

Message Six

Christ as the One Who Has All Authority in Heaven and on Earth

Scripture Reading: Matt. 7:29; 21:24; Luke 5:24; Rom. 9:21-22; Heb. 13:17

I. We need to have the definition of *authority*—Matt. 7:29:

- A. The best definition of *authority* is “the power or right to give orders, make decisions, and enforce obedience, often stemming from a position of power or expertise.”
- B. In the Bible, *authority* is “the moral right to exercise power, which is ultimately derived from and originates with God.”

II. God is the supreme authority; He has all authority—Rom. 9:21-22:

- A. God’s authority represents God Himself; God’s power represents only God’s works—Matt. 21:24; Luke 5:24.
- B. God’s authority is actually God Himself; authority issues out from God’s own being—Rev. 22:1.
- C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.
- D. When we touch God’s authority, we touch God Himself—Isa. 6:1-5:
 - 1. Meeting God’s authority is the same as meeting God—Amos 4:12.
 - 2. Offending God’s authority is the same as offending God Himself.
- E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.
- F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.
- G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:
 - 1. Only when we meet God’s authority can we submit to the delegated authorities whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.
 - 2. God requires that we submit not only to Him but to all the delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.
 - 3. Those who do not submit to God’s indirect authority cannot submit to God’s direct authority.
 - 4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.
- H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

III. There are two great principles in the universe—God’s authority and Satan’s rebellion; the unique controversy between God and Satan concerns authority—Acts 26:18; Col. 1:13:

- A. Rebellion is the denial of God’s authority and the rejection of God’s rule:
 - 1. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God’s sovereignty, rebelled against God, became God’s adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.
- B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.
- C. The center of dispute in the universe relates to who has authority—4:2-3:
 1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.
 2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.
- D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

IV. A person who represents God with authority (a deputy authority) must have the following qualifications:

- A. He must submit to authority—Matt. 8:8-9.
- B. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.
- C. He must know God's will—Eph. 1:9; 5:17.
- D. He must be one who denies the self—Matt. 16:24.
- E. He must be one with the Lord and live in constant and intimate fellowship with the Lord—1 Cor. 6:17; 1:9; 1 John 1:3.
- F. He must not be subjective and must not act according to his own feeling—2 Cor. 3:5.
- G. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.
- H. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14.
 - I. He must take a lowly place before God—Num. 14:5; 16:3-4, 22, 45; Matt. 11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.
- J. He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.
- K. He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.
- L. He must be one who represents God properly—Num. 20:2-13; 2 Cor. 5:18, 20; Eph. 6:20.

V. The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24:

- A. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:
 1. The prayer of authority is a commanding prayer—Isa. 45:11.
 2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.
- B. The prayer of authority has two aspects—binding and loosing—Matt. 18:18:
 1. Ordinary prayers are prayers that ask God to bind and loose.
 2. Prayers with authority are those in which we bind and loose by exercising authority.
- C. Praying with authority is praying the prayer of Mark 11:20-24—a prayer that is directed not to God but to “this mountain”—v. 23:

1. A prayer with authority does not ask God to do something; rather, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—v. 23.
 2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God's authority—Exo. 14:15-27.
 3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.
- D. When the church prays with authority, it rules over Hades—Matt. 16:18:
1. The church has the authority to rule over every satanic thing.
 2. The church should subdue all the activities of the evil spirits by means of prayer and should exercise dominion through prayer—Luke 10:17-19; Matt. 18:18.
- E. If we would pray the prayer of authority, we must first submit to God's authority ourselves; unless we submit to God's authority with respect to His position and submit to His authority in our daily living and in all practical matters, we cannot pray with authority—Isa. 45:11; 1 Pet. 5:6; Rev. 22:1.
- F. The prayer of authority has heaven as its starting point and earth as its destination—S. S. 4:8; 6:10; Eph. 1:22-23; 2:6; 6:18:
1. A prayer with authority is prayed from heaven to earth; it begins from a heavenly position and goes downward from heaven to earth—2:6.
 2. To pray downward is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to proclaim with authority that all of God's commands should be accomplished—Matt. 6:9-10.
- G. The position of prayer is ascension, and the authority of prayer is also ascension; all prayers in ascension are prayers of authority—Eph. 2:6; 1:22-23:
1. The prayer of authority is the prayer by one who is able to give out commands by standing in the position of ascension—Isa. 45:11.
 2. If we are in the position of ascension, our prayer will be equal to God's administration; it will be the executing of His commands—Rev. 8:3-5.
- H. When we come to the point where we have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, we are on the throne, reigning with the Lord—Eph. 2:5-6; Rev. 3:21; cf. Ezek. 1:26:
1. At this time, our prayer is not only an authoritative prayer but also a reigning prayer, and our prayer becomes God's administration, the execution of God's rule—Rom. 5:17, 21; Matt. 18:18; Rev. 8:3-5.
 2. If we are willing to learn, we will arrive at a place where we can utter such prayers for the fulfillment of God's eternal purpose—Eph. 1:10-11; 3:9-11.