

Unveiling of God no 83
Sovereignty and understanding the Godhead
"Rank, Rule and Power"
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This morning we will return to our study on the Sovereignty of God and show you that unless you understand the "**Sovereignty of God**" you will never understand the difference between God and His first born son Jesus.

When dealing with sovereignty the number one thought is that "**God is sovereign in the exercise of His Own will.**" You and I also have a will of our own, but if we choose to get anywhere with God we must learn to limit our own will and learn to yield to the will of God. For He promised that "*all things will work together for our Good*".

Therefore to get to first base is to understand that God is sovereign in His choosing, and He chooses whatsoever He wills.

In **Romans 9** the apostle Paul gives us a crash lesson in God's Sovereignty.

Romans 9:13 "*As it is written, Jacob have I loved, but Esau have I hated.*"

Ok, who wrote that? Moses wrote that, but God told him what to write down. So what do we find here? God has made a sovereign choice whom to love. He loves Jacob, but hates Esau. Now that may be hard to understand, but until you are willing to not only understand that God is sovereign, but also willing to accept it, you will never understand God nor his relationship He had with not only His first born son, but all sons.

Paul continues with his crash course on the sovereignty of God in verse **14** "*What shall we say then? Is there unrighteousness with God? God forbid.*"

God forbid? Yes, it is impossible for a righteous God to show Himself to be un-righteous. Now, remember, righteous does not mean fair, nor does it mean holy. The Word righteous means rightly wise. YOU are righteous because you are rightly wise. So when he says, ***Is there unrighteousness with God?*** he replies, ***God forbid.***

Now, this ought to tell you that for God to love one and hate the other is based on right thinking. And a God who is sovereign is sovereign because he is omniscient and omnipotent.

You cannot be sovereign unless you are both omniscient and omnipotent. Because the very definition of **Sovereignty** according to **Webster's dictionary**: is *the state or quality of being sovereign*. and it shows *the power and status of the one who is sovereign*. And of course the word Sovereign means: *Above or superior* to all others in ***rank, rule, and power***. In other words: ***One who answers to no other***. And comes from two words, ***super*** meaning above and ***reign***, meaning **to rule**. Therefore, **to be sovereign means to reign over supremely**.

Now, let's continue with Paul's crash course on the sovereignty of God. In verse **15** we read, "*For He (God) saith to Moses, **I** will have mercy on whom **I** will have mercy, and **I** will have compassion on whom **I** will have compassion.*"

This means that God is the sole source for His choice to show mercy and compassion or not. In other words, God does not base any of His decisions on what you or anyone else has done, or will do in the future. God and God alone makes His own choice on whether to show mercy and compassion or not, period.

And that is exactly where the Apostle Paul is going with this as he says in verse **16** "*So then **it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.***"

Therefore it is not the pitting of your will vs God's Will, nor is it the ability to run the race so to speak, but it all has to do with God's own choosing. And then Paul gives us ample Bible evidence of this in the next verse.

17 "*For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that **I might shew my power in thee, and that my name might be declared throughout all the earth.***"

So we are still learning what God spoke to Moses concerning Pharaoh. He said, I have raised up Pharaoh to be just what he is in order to make my own name known throughout the earth. I raised him up to be pharaoh, I raised him up to be the most powerful man on earth, and I made him so in order to tear him down and make him nothing just to prove to you I can do whatever I will to do.

So Paul continues in verse **18** *Therefore hath He (God) mercy on whom He (God) will have mercy, and whom He (God) will He (God) hardeneth.*

Now, that is God's rationale for raising up Pharaoh. Other-wise why would God raise up a man to be the most powerful man on earth just to do so. No, God does not work that way. He raises him up to tear him down to show it is not about man, it's all about God and Who God is.

Then Paul tells us what men will revert to in their thinking when he says in verse **19** *Thou wilt say then unto me, Why doth he yet find fault? For **who hath resisted his will?** **20** Nay but, O man, **who art thou that repliest against God?** Shall the thing formed say to him that formed it, Why hast thou made me thus? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

In other words, Paul is telling us, when you revert to fault finding you still do not understand sovereignty. It is not about finding fault, it is all about God. He does because He can do. He wills it and then he does it.

That is why it is so remarkable that God has not left up our eternal destination to us. He is omniscient and He is also omnipotent and able to do what He wishes to be done. And this

same Apostle Paul who tells us here in Romans that God is sovereign and wills what He wills and has the power to accomplish whatsoever He wills to get done.

In **Philippians 2:13** when he tells us "*For it is God which worketh in you both to will and to do of his good pleasure.*" Paul is in essence showing us the same Sovereign God is working in you sovereignly to make you will according to His will and therefore do what His good pleasure is.

So just as God sovereignly chose to raise up Pharaoh in order to take him down, and that was God's will and His good pleasure, He also tells us it is God's good please to work in you His Will and then the doing of that will.

Remember this same apostle also said concerning *God working in you to will and to do His good pleasure*, the following:

Philippians 1:6 *Being confident of this very thing, that He (God) which hath begun a good work in you will also perform it until the day of Jesus Christ:*

Notice the Consistency of his testimony here concerning what God is in you will and doing.

He also tells us in **Hebrews 13:21** It is God that shall *Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.*

So who is working in you that which is well pleasing to Him? God. And He wants to make you *perfect or fully supplied and furnished in every good work to do His will.* That is what we just read.

And so the Apostle Paul tells us in **2 Thessalonians 2:17** that God has promised to *Comfort your hearts, and to establish you in every good word and work.*

And finally we see the same thing expressed in **2 Corinthians 9:8** *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

So as we saw last week when we studied how God is sovereign in Love mercy and grace, and we see that there is only one thing that God yields to in order to do that, and that is His own will, which is His purpose and plan to do so.

Now, back to **Romans 9** and we'll pick up at verse **22** "*What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And what if he did so in order that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, **I will call them my people, which were not my people; and her beloved, which was not beloved.***

So we see that God in the exercise of His will is willing to endure smart talk from others like Pharaoh who thought they could take a stand and oppose God. But you know what? God did that in order to show His mercy on the children of promise.

Now, when you think of that, you might well understand why a great man does not react to everything the devil throws his way. He just sets back and allows the insults to be made, but they do not stop what He is going to do, nor do they altar the way He will do it.

So we see the more mature we become as sons of God the more we just look at the promise of God to us and consider anything contrary to that promise as though it does not exist.

Now, why is this so important for us to know and to understand? Because we know that we are to become conformed to the image of the first born who was made in the image of the father. And we know that we must reach a certain level of maturity in order to be adopted as sons. And we see the pattern in the first born son who as brother Branham called him, "*was the example seed*" that he did not even consider his own will, nor any circumstances that came up, but rather he said, "*I have come to do thy will oh God.*"

Therefore many who've come to understand there is a difference between the Father and the Son also understand that the Father is God and He alone is sovereign, and the Son of God is not sovereign in any way, shape or form. All you have to do to know this is to understand what the word sovereign means and then apply it to every Scripture that speaks of the Son of God and you will find that in every instance he is not sovereign, but the Father alone is sovereign.

Jesus tells us in **John 5:19** "*The Son can of himself do nothing, (that is not omnipotent!) but whatsoever the son seeth the father do, that doeth the son likewise.* (That's not omniscient) And **That is not sovereign.** That shows dependency upon the Father. Jesus even said "*His doctrine was not His but the Father's that sent Him*" **John 7:16.**

He learned obedience by the things that he suffered. **Hebrews 5:8.** Again, that shows the son was not sovereign, but God is sovereign.

Jesus said " **John 14:31** *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

So his obedience was an outward expression of his love for the Father.

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

John 12:50 *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

None of these quotes sounds like they are coming from one who is sovereign. All show he was not omniscient but depended on the Father to show him what to do, say or teach and then in obedience to show his love for the Father he replied the way the father wanted him to reply. And never forget, *it was the father working in him also, both to will and to do.*

Therefore none of these quotes from Jesus sound like one who is sovereign, because one that is sovereign is above all, and answers to know one.

Now, it is very apparent here that Jesus is telling the Jews that he is helpless unless the Father shows him what to do. He says, *the Son can do **Nothing***.

Then the son cannot save, he cannot heal, he cannot redeem, he can do nothing, unless shown by the Father what to do. These are not the words of One who is Sovereign.

But God is Sovereign. One who is sovereign answers to no one. One who is sovereign reigns supreme above all. One who is sovereign is fully independent of all others. Therefore, the Son of God is not and was not Sovereign, for He was completely dependent upon the Father to act and to speak.

Therefore the Son of God like all sons is not sovereign. Only God is sovereign.

***John 5:17** Jesus accused by Jews for working on Sabbath because He healed on Sabbath. His answer is found in verse 17. ¶ But Jesus answered them, **My Father works hitherto, and I work.** 18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but He said that God was his Father, making himself equal with God. 19 Then answered Jesus unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise.*

Jesus tells the Jews he's helpless unless the Father shows him what to do. He says, the Son can do **nothing**. Then the son cannot save, he cannot heal, he cannot redeem, he can do nothing, unless shown by the Father what to do. These are not the words of One who is Sovereign.

But God is Sovereign. God is Omniscient and God is Omnipotent.

Therefore: 1. One who is sovereign answers to no one.
2. One who is sovereign reigns supreme above all.
3. One who is sovereign is completely independent of all others.

The Son of God is not Sovereign, God alone is sovereign. Jesus was completely dependent upon his Father *to act and speak*. *He did not have his own words, works, nor doctrine*, and he subjected His own will to his Father. It is God that is sovereign and He indwelt his Son who was dependent on Him in all things.

God is Omniscient, God is Omnipotent, but his son is always dependent on His Father for everything including; speaking, acting, His doctrine, and even submitting His own will to the Father's will.

Jesus said, "*Father, I would that you take this cup from me, But not My will but Thine be done*", etc. Those are not words of a sovereign.

All scripture speaking of the son show he is not sovereign.

We see also in **John 5:20** *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

Therefore, notice Jesus was dependent on God to show Him a vision of what to do.

John 5:21 *For as the Father raises up the dead, and quickens them; even so the Son quickens whom The Father wills. 22 For the Father judges no man, but hath committed all judgment unto the Son*

Romans 15:5 ¶ *The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

John 12:44 ¶ *He that believes on me, believes him that sent me.*

John 5:23 *all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which hath sent him.*

When we honor the Son, we honor the Father, because the Son only does what the Father instructs Him to do. Thus we see the Father working and the son working hitherto. When we give honor to the son we acknowledge the Father's pre-eminent role, and the son's role of complete obedience to His Father. when we see God working in us both to will and to do, we see God's pre-eminent role in our lives, and our submissive role towards him. Thus the role for the first born son or any "*son of God*" is to yield to God's Sovereignty.

John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, & shall not come into condemnation; but is passed from death unto life.*

John 14:10b *The words that I speak unto you I speak not of myself: but the Father that dwells in me, he doeth the works.*

He was God-like in character and conduct. Jesus was not God Himself; He reflected God's character in His life. The scriptures that refer to the fullness of the Godhead indwelling in Christ do not make the man Jesus, God. God is a spirit. He is not flesh and bones. But the Invisible God came down and dwelt in His Son at the River Jordan where John physically saw the Light, (ie: *the Pillar of Fire*) come down and light upon Jesus and remain in Him. That same anointing left Him in the garden of Gethsemane. That is why he could cry out on the Cross to his God, "*My God, My God, Why hast thou forsaken me.*" The anointing left Him so He could die a mortal death. As Long as God indwelt Him in that fullness, He could not die. They tried without success many times to kill him.

Now, we know that the Son of God ascended up on High after God raised Him from the dead. In fact there are **18** times in the **New Testament** which specifically speaks of God raising up His Son. And it is this Son which is allowed to set down at the right hand of the majesty on High. Paul quotes this in **1 Corinthians 15**.

I Corinthians 15:25 *For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For He (God) hath put all things under his (The Son of God) feet. But when He (God) saith all things are put under him, (The Son of God) it is] manifest that He (God) is excepted, which did put all things under him (The Son of God). 28 And when all things shall be subdued unto him (The Son of God), then shall the*

Son also himself (The Son of God) *be subject unto Him* (God) *that put all things under him* (The Son of God), *that God may be all in all.*

Who is this Melchisedec 65-0221 50 *And remember, you, your eyes, your statue, whatever you was, you were in His thinking at the beginning. And the only thing that you are is the expression word. After He thought it, He spoke it, and here you are. If it isn't, if you wasn't in His thinking, there's no way at all for you ever to be there, for He's the One that gives Eternal Life. You remember how we read the Scriptures, "Not him that willeth, or him that runneth, but God..." And that His predestination might stand true, He could choose before anytime who... God's sovereign in His choosing, did you know that? God's sovereign. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong? Even the very--the very Word Itself, very sovereign... Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God. That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. God is sovereign in His works.*

Now, God is not like you and me. We have a free moral agency to choose, but we are limited to either God's way or the devils way. Even if you pick your own way, it is still the devils way and will lead to death most certainly.

Proverbs 14:12 tells us, *"There is a way that seemeth right unto a man, but the end thereof, are the ways of death."*

Therefore, a man might have a choice, but most certainly his own choice will end in death and not life.

In **Jeremiah 10:23** we read, *"O Lord, I know that the way of man is not in himself; It is not in man that walketh to direct his steps."*

Therefore we see that if man is left to himself, he will utterly choose the wrong way and the wrong steps. That is why we glory in Predestination, because the Love of God so constraineth us that it causes us to walk in the way.

Psalms 37:23 *The steps of a good man are ordered of the Lord: and he delighteth in His way."*

Now, most people don't believe God is Sovereign until something happens to them that they have no control over. Then they reluctantly acknowledge that God alone is the only one who can help them over that trial. Yet all the while they secretly hope that they can get themselves out of whatever mess they are in by themselves.

So, in reality, what most people have is a God of convenience. One who's there only when they need Him, and when they don't have a need, they forget He exists. They do not have a sovereign God because they do not understand sovereignty.

Now, remember what the Webster dictionary said concerning **sovereignty**. There are 3 basic attributes which make up sovereignty: #1) **rank**, #2) **rule**, and #3) **power**.

Number 1 it deals with rank which has to do with position. And in particular, showing that this rank has to do with being **the** Supreme One in that rank. Therefore we see that **Rank has to do with Authority**, although rank it is not authority. But it has to do with the level of authority.

The word **rank** comes from the word **range** which means *to place in a certain order*.

So we see by definition, that **God in order to be Sovereign, has no equal, and there is none beside Him.**

In examining the scriptures we find that they declare that God is above and everything else is beneath. And God will not share His Glory with no other. Now, that does not mean he won't let you have his glory, what that means is that he will not let any hold their own glory, their own opinions, values and judgments on par with his, or at the same level of rank as his. It's His way or the highway.

There is One God period.

Once we understand that God is sovereign, then and only then can we begin to understand the relationship between God and His Son and sons. And that is the main reason people just do not understand the Godhood of God. They don't understand His Sovereignty.

But once we understand His sovereignty, then we can begin to understand the proper relationship between God and man, and the conduct expected from man by God.

After all rank has certain prescribed behavior that is expected from those of lower rank, and one of these is respect.

Malachi 2:1-4 *1 And now, O ye priests, this commandment is for you. 2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.*

Here we see that God is God alone, and will not share His glory with any other.

In **Exodus 34:14** we read, *"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:"*

So God is a jealous God and will not allow for us to worship other things in His place. And we know that the word worship, according to Webster, comes from two words, **worth** and **ship**. Worth being the value we place on something, and the suffix (ship) is the state or condition of the assessment. Therefore **our worship has rank as well**, and rank is the order in which we place God. Either He is pre-eminent in our heart, mind and soul or He isn't.

We see **rank** again come into view when Jesus is asked *what is the greatest commandment* in **Matthew 22:36** He replied..*"To love the Lord your God, with all your heart, all your soul, and mind."* But in the Book of **Mark 12:30** He adds one other ingredient, and that is **strength**, which we find God Himself speaking of in the Book of **Deuteronomy 6:4-18** *4 Hear, O Israel: The LORD our God is one LORD: 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I*

command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates. 10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, 11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; 12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. 13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. 14 Ye shall not go after other gods, of the gods of the people which are round about you; 15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. 16 Ye shall not tempt the LORD your God, as ye tempted him in Massah. 17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. 18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers.

Therefore when God speaks in His Word about our "**loving Him with all of our heart**," He is speaking about Loving Him with **all of our understanding**. Then when He speaks of loving Him with all of our Soul,

Therefore God is speaking of **loving Him with all that we are as a person**, because our soul is who we are, it is our life.

Finally, we are told to *love Him with all of our strength*, which is all of our energies. Because, love without our energies is still non productive. It would just be all talk and no action! He said, "**teach them diligently to your children**"! That takes an effort, and that effort shows or outwardly expresses your love to God just as Jesus said in **John 14:31**.

John 14:31 "*But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

Finally we see **rank** also mentioned in **1 Corinthians 15:23-28** *23 But every man in his own order*: And then Paul mentions the order or rank as he says, "*Christ the first-fruits; afterward they that are Christ's at his Parousia.*

24 Then cometh the end, (when, notice the order, after His Parousia Presence comes, so it's not over until the Parousia showing us how important the Parousia is) *when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power*. (so it is at the Parousia of Christ, when God comes with a shout, voice and trump and declares his Sovereignty once and for all) **25 For he** (God) *must reign, till he hath put all enemies under his* (the son of God's) *feet. 26 The last enemy that shall be destroyed is death. 27 For He* (God) *hath put all things under his* (The Son of

God's) *feet. But when He saith all things are put under him, it is manifest that he* (God Himself) *is excepted, which did put all things under him* (the Son of God). **28** *And when all things shall be subdued unto him* (God), *then shall the Son also himself be subject unto him* (God) *that put all things under him, that God may be all in all.*

So we see that the Son is subject to the Father, and shall be still. From his sermon **Questions and answers COD 64-0823E P:119** brother Branham said *On top of Mount Zion will set the Lamb. And the city will need no light, for the Lamb is the Light thereof. And above the Lamb will be the Father, which is the Logos, God, the great Light, the eternal Light that'll shine just above the throne. And Jesus will not be on His Father's throne, He'll be on His throne. And the Father will hover over the Son, which the Father and Son will be One. "And while they are yet speaking, I'll answer. Before they can think, I'm thinking for them."* That's right. *And Jesus will commit a perfect, perfect age to the perfect living God, that He has redeemed and give over to the Father. Is that right? Will turn to God the Father which is Spirit, not a man, Spirit.*

Now, as we said earlier in this message, sovereignty has to do with **rank, rule, and power**, and this **rank** has to do with choice, **God's Choice**, which is **God's Will**. After, all, *rank is a matter of choice, position, and placement.*

Therefore, if we are to learn to understand the sovereignty of God, we must first learn the first **rule** of this sovereignty, which is that **God has the supreme Rank, He is Number One**, and He therefore has a specific order to everything that pertains to His Sovereign Position.

During the course of our study on the sovereignty of God we shall move next time into the second rule of sovereignty which is **rule**, itself. And we know that **Rule is authority**, and then **authority becomes power**, for **power is authority**. Thus as we've studied the Sovereignty of God we have seen how God becomes. For we know that God is Omniscient, Omnipotent and Omnipresent. Yet the Omniscience must come before the other two, for God is not omnipresent as if He is in all places at all times and filling all space, but His Omnipresence comes from the fact that He is all knowing, (omniscient). And thus of the three,... Omniscient, Omnipotent, and Omnipresent, the greatest of these, and the highest order, is Omniscience. And this is where Sovereignty comes from. God's power and strength comes from His Omniscience. For could you imagine having all power and not knowing how to use that power?

Notice how we begin with **rank**, and move into **rule** and then into **power**. Notice that this process moves from the passive into the active. **Rank, rule and power. Rank is simply order and position**, while **rule is an exercisable authority**. An **authority** which has moved into **action** and is **controlling**. And that is where **power is derived**.

Now, as we said earlier, the three attributes of sovereignty are **Rank, Rule, and Power**. For the next few minutes tonight I want to look at the second attribute which is rule and examine this by the scriptures as best we can.

According to **Webster**, the word **Rule**: means, "*to have supreme authority, to govern.*

Therefore, when we think in terms of **rule**, we must think in terms of **authority**. And when we think in terms of **Authority**, we are looking at **the right to rule**, as well as having **the power to ensure our right to rule**.

So here we have not only a rightful placement, but also the power to back up that placement. You see how closely **Rank** and **Rule** tie in together. What good would **rank** do if no one else considered it. But when you have **Authority**, it means you have **the power** to back up your **rank**. And that is what we are talking about when we speak of sovereignty.

Psalm 103:19 *19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.* Here we see placement, which is **rank, which is over all**, and with that placement we see the exercise of **authority**. *His kingdom ruleth over all.* The word **ruleth** here is a Hebrew Word which means **to exercise dominion**.

In **Psalm 66:7** we see that God **rules** by His **Power**. *7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.* Therefore, we see **rule**, which is **authority** must have **power** behind it in order for it to have the strength needed to bring to pass whatsoever the **rule** declares.

And what is the reason for needing this power and might to rule?

We see our answer in **2 Chronicles 20:6** *"And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?"*

Here you see that the **power** and **might** backs up the **authority** so than none can resist the **rule**.

If you recall we began by reading what the Apostle Paul taught us in his crash course on the sovereignty of God found in Romans 9 where the scriptures speak of God having the **rank, rule** and **power** over the things that he created.

Romans 9:10-23 *"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the*

clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

When people wanted to question Jesus **authority**, each time he reverted to the **power** of the sovereign God who was behind His **authority**. He said *the Father that dwelleth in me, he doeth the works*. He has the power, he has the rule, he has the rank, I am nothing in myself but whatsoever he tells me to do I do.

Matthew 9:1-8 *9 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that **the Son of man hath power** on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. 9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.*

Notice how Jesus Uses the **power** to **authenticate** or **vindicate** His **Authority**, tying His **authority** back to the Author and Finisher which is God Himself.

In **John 9:1-34** we read how a blind man uses the argument that **power** is **authority**, and the exercise of **God's power** shows therefore inconclusively the presence of God, and the **authority** of God.

John 9:1-34 *And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I*

know not. **13** They brought to the Pharisees him that aforetime was blind. **14** And it was the sabbath day when Jesus made the clay, and opened his eyes. **15** Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. **16** Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. **17** They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. **18** But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. **19** And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? **20** His parents answered them and said, We know that this is our son, and that he was born blind: **21** But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. **22** These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. **23** Therefore said his parents, He is of age; ask him. **24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. **25** He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. **26** Then said they to him again, What did he to thee? how opened he thine eyes? **27** He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? **28** Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. **29** We know that God spake unto Moses: as for this fellow, we know not from whence he is. **30** The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. **31** Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. **32** Since the world began was it not heard that any man opened the eyes of one that was born blind. **33** If this man were not of God, he could do nothing. **34** They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

In **John 14:10-12** we begin to see here is that **Rule** and **Power** go hand in hand, and **Rule** which is **Authority** cannot be exercised without **Power**. Therefore, the **Power** itself is what vindicates the position of the **Ruler**.

John 14:10-12 "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works.** (He's the one with the power) **11** Believe me that I am in the Father, and the **Father in me:** or else believe me for **the very works' sake.** **12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

In **Matthew 22:29** we also see Jesus say **29** Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor **the power of God.** The problem then as is now is that men think they know the scriptures, but they cannot make the connection between the Word and

the **Power**, and thus they cannot understand the **power** which is the **vindication**. And in closing we see in **2 Timothy 3:5** that it is prophesied of this age that "*they will have a form of Godliness but they will deny the power*", which is the vindication of the Real **Authority**. That which vindicates is the **power** of God upon the Truth.

Let us pray