

Message Five

The Prayer of Administration and the Prayer of Authority

Scripture Reading: Rev. 8:3-5; Matt. 18:18; Mark 11:20-24

I. The incense altar is the center of God's administration, and the prayer offered at the incense altar governs the universe—Rev. 8:3-5:

- A. The book of Revelation is a book of God's administration, a book of divine execution, revealing the throne of God and the divine administration throughout the universe—4:2-3, 5, 9; 5:6.
- B. In Revelation the executing center of God's administration is actually not the throne but the incense altar, which is directly in front of the throne of God's authority—4:2-3, 5; 5:6; 8:3-5.
- C. God's administration needs our prayers, which are a response to Christ's heavenly ministry; as we pray He administrates, and as He administrates we pray—Heb. 7:25; Col. 3:1-2; Rev. 5:8; 8:3.
- D. As another Angel, Christ executes God's administration over the earth at the incense altar by ministering to God as the High Priest with the prayers of His saints, adding His incense to these prayers—vv. 3-5:
 1. The golden censer signifies the prayers of the saints (5:8), and the incense signifies Christ with all His merit added to the saints' prayers so that their prayers offered upon the golden altar might be acceptable to God—8:3:
 - a. The incense typifies the resurrected and ascended Christ as the unique One who is acceptable to God—Exo. 30:34-38.
 - b. The prayer that ascends to God as a sweet-smelling fragrance is God's administration—Rev. 8:4:
 - (1) The incense is our going to God with Christ and as Christ in prayer for God's enjoyment—Exo. 30:34-38.
 - (2) This kind of prayer simultaneously satisfies God with sweet fragrance and carries out God's economy, God's administration.
 2. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration—Rev. 8:5:
 - a. The incense ascends to God at the throne of administration, and God answers the saints' prayers; as a result, fire comes down to earth to execute the divine judgments—vv. 4-5.
 - b. The pouring out of God's answers to our prayers equals God's administration.
 - c. This is a picture of the incense altar being the administrating center for God to execute His judgments in His administration—Exo. 30:1-6.

II. 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 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 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.