these things?' they asked. 'And who gave you this authority?'" (Matthew 21:23) "Jesus replied, 'I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. John's baptism – where did it come from? Was it from heaven, or of human origin?'" (Matthew 21:24-25). Many commentators miss the significance of Jesus' answer. Jesus is not doing a mere tit-for-tat; you-answer-my-question-I'll-answer-yours. He was indeed answering their challenge to His authority. The chief priests didn't dismiss Jesus' challenging answer because they recognised that baptism was the doorway into authority.

John was known as a priest and as a descendant of Aaron. John's father, Zechariah, was known as a priest; and not just any priest. Zechariah was known as that one-and-only priest who had an angelic visitation while on duty in the Holy Place inside the temple. No one since

Isaiah the Prophet had been granted a vision in the temple. If the chief priests accepted the legitimacy of Zechariah and John, then they must also accept that Jesus had legitimate authority to teach in the temple. The debate which the chief priests had among themselves was not about the legitimacy and authority of John. They accepted that, even though they didn't like it. John had baptized Jesus, therefore Jesus also had authority to teach in the temple. Their self-debate was about the political implications of their answer. Whatever answer they gave would be a No Win answer for themselves, so they declined to answer.

Jesus cited baptism by John as His own Heaven-granted authority to teach in the temple. The chief priests felt threatened and they were not happy. But they had no grounds to overrule John's actions at the River Jordan. The baptism of Jesus by John was His authority to speak with authority in the temple.

Of course, Jesus had a much higher authority. He was God the Son. He was the Word of God. He was the Creator of the universe. "All things were created through Him and for Him. He is before all things, and in Him all things hold together" (Colossians 1:16-17). Only He could boldly, and truthfully, state "all authority in Heaven and on earth is given to Me." (Matthew 28:18). But during His earthly ministry Jesus relinquished His Divine prerogatives. "Though He was in very nature God, He did not think of equality with God as something to cling to. Instead, He emptied Himself, taking the form of a servant, being fully made like any human." (Philippians 2:6-7) The authority Jesus accepted was the authority passed on to Him from John the Baptist.

Aaron was baptised into the priesthood. Jesus was baptised into the priesthood in the order of Melchisedek. John, and then Jesus and His disciples were baptising anyone and everyone who repented and turned to God in faith. If this radical move of baptising ordinary believers was allowed to continue, then the temple would be in danger of becoming redundant. What is more, we could end up with a priesthood consisting of every believer, effectively ending the Aaronic priesthood! Can you imagine what that would mean?

Look at the implications of this for today.

You are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light. (1 Peter 2:9)

Believer, you are a priest. Are you fulfilling your priestly duties? Are you faithfully bringing the people around you to God; and are you faithfully bring God to those people? That is your God-given role. You are God's priest, now.

It may reasonably be doubted whether the importance of John the Baptist's ministry is generally understood by Christians. The brightness of our Lord's history overshadows the history of His forerunner, and the result is that John's baptism and preaching do not receive the attention which they deserve. Yet it should never be forgotten, that the ministry of the Baptist was the only New Testament ministry foretold in the Old Testament, excepting that

of Christ. It was a ministry which produced an immense effect on the Jewish mind, and aroused the expectation of Israel from one end of Palestine to the other. Above all, it was a ministry which made the Jews without excuse in their rejection of Christ, when Christ appeared. They could not say that they were taken by surprise when our Lord began to preach. Their minds had been thoroughly prepared for His appearing. To see the full sinfulness of the Jews, and the entire justice of the judgments which came on them after crucifying our Lord, we must remember the ministry of John the Baptist. Christ spoke of John and testified of him that he was the greatest prophet that Israel had in its history.

J C Ryle

Matthew 21:23–27;	Mark 11:27–33;	Luke 20:1-8
<p>²³When Jesus returned to the temple courts and began to teach, the chief priests and elders of the people came up to Him.</p> <p>“By what authority are You doing these things?” they asked. “And who gave You this authority?”</p> <p>²⁴“I will also ask you one question,” Jesus replied, “and if you answer Me, I will tell you by what authority I am doing these things.</p> <p>²⁵What was the source of John’s baptism? Was it from heaven or from men?”</p> <p>They deliberated among themselves and said, “If we say, ‘From heaven,’ He will ask, ‘Why then did you not believe him?’</p>	<p>²⁷After their return to Jerusalem, Jesus was walking in the temple courts, and the chief priests, scribes, and elders came up to Him.</p> <p>²⁸“By what authority are You doing these things?” they asked. “And who gave You the authority to do them?”</p> <p>²⁹“I will ask you one question,” Jesus replied, “and if you answer Me, I will tell you by what authority I am doing these things.</p> <p>³⁰John’s baptism—was it from heaven or from men? Answer Me!”</p> <p>³¹They deliberated among themselves what they should answer: “If we say, ‘From heaven,’ He will ask, ‘Why then did you not believe him?’</p>	<p>¹One day as Jesus was teaching the people in the temple courts and proclaiming the gospel, the chief priests and scribes, together with the elders, came up to Him.</p> <p>²“Tell us,” they said, “by what authority are You doing these things, and who gave You this authority?”</p> <p>³“I will also ask you a question,” Jesus replied.</p> <p>“Tell Me: ⁴John’s baptism—was it from heaven, or from men?”</p> <p>⁵They deliberated among themselves and said, “If we say, ‘From heaven,’ He will ask, ‘Why did you not believe him?’</p>

<p>²⁶But if we say, 'From men,' we are afraid of the people, for they all regard John as a prophet."</p> <p>²⁷So they answered, "We do not know."</p> <p>And Jesus replied, "Neither will I tell you by what authority I am doing these things."</p>	<p>³²But if we say, 'From men'..." they were afraid of the people, for they all held that John truly was a prophet.</p> <p>³³So they answered, "We do not know."</p> <p>And Jesus replied, "Neither will I tell you by what authority I am doing these things."</p>	<p>⁶But if we say, 'From men,' all the people will stone us, for they are convinced that John was a prophet."</p> <p>⁷So they answered that they did not know where it was from.</p> <p>⁸And Jesus replied, "Neither will I tell you by what authority I am doing these things."</p>
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Music and songs

Songs about authority, v2 "by what authority"

Across the lands
 Ancient of Days
 Awesome God
 All hail King Jesus
 How deep the Father's love for us
 Majesty, worship His Majesty
 Meekness and majesty
 The Lord reigns
 The power and the glory of Your name

Songs about telling others, v2 "Tell us" they said

Go forth in His name
 Let Your Kingdom come
 Salt and light

Thought starters with no wrong answers

1. When was a time when you felt powerful or authoritative? What was it about that time that made you feel in control?
2. Jesus taught with authority (Luke 4:32). What makes for an authoritative teacher?
3. What does Jesus have authority to do (John 17:2, John 5:27)?

4. Is authority attractive?
5. How do you stop authority from expanding to becoming abuse, or from weakening to become opinion?
6. Jesus ended up not engaging with the priests. Can a non-answer ever be a sign of strength?

end