

Current Affairs # 14 —The Nature of Christ's Power

Sam Soleyn

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In the continuation of the discussion of power, I want to talk about the Kingdom of Heaven in particular. In the last message we focused on the constitution of power, and we used as the primary example, beginning with the notion of sovereignty, how that works within the familiar concept of the United States and its constitution of power. Now, in going forward and looking at this as it relates to the Kingdom of Heaven, again, the first question is sovereignty. That is: What is the source of the authority to govern? By comparison, and only in passing, I will recall that we said that in the United States, sovereignty is said to be in the people—a people possessing the greatest bundle of rights. By comparison—but, of course, it stands on its own without comparison; it stands on its own incomparably—the power by which the Kingdom of Heaven has been established, Jesus described it in such fashion as this. As He gave the great commission to His disciples at the end of the Gospels, in one form or another He said (Matthew 28:18 to be the more specific and exact reference): *“All power is given unto me in heaven and in earth. ¹⁹Go ye therefore...”* The question is: Who gave Him this power? Well, the One who had it to give, which is the Father.

That power and the distribution of that power was spoken of in different locations in the Gospels. Beginning with the commissioning of Jesus at the baptism of John, where He is anointed as King pursuant to the prophetic reference of the second Psalm—“I have anointed My King on Zion, My holy hill” (cf. Psalm 2:6)—pursuant to that reference, Jesus was anointed by the Holy Spirit. The Holy Spirit descended on Him in the form of a dove. Previous kings—and specifically, biblical kings; and even more specifically, the kings in the nation of Israel from its inception—were anointed by oil. Oil was a type and a shadow of the Holy Spirit to present a different economy. There is an economy that is by the sweat of your brow, which has been in place since Adam. When Adam separated himself from the place of representing his Father, from the position of representing God in creation, his economy—his support for being—came to be the sweat of his brow. But when divine repositioning occurred, and that at the baptism of Jesus by John in the river Jordan, a new commissioning accompanied by the requisite anointing was poured out on the Lord Jesus Christ. There, He was not anointed by a symbol of the Holy Spirit—oil; He was anointed by the Holy Spirit Himself. And the voice of God the Father speaking out of the heavens, said *“This is My beloved Son, in whom I am well-pleased”* (Matthew 3:17 NASB). So, the Son of God arose where the son of Mary was buried—baptism being a type and shadow of burial, according to

Romans 6. As He came up, the Son of God was introduced to the world and God said, *“This is My beloved Son, in whom I am well-pleased.”*

Later, on the mountain of transfiguration where Jesus appeared in the company of Moses and Elijah, and some of the disciples were present—Peter, James, and John—Peter, in his enthusiastic outburst, being amazed that he was allowed to witness such a transcendent sight, said “Well, the three must be equal. Let’s make three booths for worship on this mountain. We will make one for You, we will make one for Moses, we will make one for Elijah” (cf. Matthew 17)—Moses, of course, representing the law; Elijah representing the prophets. But, they were both taken away, and Jesus stood alone and unrivaled in His sovereign excellence. And God again spoke and said, *“This is My beloved Son, with whom I am well-pleased; listen to Him!”* (Matthew 17:5b). If you take these events within the context of the prophetic Psalm, the second Psalm, where the coronation of Jesus on the earth is spoken to:

Why do the heathen rage, and the people imagine a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³Let us break their bands asunder, and cast away their cords from us.⁴He that sits in the heavens shall laugh: the LORD shall have them in derision. ⁵Then shall he speak to them in his wrath, and vex them in his sore displeasure. ⁶Yet have I set my king on my holy hill of Zion. (Psalm 2:1-6 AKJV)

And you better swear loyalty to Him:

Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psalm 2:12 AKJV)

And then, the exchange between Jesus and the Father that follows in which the newly anointed King says,

I will proclaim the LORD’s decree: (Psalm 2:7a NIV)

In other words, “My administration will be to be unwavering in My pursuit of the righteousness of God and of the demonstration of His divine nature.”

To that end, God then responded by saying,

You are my son; today I have become your father. ⁸ Ask me, and I will make the nations your inheritance, the ends of the earth your possession. (Psalm 2:7b-8 NIV)

So, yes, when Jesus claimed, “I have all authority in heaven and on earth” (cf. Matthew 28:18), He is laying a legitimate claim to that which was spoken of as the very reason for which He came into the world. Interestingly, this is the settling authority of His Kingdom. This is His constitution of power. And you will note that He does not solicit the patronage of any human being. He does not rule by the consent of the governed. The governed are governed; they are not the sovereign. He is the sovereign, established by the power that created the world, the power that created man, humankind. There is no appeal from His rule. There can only be obedience to His rule. This is absolute monarchy, with no wiggle room. You can decide *whether* or not you believe, but you do not have the prerogative to decide *what* you believe.

I just saw a news piece the other day in which this actor—I think it was the actor, Joaquin Phoenix, whom I enjoyed in the movie *Gladiator*, playing the role of Commodus to Russell Crowe’s Maximus—but as is true of Hollywood, people get to the place where they think that they are the roles they play, and they assume a certain magnanimity that is entirely self-imported. It was a piece about how he was portraying/acting as if he were Jesus in a film, and he could not spit on the ground. As the record says: Jesus spat on the ground, made a clay and anointed the eyes of a blind man, and then told him to go and wash in the pool of Siloam, and he would receive his sight. Joaquin Phoenix said he could not do that because that was too debasing to the human subject, so instead he just rubbed the fellow’s eyes. I just smiled. The absolute ignorance of Hollywood actors interpreting Scripture is mind-boggling.

This is a digression, but do you know what Jesus was doing there? He was showing the man the condition of humanity: that we are doubly-blind. Why would you put clay on the eyes of a blind man, when the very application of clay is to put another layer of blindness on, another layer of opaque over the already blind eyes? Well, what is clay? Clay is the reference to humanity—out of the dust of the ground, man was shaped out of clay. So in applying the clay, Jesus was telling him, “You are blinded to eternal truths by your humanity. You see things only from the point of view of the created world. But in addition to that, you are already blind, spiritually, because you do not know who I am. You are representative of a people who have lost their purpose and their destiny

in the earth. Now, I want you to go to the pool of Siloam and wash.” Why Siloam? Because the word “Siloam” means, “the sent one.” And “wash,” what does that mean? Wash by the water of the Word. So, Jesus is sending him in type and shadow; He is saying, “Go and bathe yourself in the Word of the sent One (meaning Me), and you will not only see, but you will see. You will see creation through the lenses of the eternal, which is your whole point of being here.” But Joaquin Phoenix could not put clay on the man’s eyes in the movie, because of course he is ignorant of these things. Why do we go to Hollywood for our understanding of divine truth? We deserve what we get when we go. They are just actors, players of roles, not people with any understanding of divine things.

Now, that digression was meant to illustrate the dual level of power that Jesus has, and that He got this power and the source of authority from God. God constructed creation with the knowledge that man would need to be redeemed, so He created two levels of power in creation. One level of power that could reach the soul, because that is where the work of transformation begins. That is your contact. When you are blind, your contact with God is through your human circumstances. But that is not where He means to leave you. He wishes to elevate you back to the true nature of the purpose for which creation itself exists, which is reveal the nature of the invisible God. So, He set up creation to aid in the redemption of man, so that when power is demonstrated, typically the form of power demonstrated there is to arrest man in his present state of departure from God. But then, once he is introduced to sovereign power, divine authority, the hope is that he will be then drawn to the revelation of the nature of God, which in turn resets his existence in the earth.

In turn, he can understand who he is (and here, I speak generically of human beings with the pronoun “he”), so that he might understand the two most pressing issues attending every human being, which is: 1) our identity—“Who am I?” and 2) our purpose—“What is my purpose?” Identity can only be understood in context of relationship, and purpose can only be pursued in context of power. Identity and purpose, these two things are at the core of every human search, and we will work in, through, and around these two poles, whether we know that that is what we are doing or not. Now, the funny thing about not knowing what we are doing is, if someone knows what you are doing and you do not know why you are doing what you are doing or even what you are doing, they can control you every time, because they have the advantage. So it behooves us all,

don’t you think, to know. What do you think is the purpose of these messages? To open the eyes of your understanding that you might know. Here is how Paul put it. I want to read from Ephesians. Speaking to believers, he says this, from Ephesians 1:16. Pay close attention. In fact, it would be worth your while on your own time to take out and read this passage again. It is so pregnant with the very things that I am trying to communicate. Paul says,

Ephesians 1:16-23 (NKJV)

¹⁶ I do not cease to give thanks for you, making mention of you in my prayers: ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ¹⁸ the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power ²⁰ which He [God] worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

²² And He put all things under His feet, and gave Him to be head over all things to the church, ²³ which is His body, the fullness of Him who fills all in all.

So, when I speak of the Kingdom of God, and the culture of the Kingdom, and your inheritance, the power by which you are to act, I am defining this power as operating on two levels. One is to reacquaint you with the nature of God and to invite you back into a relationship with God, from which position then you can explore accurately the issues of your identity and your purpose—which is a discussion of the nature of being. Now, in that connection, and because Jesus has claimed to have all authority in heaven and on earth, it means that no one else has any authority. Because, He is talking about a kind of power that is described in the Greek with the word *kratos* (Strong’s Greek 2904). In modern juridical parlance, we speak of this as “plenary”—plenary power. We get terms like “delegated authority” from that—plenipotentate or plenipotentiary, which means that one is the projector of the power of another. So where you have plenary power—the *kratos*, a Greek term meaning manifested power; the sovereignty of all power—when you have

that, and Jesus claims that, “I have all authority” (cf. Matthew 28:18), no one else can also be plenary, no one else can have original authority. This is authority that springs up from a divine source.

Now, this authority is claimed over the realms of heaven and earth, which means that the greater realm defines the scope of the power. If power exists within context of a kingdom, the greater realm defines the kingdom. In comparison to earth, where heaven is the comparison—heaven and earth—heaven is the greater realm. The greater realm assumes the lesser realm, because the lesser realm is subsumed in the greater. It is all that the lesser is, and more. So, earth is less than heaven; heaven is all that earth is, and more. The lesser is subsumed in the greater; therefore, it would not do to refer to the Kingdom as the Kingdom of Earth. You must refer to it from the greater realm. It is the Kingdom of Heaven. Therefore, the throne, the symbol of this authority, must remain in heaven until the time when heaven and earth merge into one. That is when the New Jerusalem comes down out of heaven, the seat of power comes into the earth (cf. Revelation 21:2).

When you have all authority—plenary authority, no one else having any authority as compared to you—you are the sovereign. So when Jesus says, “I have all authority in heaven and on earth,” it means, “I am the sovereign of heaven and earth.” Everything within the domains of heaven and earth are subject to the authority of Christ. Everything within the domain of heaven is inclusive of those who have departed—who once were on the earth, who are now in heaven—but also includes the angelic and all of the realms of heaven. There are three heavens. There is the visible heaven that contains the planets. That is subject to the authority of the throne of God. He moves the stars according to His purpose: to show signs, times, seasons, and years, as one example of His control of the heavens (cf. Genesis 1:14). The other domain within the heavens is the realm of the demonic, “*spiritual forces of evil within the heavenly realms*” (cf. Ephesians 6:12). They are subject to the throne of God, which is in the highest heavens. The highest of the heavens contains the throne of God.

Again, it is easy enough for the soul to envision a domestic view of these things. Paul said, “*When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things*” (1 Corinthians 13:11). When you are understanding the realm

of heaven, you cannot understand heaven from the mindset of a child. So, if you think of heaven as a place where there is a throne on which someone is seated, that is a human picturing of that. And even if God were to take one into heaven, He would manifest the secrets of heaven in a way that the human could understand, especially if the intent is to convey that to humans. Paul said he saw in heaven things too wonderful to comprehend—that is, things that could not be put in the language of human communication (cf. 2 Corinthians 12:4). So, a throne in heaven may or may not be a seat, but what it certainly is, is the center of rule for the Kingdom of Heaven. And angels bow before the sovereign majesty of heaven, and the departed, those who have lived on this earth in obedience to Christ, bow to the sovereignty of the Lord Jesus Christ.

All of these are indications of divine, unrivalled, unexcelled power—plenary. As it relates to that form of power, the One who has it is *kurios* (Strong’s Greek 2962), the word for “lord.” And everyone who takes power from that is a delegate. He is a plenipotentiary; he is the potential of the plenary power coming into the earth. That is what a delegate is. He is a plenipotentiary or plenipotentate. A potentate is one who potentially possesses, but that is subject to whether or not the demonstration is legitimately a carrying out of the power of the other. In the carrying out of that power, it has to serve His purpose, and the one functioning like Him has to be, in fact, like Him—to look like Him in his behavior and in his conduct. In that, in His sovereign power, He is the Arche, which means He is the majesty of heaven and earth. “All authority is given to Me,” Jesus said, “in heaven and on earth” (cf. Matthew 28:18).

I want to distinguish between the *dunamis* (Strong’s Greek 1411) of His power and the *exousia* (Strong’s Greek 1849) of His authority the next time we talk. So until then, I will see you. I am Sam Soleyn. Bye-bye.