

# THE POWER OF JESUS: INNATE, INHERENT OR DELEGATED POWER?

DEUT.19:18,19; LK.11:20

## I. INTRODUCTION

1. By “the power of Jesus” we have reference to the authority and the power Jesus used while on earth, in the flesh, as both God and man, to forgive sins and to work his miracles.
2. We are asking this question: Was the power and the authority he used to do those things his own innate, inherent power and authority as deity? Did he do those things by his own innate, inherent power and authority, or by delegated power or authority from another?
3. By “innate” and “inherent” we mean that which is “inborn”, and or that which “exists in something, esp. as a permanent or characteristic attribute, so as to be inseparable from it; innate; naturally pertaining to; as, the inherent qualities of the magnet.” -- Web. New 20th Cent. Unab.,. Dict., 1950 edition.
4. By “delegated” we mean “to entrust; to commit; to deliver to another’s care and management; as to delegate authority or power to an envoy, representative, or judge.” -- Web. New 20th Cent. Unab. Dict., 1950, edition.
5. Some, including some brethren, say the power and the authority he exercised to do these things was his own innate, inherent power and authority as deity.
6. Others, of whom I am one, say the power or authority to forgive sins was delegated to him by the Father, and that he worked his miracles by means of the Holy Spirit committed to him, or “with the finger of God.”
7. Question: What do the Scriptures say? Book, chapter and verse?

## II. DISCUSSION

### A. O.T. PROPHECY PERTAINING TO THE POWER OF THE SPIRIT BY WHICH JESUS OPERATED WHILE ON EARTH IN THE FLESH AS BOTH GOD AND MAN.

1. Isa.11:1-5.
  - a. That V.1 refers to the Messiah is a matter of record in both O.T. and N.T.,Isa.53:1,2; Zech.3:8; 6:12; Isa.9:6,7; Jer.23:5,6; Rev.22:16; Ac.13:23.
  - b. Note what vv.2,3 say will “rest upon him” and what they reveal about the work of the Spirit in and through him when he comes.
- (1) This refers to the Holy Spirit who will be given him, which N.T. Scriptures affirm.
- c. Then, of course, vv.4,5 reveal the nature of his work when he comes.
2. Isa.42:1.
  - a. V.1a: “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.”
  - (1) The following references are cited in the margin to suggest the identity of this servant, which have clear reference to Jesus Christ, Isa.52:13; Mt.12:14-21; Phil.2:7.
  - b. V.1b: “I have put my spirit upon him: he shall bring forth judgment (justice) to the Gentiles.”
  - (1) Free bedroom set...Again, the following references are cited in the margin to help further explain and identify what is here referred to, Mt.3:16,17; Jno.3:34,35; Eph.1:6,7; Col.1:12-14.
3. Isa.61:1-3.
  - a. In Isa.61 there is a characterization of the nature of Christ’s work as it relates to his kingdom under the guidance and power of the Holy Spirit.

- b. In Isa.61:1a, the speaker, who, no doubt, is the Messiah, begins by declaring that “the Spirit of the Lord God (i.e., Jehovah)” is upon him.
  - (1) This is the Holy Spirit.
  - (2) This concept, i.e., that the Holy Spirit would be upon the Messiah; that he would be empowered by means of the Holy Spirit, is repeatedly affirmed in the N.T. Cf. Mt.3:16,17; Jno.1:32; Ac:34,35; Ac.10:38.
  - (3) Note that all three Persons of the Godhead are here mentioned: the Father (Jehovah); the Messiah (the Anointed One, the Son); the Spirit of Jehovah (the Holy Spirit).
  - (4) The book of Isaiah sees the Holy Spirit as having a developing role in the work of the One to come – the Anointed One – the Messiah. Cf. Isa.11:1,2; 42:1; 48:16b; 59:20,21; 61:1-3.
  - (5) Most significantly, Peter in Ac.10:38 declares that “God anointed Jesus of Nazareth with the Holy Spirit and with power (dunamis): who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Cf. Lk.5:17

c. Having been so anointed, with this divine appointment and power as per v.1a, the Messiah continues from v.1b through v.3 to explain the reason or the purpose “the Spirit of Jehovah is upon me; because the Lord hath anointed me to preach good tidings (or the gospel) to the meek,” etc.

- (1) This is his affirmation that by the power of the Holy Spirit he is enabled to accomplish his mission specified in vv.1b-3.
- (2) The fulfillment of this mission is clearly in the redemptive work of Jehovah’s suffering servant, the Messiah, Isa.52,53.

d. Any doubt as to whom Isa.61:1-3 refers is removed by Jesus himself when he affirms: “This day is this scripture fulfilled in your ears,” when, in Lk.4:16-21, he read from Isa.61:1-3.

- (1) Of course, not completely fulfilled that day; but was then and there beginning to be fulfilled.

- 4. Thus O.T. prophecy declares that the Messiah would be empowered by the Holy Spirit to perform his mission; thus prophecy says it would be by delegated authority.

## B. N.T. FULFILLMENT OF O.T. PROPHECY PROVING THAT IT WAS DELEGATED POWER AND AUTHORITY BY WHICH JESUS OPERATED IN WORKING HIS MIRACLES AND IN FORGIVING SINS.

- 1. The N.T. affirms the Holy Spirit was given to Jesus as per O.T. prophecy, and that he was lead by the Spirit, Mt.3:16,17; Lk.4:18; Jno.1:32; Mt.4:1; Mk.1:12; Lk.4:1.
- 2. Jesus himself affirms that he cast out devils or worked miracles by the power of the Holy Spirit, or “with the finger of God,” rather than by his own innate, inherent powers of deity, Mt.12:28; Lk.11:20; Jno.14:10.
  - a. Cf. Lk.4:16-21.
  - b. Jno.5:19,30; 12:48-50; 14:31; 4:34; 9:4.
- 3. Lk.5:16,17 affirms that his power to heal was delegated power.
  - a. KJV: “And the power of the Lord was present to heal them”
    - (1) “Power,” from “denamis,” (doo'-nam-is).

- (2) Strong, 1411, "spec. miraculous power"
  - b. ASV: "the power of the Lord was with him to heal" cf. Ac.10:38.
  - c. It was not "the power of Jesus was with Jesus to heal them," as some have claimed. That would be redundant, absurd, ludicrous, and ridiculous!
  - d. What brethren have said on Lk.5:17.
- (1) Bro. J.S. Lamar, A Com. On Luke, pp.95,96: "the power of the Lord, i.e., of the Most High, was present – in Jesus – to heal. In other words, he was enabled to heal by the power of God which was in him." (2) Bro. J.W. McGarvey, The Fourfold Gospel: "And the power of the Lord was with him to heal. That is to say, the power of God the Father was then working in Jesus to perform miracles."

- e. What others have said on Lk.5:17
  - (1) F.C. Cook, 349: "Not the power of the Lord Jesus (as Olshausen); but the power of the Lord God working in and with him."
  - (2) H.A.W. Meyer, 320: "And the power of the Lord (of God) was there in aid of his healing" (that he should heal them).
  - (3) Wm. Hendriksen, 294: "Significantly Luke adds that the power of the Lord – that is, of Jehovah – was with Jesus 'for healing;' meaning: enabling him to heal."
  - (4) Lenski, 293: "the power of Jehovah, in which Jesus wrought to heal and thus to help men, was ready to manifest itself miraculously..."

4. Now consider and compare Mk.2:1-12 with Mt.9:1-8 and Lk.5:16-26 to see that Jesus did have "power on earth to forgive sins;" but also to see who gave him this power.

- a. First, remember what Lk.5:17 teaches about "the power of the Lord to heal"
  - (1) "Power", from *dunamis*.
  - (2) Strong, 1411: "spec. miraculous power"
- b. Second, read all three texts to see WHY Jesus performed the miracle of healing the man "sick of the palsy"
  - (1) Note vv.2-6 of Mt.9.
  - (2) Note vv.5-12 of Mk.2.
  - (3) Note vv.20-24 of Lk.5.
  - (4) WHY? To prove he had "power on earth to forgive"
    - (a) "Power" in each of these instances is from *EXOUSIA*, *ex-ou-see-ah* (not, *DUNAMIS*, or miraculous power).
    - (b) "Power" here or *exousia*, means: "delegated influence: authority, jurisdiction, liberty, power, right," – Strong, 1849.
    - (c) It's the same word as in Mt.28:18, with the same meaning
- c. Note Mt.9:6,8 to learn who gave Jesus this authority to forgive sin. It was God the Father!

5. But, someone asks, What about Mk.5:30, doesn't that verse teach that Jesus exercised his own innate, inherent power as deity in performing this miracle?

- a. Read vv.25-34, with emphasis on vv.29,30. Cf. Lk.8:43-46-48.
- b. V.30: "that virtue had gone out of him"
  - (1) "Virtue" is from "*dunamis*," meaning "miraculous power"; miraculous power to heal the woman, "which had an issue of blood twelve years."
  - (2) Cf. Lk.6:19, similar event with parallel language.

(3) Don't forget Lk.5:17, "the power (dunamis) of the Lord was with him to heal"(ASV).

c. Taking into account all the other scriptural evidence, including the fact that Jesus himself affirmed that he performed his miracles "with the finger of God" (or by the power of the Father by means of the Holy Spirit, Lk.11:20; Mk.12:28), we are forced to conclude this is simply another event and example where God extended his healing power through his Son, even though Jesus may not at first have been aware of the woman's identity.

d. There is nothing here to indicate that this is an exception to how miracles were worked by and through Jesus. Cf. Ac.2:22.

e. Furthermore,, on this passage, Bro. J.W. McGarvey, in his Commentary On Mark, p.294, wrote the following: "Not till the moment that the cure was effected did Jesus know what the woman was doing; and it seems that the virtue (the power, denamis, ejd) went out from him without any volition on his part. The heavenly Father was observing the woman and caused virtue to go out from the Son to reward her implicit faith."

f. That while in the flesh he was not "all-knowing" is proven fact. Cf. Mk.13:32.

g. Thus, the answer is still, NO! Jesus did not use his own inherent powers of deity to heal.

6. Also, Jno.10:17,18 is often cited as a proof text that Jesus exercised his own innate, inherent powers of deity.

a. Again, it is not so as a careful examination of the text clearly reveals.

b. The word "power" in v.18 is from EXOUSIA, meaning: "delegated influence: authority, jurisdiction, liberty, power, right," Strong, 1849; the same word as in Mt.28:18.

c. Furthermore, v.18b says: "This commandment I have received of (from) my Father."

d. "Commandment" is from ENTOLE, which denotes, in general, an injunction, charge, precept, commandment," Vine, I., 210. Thayer, p. 218: "Univ. a charge, injunction", Jno.10:18.

#### C. OTHER PASSAGES THAT PROVE JESUS OPERATED BY DELEGATED AUTHORITY, AUTHORITY WHICH THE FATHER DELEGATED TO HIM.

1. Deut.18:18,19; Ac.3:22,23; Jno.17:1-4-8,18.

2. Mt.28:18.

3. Jno.5:19-30.

4. Ac.2:22,32-36; Eph.1:19-22; 1Pet.3:21,22; 1Cor.15:24-27.

5. Furthermore, when Jesus commissioned his apostles prior to his ascension, he also did that by and through the Holy Spirit, Ac.1:1,2-8.

#### D N.T SCRIPTURES AFFIRM THAT THE APOSTLES WERE COMMISSIONED BY JESUS AND SENT FORTH AS HIS AMBASSADORS, THAT THEY WERE PROMISED THE POWER OF THE HOLY SPIRIT TO GUIDE THEM INTO ALL TRUTH, AND BY WHICH TO CONFIRM THEIR MESSAGE, AND TO FORGIVE SINS.

1. Mt.28:18-20; Mk.16:14-20; Lk.24:44-49; Jno.20:19-23; 2Cor.5:17-20; Ac.1:1-8

a. Cf. Jno.14:26; 15:26,27; 16;&,13-15; Ac.2:1-4,14-41.

b. Cf. Gal.1:11,12; Eph.3:1-5; 2Cor.12:12; 1Cor.2:9-13.

c. Thus they were delegated authority to work miracles and even to forgive sins.

2. When they were so empowered, we have no problem understanding that the power or the authority they exercised was delegated power or authority, not their own innate or inherent power or authority.
3. When Jesus was thus sent forth by the Father, given the Father's word and the Father's commandments to obey and to carry out, promised and given the Holy Spirit by which to forgive sins and to judge all men and to execute judgment, why should we have a problem seeing that he operated by and still operates by delegated authority?

### III. CONCLUSION

1. This also helps us see and understand the truth taught in Phil.2:5-8 concerning Jesus "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."
  - a. This does not say he gave up his deity or ceased to be deity!
  - b. There was no loss of deity; but subordination of role.
  - c. No longer equal with God in authority, power and function.
  - d. They were still one in nature, plan and purpose; but not in function.
  - e. He did not reckon his pre-incarnate form of God something to be forcibly retained; something to be grasped; coveted in light of man's need.
2. A sacrifice needed to be made for the sins of man, which he was willing to make, that required his giving up something; that required a change to be made, which he was ready and willing to make.
3. This sacrifice required him to make himself of no reputation, or to "empty himself," or divest himself.
  - a. Not of his deity.
  - b. But of the powers and prerogatives of deity.
  - c. Now he could be tempted, which before was impossible.
  - d. Now he could die, which, also, before was impossible.
  - e. It required him to take upon himself the form of a servant (a bondservant), and be made in the likeness of men; to become a man; to subordinate himself to the Father and operate in the role of a servant as a man in the likeness of men.
  - f. It required him to become a man in order to die on the cross to "destroy him that had the power of death, that is, the death. See Heb.2:9-18; 4:14,15.
4. Therefore, he, while on earth as both God and man, operated by delegated authority in his redemptive work, not by any innate, inherent authority or power of his own deity!