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BOOK 21

THE AUTHORITY OF THE BELIEVER



Christian Training Center
INC.



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BOOK TWENTY-ONE

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DEDICATION

These books are purposely written and dedicated to the Layman, who desires to enter into a Teaching Ministry. They are therefore written simply with the paragraphs broken up in order that teaching from these books can be made easy for the Teacher to read.

Our motto is stated in 2 Timothy 2:2, "And the things that thou has heard from me, the same commit thou to faithful men who shall be able to teach others also".

The questions at the end of each lesson can be used by the Teacher to give tests to the students. We recommend the writing out of answers in order that the material may be implanted into the minds of the students. Any other type of questioning does not accomplish this purpose.

May the Lord, therefore, bless the truths presented in these studies.

Dr. Albert Grimes

Book 21: Authority of the Believer
Lesson 1: The Authority of the Believer
By Dr. Albert Grimes

Many thousands of believers have no understanding regarding the authority of the believer. Their experience is one of constantly being on the defensive. They are overcome by the constant circumstances that surround them. They become easy prey to sickness and disease, and their Christian experience is one of defeat, hoping for the day when Jesus will come to take them away from it all.

This is not the Christian experience that the Bible described to us. It is true that this Christian experience will have its conflicts, its trials, and temptations and even its sufferings, but in it all we still can have, and we do have authority as a child of God. And a knowledge of this scriptural fact will lift us from the life of defeat into a life of authority and service for Him.

**THE AREAS OF THE BELIEVER'S
AUTHORITY,**

The basis of the believer's authority: There are three principles upon which we have our authority as believers.

The Authority of God: Everything in existence seen and unseen, was created by God; and for God, as stated in Colossians 1:16,17, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him. 17 And He is before all things, and by Him, all things consist".

Because He is the creator of all things, He works all things according to the counsel of His own will as in Ephesians 1:11, "who worketh all things after the counsel of His own will." And all things in this universe exist by the permissive will of God.

This would mean that there is no power in existence that is independent of God. God then is the supreme power in this universe. There is no power apart from God.

So in the first principle, our authority exists in the fact that this God, who created all things, and works all things according to the counsel of His own will, and is the supreme power in this universe, He is my Father and He has given me authority to become His son, as in John 1:12, "But as many as received Him to them gave he the power (authority) to become the children of God, even to them that believe on His name". And as a Son of God, I am called according to his purpose, as in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

It's in that planned purpose of God that we have an inheritance because we are predestinated according to that same purpose, as in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." That will He has made known to us, who are with Him working out, the purpose of God in this world, as in Ephesians 1:9, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."

Having revealed unto me, as His son, His will, He has given me, an active authoritative Sonship, and I share in His authority in this world.

The Second Principle of our authority exists in the Word of God which I teach and preach. This second principle relates to the first. The all authority of God as creator, and the upholder of all things, the God who works all things according to His will. And the working out of that will in this earth is related to the giving forth of His word.

He is the authority that causes what I preach and teach to accomplish the purposes of God. Speaking to His apostles, He said, Matthew 28:18-20, "And Jesus came and spoke unto them, saying all authority is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, 20 teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age".

The principle is that if we are led in the will and purpose of God, and we teach the truth, the all authority, which is God, in heaven and earth, or the one who has all authority in all these realms, will be with us exercising that authority, that will complete His purposes in this earth.

The authority of the Word which we teach is revealed in Isaiah 55:11, "So shall my Word be that goeth forth out of my mouth, it shall not, return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Word of God, through the mouth of authoritative sons, will do as scripture relates. It is the Word of God rightly taught, that will change lives, and accomplish God's purposes in them. A knowledge of the Word is the greatest source of our authority as is pointed out in 2 Timothy 3:16,17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works."

All the good works that we will need to perform as Sons with authority, will come forth in our lives if we know His Word. It was through this Word that we were born of the Spirit, and we became Sons of God into a complete Sonship, that is a complete experience in this life, as stated in James 1:18, "Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures".

We were begotten unto an eternal redemption, as in Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

This redemption perfects forever, as in Hebrews 10:10,14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all... 14 For by one offering he hath perfected for ever them that are sanctified." And the completeness of this redemption is further described in Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his son that he might be the first born among many brethren".

This conforming to his image has already taken place in our spirit in the creation of the new man, as in Ephesians 4:24, "And that ye put on the new man, which after God is created in righteousness and true holiness."

Then in Colossians 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him." So my spirit is conformed to his image, my soul, is being sanctified, and being conformed. My body will be glorified, and made like his glorified body.

Because we are then predestinated to be conformed to the image of his son; we wait in faith for an already completed salvation, as stated in Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Thus we as Sons of God with authority through the Holy Spirit and the Word, we can give to man, a complete salvation, for we have this ministry of reconciliation as in 2 Corinthians 5:18, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The Third Principle of our authority, lies in the fact that we have been added to the church, as in Acts 2:47, "...And the Lord added to the church daily such as should be saved.

The Church is also a completed part of God's plan and purpose, based upon two statements of Jesus in Matthew 16:18, "...I will build my church; and the gates of hell shall not prevail against it." Then in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." And he will present it to Himself a glorified church, Ephesians 5:27, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

These facts guarantee to you and I, as believers in the church, when we find our ministry, the success, that will add to the completing of the church. When Jesus said, "I will build my church", "Them also I must bring", we in the authority of our ministry were taken into account.

Thus we have a guaranteed authority in ministry as believers, that will build the church. When we understand and believe in our authority in these three areas mentioned, we will be able to take our authority in all other areas of our Christian experience. As we are faced with the principles of them, and when we learn by faith to appropriate the authority we have in each area.

The word “appropriate” means, “to take for one’s own, or exclusive use” First we must know what we can appropriate, then we must have faith in regards to the fact that it is ours. Then we must believe and act, or appropriate, and with appropriation comes authority.

Now as believers we have been struggling with this truth of authority for some time. We know it is true. We have tried to make it work in our lives, but it does not. So we have come to the conclusion that, it may work in the lives of some believers, but not in yours. This may be basically true. But there may be a good reason why it does not work in your experience. Authority, we have learned, is delegated power from God to accomplish certain things. But authority is something that must be worked in us, before it can work out of us.

This is the reason why some believers have no authority working out of them, because authority has not worked in them. The type of authority then that we must first learn to appropriate, is the authority that works in us.

THE THREE AREAS OF AUTHORITY THAT WORK IN US

We can allow this authority to work in us, because all the necessary provision has been made. These three areas relate to the flesh, the world, and the devil. I will never have any authority working out from me until I have an operative authority working in me, in regards to these three elements in my life.

Some believers who do not have an operative authority in regards to these three elements in their lives, yet they minister in their ministry and in spiritual gifts, but they never seem to understand why they do not have any operative authority working out of their lives. In other words, they go through the motions but they get nowhere.

This principle of the inward authority, and the outward authority could be further explained in the sense as stated in 1 Corinthians 3:6-7, “I have planted, Apollos watered, but God gave the increase. 7 So then neither is he planteth anything, neither he that watereth, but God that giveth the increase”.

God knows when authority is being worked into our lives, and it is He who allows authority to work out of lives in increased fruit. Now we know that there are a vast majority of believers who need teaching in the basic principles and we could not expect them to fully understand what we are discussing here, but most of us do understand, that if the world, or the flesh or the devil has authority in our lives, that no God ordained authority is going to come forth.

So we who understand should begin to allow the inward principle of God’s authority to work in our lives.

AUTHORITY OF THE BELIEVER
BOOK 21
QUESTIONS: LESSON 1

1. Describe in a short paragraph the average Christian's defeated experience.
2. By whom and for whom are all things created? Give scripture.
3. What relationship do I have with Him and what does this give me? Give scripture.
4. By what is my life now planned? Give a scripture.
5. What are the first two principles upon which we have our authority?
6. What will the word of God rightly taught do for the hearers?
7. What is the greatest source of our authority?
8. What do we have to give to men?
9. What is the third principle of our authority?
10. As we move in the authority of our ministry what are we building?
11. Why do some believers have no authority working out of them?
12. What are the three areas of authority that work in us?

Book 21: Authority of the Believer
Lesson 2: Authority of Ministry
By Dr. Albert Grimes

There are different kinds of authority given to us as believers according to our ministries. This is the first type of authority that the believer has, and it is the least understood. There is the authority of the Apostle, that of the Prophet, that of the Evangelist, and that of the Pastor-Teacher, that of the Exhorter and that, of the Shower of Mercy and that of the Giver.

This authority differs according to the ministries. This is related to in the ministries in the Body of Christ as stated in 1 Corinthians 12:28, “And God hath set some in the church, first Apostles, second Prophets, third Teachers”. Then in 1 Corinthians 12:22,23, “Nay, much more those members of the body which seem to be more feeble, are necessary. 23 And those members of the body which we think to be less honorable, upon those we bestow more abundant honour; and our uncomely parts have more abundant comeliness”.

The apostle then is the first or chiefest, because his authority, and ministerial ability enables him to lay foundations, an ability no other ministry can perform. He lays foundations, like the foundation of a building. The word relates to, construction of a building, something put down, advise, appoint, commit, ordain, set forth. It is the same word related to in Hebrews 6:1, “The foundation of repentance”, and all the other five doctrines included.

The apostle then, lays foundations in the fact that he teaches those who come under his ministry all the counsel of God, maturing them to enter into their own ministries also. All true apostles lay their own foundations according to Romans 15:20, “Yea, so have I strived to preach the gospel not where Christ was named lest I should build upon another man’s foundation”. With 1 Corinthians 3:10, “According to the grace of God, which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth on it. But let every man take heed how he buildeth upon it”.

All ministries come from apostolic beginnings, relating to the first twelve foundational apostles to the building apostles brought forth in every age of the church. After the apostolic authority, each ministry has its own type of authority, with every other ministry, but an authority that enables the believer to minister according as God has dealt to him, or her the measure of grace.

There are measures of authority which must be understood, of which we will deal with in another study, but these measures must be accepted. With the unbelief in the church regarding ministries, schools and seminaries are not taking the place of apostolic foundations, and they have become the centers of doctrinal learning. And most of the doctrine is denominational tradition. Apostolic ministry and apostolic authority must be restored to the church.

With apostolic ministry, will come apostolic foundations, out of which will flow all the other measures of authority needed in the church. This is the problem in the church today. All demand equal authority. What one believer has to say about spiritual things has just as much authority as anyone else.

The scriptural principles of authority are never realized, and never accepted. So we have exhorters telling apostles how far their authority relates to and that apostles cannot disciple their members or their work.

Prophets claim equal rights with apostles, often explaining to them how they should minister. Others with no confirmed ministry will debate doctrine and church order with a self-styled authority that even God did not give them.

Respect for authority does not exist in the church. Paul spoke about this problem and he dealt with it in this way, as in Romans 12:3, “For I say through the grace given to me, to every man that is among you not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith”.

The believer is not to think more highly than he ought to think. He is to think, that is appraise his gifts rightly, but not become proud of them. Our estimate of our gifts, is to be governed by the measure of faith God gives to us. It is faith, as the condition of the powers, or authority given. This measure is different in different individuals, but in every case, faith is the determining element of the measure.

We have learned much about ministries, but now we are going to have to understand the measure of authority given that ministry. A ministry can only lead believers to the height of their own ministries. And it is a

spiritual principle, that it takes apostles to teach apostles in training, and qualify them in their ministries. Other ministries may begin to teach apostles, but after these same apostles' ministry has developed, it will rise above any other ministry than apostle, for it will have more authority. And finally these other ministries will have to submit to the ministry with more authority.

This principle relates to all the ministry in the body. There are therefore different measures of authority in ministry. It is not relating to a dictatorial authority of submission, but it only relates to the principle, that God has given this authority, and it relates to the fact that some have more to give to the body than others, and that they should be respected because of this principle.

THIS AUTHORITY IN THE MINISTRY OF JESUS

In the New Testament the two words, authority and power, sometimes are the Same. We will relate to them in that way. The Father gave Jesus, His authority to minister as in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Spirit and with power (or authority) who went about doing good, and healing all that were oppressed of the devil; for God was with him". It is possible as we have stated to have the Holy Spirit, but have no authority, because we have not been submissive to authority in us.

This authority in Jesus' ministry is seen in his teaching as in Matthew 7:28,29, "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. 29 For he taught them as one having authority, and not as the scribes".

This authority in teaching the word is also given to all believers in different measures, and is always discernible to those who have the Holy Spirit. His authority is seen in the casting out of spirits, as in Mark 1:27,28, "And they were all amazed insomuch that they questioned among themselves, saying. What thing is this? What new doctrine is this? For with authority he commandeth he even the unclean spirits; and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about".

His authority is also seen in His healing all manner of sickness, and disease, Matthew 4:23,24, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. 24 And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with diverse diseases and torments, and those who were possessed with demons, and those who were epileptics, and those who had palsy, and He healed them."

His authority is to also be seen in His control of the elements as in Matthew 8:26,27, "And He saith unto them, why are ye fearful, oh ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm, 27 But the men marveled saying. What manner of men is this, that even the winds and the sea obey Him".

His authority is also to be seen in His turning water into wine, as in John 2:7-9, 11, "Jesus saith unto them. Fill the water pots with water. And they filled them up to the brim. 8 And he saith unto them, Draw some out now, and bear it unto the governor of the feast. And they bore it. 9 When the governor of the feast had tasted the rater that was made wine he knew not from where it was (but the servants who drew the water knew) the governor of the feast called the bridegroom...11 This beginning of miracles did Jesus in Cana..."

HIS AUTHORITY IS TO BE SEEN IN HIS CURSING THE FIG TREE

Mark 11:14,20, "And Jesus answered and said unto it. No man eat fruit of thee hereafter forever. And his disciples heard it...20 And in the morning as they pass by, they saw the fig tree dried up from the roots". His authority is to be seen in his raising the dead as in John 11:43-44, "And when he thus had spoken, he cried with a loud voice, Lazarus come forth. 44 And he that was dead, came forth bound hand and foot with grave clothes, and his face was bound about with a cloth. Jesus saith unto them loose him, and let him go.

JESUS GIVES HIS AUTHORITY TO HIS DISCIPLES

This principle of giving or imparting authority must be understood; as the word of God is imparted to bring people to salvation, the baptism of the Holy Spirit, gifts, so authority is also imparted, as Jesus did to His own disciples in Matthew 10:1, "And when he had called unto him his twelve disciples, he gave them power (or authority) against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease". Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two by two before his face into every city, and place where he himself would come". He gave them the same authority also, because in Luke 10:17, "And the seventy returned again with Joy, saying, Lord even the demons are subject unto us through thy name".

This authority, first given to the disciples, was to be the confirming principle of the Kingdom Message. These signs then of their authority gave their message, more authority, and their own ministry was truly confirmed by this same authority.

There are two kinds of authority, that which is Satanic and brings people into bondage and makes them turn against all that is of God. And that which is of God, that liberates, and frees people into the power and grace of God. These two kinds of authority are to be discerned on this basis. After the Kingdom was rejected by Israel, the authority that Jesus, and the disciples demonstrated ceased, because the kingdom as such was put to one side.

After the death of Jesus and after His resurrection, a new message was now to be declared, the message of a complete salvation, and the completing of Christ's Body, the Church.

With this new message came a new authority. Jesus even before his death, had spoken concerning this new authority which all that believed on him would receive, as stated in John 7:38-39, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spoke he of the Spirit, whom they that believed on him should receive, for the Holy Spirit was not yet given because Jesus was not yet glorified".

This relates to the Baptism of the Holy Spirit which is the basis of all our authority. Then the works of authority that were to characterize the Church Age, as in John 14:12, "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".

This new message was fully revealed after the resurrection of Jesus. This new message with its new authority was given to the Apostles to teach to all nations.

THE GREAT COMMISSION

Matthew 28:16-20, "Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. 17 And when they saw him they worshipped him, but some doubted. 18 And Jesus came and spoke unto them, saying. All authority is given unto me in heaven and in earth..."

The existence of this authority is to be revealed in the scriptures in Ephesians 1:20-23, "Which he wrought, in Christ when he raised him from the dead, and set him at his own 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 hath put all things under his feet, and gave him to be the head over all things to the church. 23 Which is his body, the fullness of him that filleth all in all.

Principality means "a first one, a leader", power, might. Dominion refers to the whole of the heavenly and earthly beings. "He is far above all". "And every name". Let any name be uttered, whatever it is. Christ is above it. "Age" speaks of duration. It is this present state of things, and of the future state.

"Put under his feet", is a military term, meaning to put in subjection under one. The raising of Christ, to God's right hand was followed by the placing of all things under his feet, and making him sovereign over all. He is head over all things, and as head of the church, is a love gift of God the Father to the church.

The church is described as His body, members of his flesh, and of his bones, produced from him, having the source of its life in Him, sustained and directed by his power and authority, the instrument through which He works.

The church is not only Christ's body, but that which is also filled by Him. Filled with His presence and animated by his life. Filled with his gifts and energies, authority and graces. He is the sole head of the universe which is supplied by Him with all that is needed for its being and order.

He is the sole head of the Church, which receives from Him what, He Himself possesses, and is endowed with all that it requires for the realization of its vocation. And it is on the basis of this existing truth that Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the age. Amen".

It is through the instrumentality of the believers, that Christ is building His Church as he states in Matthew 16:18, "...I will build my church, and the gates of hell shall not prevail against it".

THE AUTHORITY THAT WAS TO BE DEMONSTRATED BY ALL BELIEVERS

This passage of scripture is rejected by an unbelieving host of what we know as fundamentalists, but it is in the Great Commission also, Mark 16:15-18, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow those who believe. In my name shall they cast out demons: they shall speak with new tongues. 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover".

The statements made in Mark 16:19-20, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." This is proven by the events all through the New Testament. Thus the principle of the authority of the believer is an established fact.

AUTHORITY OF THE BELIEVER

Book 21

QUESTIONS: LESSON 2

1. Does our authority differ according to the ministry? Give scripture.
2. Why is the authority of the Apostle first or chiefest?
3. Describe briefly the authority and ministry of an Apostle.
4. What is taking the place of Apostles in denominations today?
5. Why does Apostle and Apostolic authority need to be restored to the Church today? ;
6. Why should ministries be respected?
7. Describe briefly how “authority in the ministry of Jesus” worked.
8. To whom did Jesus give this authority? Give scripture.
9. What is the basis of all our authority?
10. The raising of Christ to God’s right hand was followed by what authority being given Him?
11. What authority is to be demonstrated by all believers? Give scripture.

Book 21: Authority of the Believer
Lesson 3: The Spirit Filled Believer's Authority
By Dr. Albert Grimes

WHAT AUTHORITY DOES THE SPIRIT FILLED BELIEVER HAVE?

There are different areas of authority which the believer has. Satan will fight us in regards to each area. As we know of these areas, we then take the authority.

AUTHORITY OVER THE OLD MAN

The first area of authority must be exercised, that is the overcoming of the Adamic nature in us. It is the greatest enemy which we have, and any believer that cannot take authority in this area of his life cannot take authority in any other. In other words he is a defeated believer. How can the believer take the authority over the old nature?

Authority is only taken when we know the facts, and I act upon them. Facts concerning the Old Man, Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin".

This relates to the old man, the corrupt human nature, the inborn tendency to evil in all men, the natural man himself. In Ephesians 4:22, "That ye put off concerning the former manner of life, the old man which is corrupt according to the deceitful lusts". Then in Colossians 3:9, "Lie not one to another, seeing that ye have put off the old man, with his deeds". This scripture relates to the deeds or works of the old man. The term "put off" and "put on" in Ephesians 4:22-24, "That ye put off concerning the former manner of life, the old man, which is corrupt according to the deceitful lusts..."

Then in Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Legal truth or facts from scripture? Taking the authority as stated in Colossians 3:5, "Mortify therefore your members which are uncleanness, inordinate affections, evil concupiscence (that desire) and covetousness which is idolatry". Because of what Christ has done about the old man, now we are to do something; take authority over it, and put to death its deeds. That is what the word "mortify" means, when you take the authority over our evil habits.

Then the Holy Spirit will move on your behalf, and he will also mortify, or he will put to death, what you have taken authority over, as stated in Romans 8:13, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

AUTHORITY OVER THE WORLD

The next area in which we must take authority is in regards to the world. Believers who have no authority in the first area of the old man, always have trouble in the area of the world. The world in which we live before we were saved, related to all that the old nature desired. And sometimes there are strong tendencies, coming from the old man to return to the things we once did and were, that we might glory in them.

Being a great man in the world before I was saved does not help me after I am saved. Being saved only proves one thing, that I was a sinner, and being a great man before I was saved does not help me to become a great believer. These things of the past die hard, but I must not glory in them, for they are to be crucified unto me, as stated in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

I must take the authority. After I have taken the authority in these two areas of my life, I will then have power to take authority in the next area.

THE AUTHORITY OVER SATAN AND HIS SPIRITS

It is quite evident as we study these principles that all these areas of authority are like a chain. One by one the links must be strong, and that one area of authority leads us to another.

The first principle in our having authority over Satan and spirits is to overcome them in our own lives. If we do not have victory over them in our own lives, we cannot have the full measure of victory over them in the lives of others. But as we have already stated, victory over the flesh, and the world will close any door, which would allow any spirits into our lives. But weakness in any of these areas, will hinder the principle of authority as we seek to bring deliverance to others. The basis of my authority over Satan and his spirits, after these other principles have been followed, relates to my understanding of Christ's complete victory over Satan and his hosts. Through the death and the resurrection of Christ we have a completed authority over Satan as stated in Hebrews 2:14,15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage."

Jesus in his resurrection broke the power of death that had dominion over the human race through Satan. He also broke Satan's dominion in the power of death. The word "destroy" means "to bring to naught, to render inoperative". Satan was not annihilated at the cross, His power over death, was broken.

Spiritual death cannot hold the person who puts his faith in Christ. Physical death cannot keep his body in the grave. The resurrection of the Lord provides the believer with eternal life and glorification at the Rapture. Thus Jesus conquered death, and him that had the power of death, and we are free from death's bondage.

Through Christ, Satan's kingdom has been overcome, as stated in Colossians 2:15, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

The principalities and powers are the same as in Ephesians 6:12, Satan's kingdom. Jesus after his death, like the High Priest, needed to present himself at the heavenly mercy seat as our great High Priest to complete the Old Testament Type of the Priest going into the presence of God on the day of Atonement.

In order to do this the Lord had to pass through the Satanic kingdom. The forces of Satan offered opposition. Jesus passed through them, stripping them off, and away from himself, as he spoiled or made a display of them, leading them in triumph in it, or He victoriously overcame them and took them captives.

These are the captives spoken in Ephesians 4:8, "When he ascended up on high, he led captivity captive..." And because of Him we can have the same victory over Satan's hosts.

He also destroyed the works of the devil as stated in 1 John 3:8, "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." The word, "works" speaks of all the devil does, his toil, effort, occupation, deeds, all speaking of the solid front or effort which he puts forth. .

Jesus has undone, or he has disorganized the bonds by which they were held together. Satan can no longer present a united effort. The power that held it together has been broken.

Jesus had done more than that. By his blood he paid for sin, and made a way of escape from the enemy of men's souls. He has completely defeated the purposes of the devil, and will finally bring about his complete downfall.

Then to conclude, we have then because of what Jesus had done, been delivered from the powers of darkness, as in Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The word "delivered" means to draw to one's self, to rescue, to deliver. The word "power" relates to tyranny or authority, unrestrained power, the power of darkness.

The word "translated", meaning to remove from one place to another, speaks of a change of situation or place, of a wholesale transportation of peoples. We have then been transported from darkness to light, to a well ordered kingdom, in the kingdom of the Son of His love.

Thus we overcome Satan and his hosts, from this kingdom, or from within this kingdom, or as sons of the Kingdom. Luke 10:19 claims this.

AUTHORITY OVER SICKNESS AND DISEASE

Our authority over sickness and disease is based upon two great scriptural facts,

And these two facts will enable us to overcome sickness and disease, for ourselves and for others, if we can believe and accept them, and get others to believe also.

First, that healing is an attribute of God, as stated in Exodus 15:26, “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”

Second is that healing is in the atonement as stated in Isaiah 53:4, “Surely he hath borne our sicknesses, and carried our pains”, this is the correct translation.

Then we have an inspired commentary on Isaiah 53:4, in Matthew 8:17, “Himself took our infirmities, and bare our sicknesses.” This is the reason why the Apostle Peter writes in 1 Peter 2:24, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

On the basis of these scriptures, if we are in fellowship with God, for in most cases our sickness or our disease may relate to the fact that we are not in fellowship, we can claim healing first for ourselves, steadfastly refusing all Satanic attempts to put on us any form of sickness. Never as a child of God accept any form of sickness. Even if you have the symptoms, resist it in the name of Jesus. Claim healing because of the atonement. And we will be able to overcome the sickness, or the disease. In some instances the sickness or the disease may have secured a foothold in our bodies yet resist it, with the truth, for it is Satanic. if Jesus died to save us from it. In our praying for others, if we can get those whom we pray for, to believe the same principles, they too can be healed.

In our praying for others, we do not ask Jesus to heal them or the Holy Spirit to heal them. We heal then in the name of Jesus. We have the authority to heal those who believe.

This authority must be an understood fact, for the scriptures teach it, Matthew 10:1, “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Acts 3:6, “Then Peter said, Silver and gold have I none; but such as I have (authority to heal) give I thee (Peter had faith to believe he had it): In the name of Jesus Christ of Nazareth rise up and walk.”

Before you start praying for the sick, ask yourself, “Do I have this authority? Do I believe Jesus heals? Do I believe that this person, if he has faith, will he be healed?” Sometimes people we pray for are healed at once. Others are gradually healed. They have to have faith for full recovery as is stated in Mark 16:18, “...they shall lay hands on the sick, and they shall recover,” or begin to amend.

AUTHORITY OF THE BELIEVER

Book 21

QUESTIONS: LESSON 3

1. How can the believer take authority over the old nature? Give a good scripture to go with your answer.
2. How do we take authority over the world?
3. What is the first principle of having authority over Satan and his spirits?
4. How did Jesus break the dominion of Satan in the power of death? Give scripture.
5. How much authority does Satan have in regards to the believer, now? Give scripture.
6. What are the two great scriptural facts that our authority over sickness and disease is based?
7. How can we receive healing for ourselves even though we have the symptoms of sickness or disease?
8. How can we bring healing to others?
9. What three questions should we ask ourselves before praying for the sick?

Book 21: Authority of the Believer
Lesson 4: The Authority of the Believer in the New Testament Priesthood
By Dr. Albert Grimes

This area of the believer's authority is possibly the most important to the believer because it brings him into God's presence, and it is related to in 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

The first principles of priesthood came very early in the human race. Sacrifice as a means of approaching God, as is pointed out in Genesis 4:3,4, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering."

From the individual approaching God with offerings, it was then given to the head of the family to approach God, and offer offerings as in Genesis 8:20, "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar".

Then in Job 1:5, "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

AFTER THE LAW WAS ESTABLISHED

When the law was brought in, on the promise of perfect obedience it was God's plan that Israel should become a nation of priests, as is stated in Exodus 19:6, "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." But Israel broke the Law, and God shut up the priestly office to the family of Aaron, and appointed the tribe of Levi, to minister to Israel.

Thus the priesthood under the law, was established as in Exodus 28:1, "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." This principle was maintained throughout the entire law period.

ALL BELIEVERS ARE PRIESTS IN THE CHURCH AGE

In the Church Age, all believers have been given authority to become priests unto God, as is stated in 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation..." with Revelation 1:6, "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

This privilege and authority, Israel failed to achieve by works, and has been bestowed upon us by grace. The Priesthood of the believer is therefore a birthright. Just as every descendant of Aaron was born to the priesthood, so are we, as stated in Hebrews 5:1, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

We are ordained in the same sense. The principle of church government, with its Apostles, Prophets, its ministries and elders, does not become like the Old Testament priesthood, something that stands between God and believers.

We all as believers are priests, and have the authority to become such. This Priesthood is not understood by many Christians, because unscriptural systems place men, whom they claim have the same authority as the Old Testament Priests to stand between the believers and God. Thus we as believers have no rights, to come into God's presence alone. One must be ordained to do so.

We should understand that the whole principle of the Law and its ordinances, and temples and priesthood has been absolutely done away with in Christ, as stated in Hebrews 10:9, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." The term "first" relates to the Old Testament Priesthood, and Temple and its offerings. The term "second", relates to the New Testament priesthood of the believer.

THE PRIVILEGE OF THE PRIEST

The chief privilege of a priest is access to God, for others, and himself. Under the Law the High Priest could only go into the holy of holies, once a year as is stated in Hebrews 9:7, “But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.”

So the Old Testament priest was the only one who could go into God’s presence, but when Christ died the veil which was a type of Christ’s human body, Hebrews 10:20, “By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh (or body)”. Now when Christ died, this veil was rent, so that the believer priest, equal with Christ the high priest, could have access also to God in the holiest. This is stated in Hebrews 10:19-22, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

This relates to the High Priest, who after he had offered sacrifice, before he went into the presence of God with the blood into the tabernacle must wash himself at the laver. This is a type of the child of God who coming into the presence of God must confess his sins and be washed in the blood, as in 1 John 1:9. Then he can go into the presence of God.

OUR HIGH PRIEST IN HEAVEN

When we go into God’s presence, we must understand that we have a High priest in the heavenly tabernacle in a glorified body. He is our representative before God.

All the principles of all human priesthood, pagan or Christian, (so called) is invention of Satan to keep believers from entering to the presence of God through Christ, Hebrews 4:14-16, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Not only can we go into the presence of God, for our own selves and find the help we need but like the Old Testament High Priest, we can take others into the presence of God with us, for every time the High Priest went into the presence of God, he bore on his breast, on the breast plate of gold, twelve stones, representing the twelve tribes of Israel, then also upon his shoulders.

Thus he was their representative in God’s presence, and we can take others into God’s presence, and plead for them before God on their behalf. This is the most important thing that the believer priest will do in his priestly ministry.

THE EXERCISE OF THE NEW TESTAMENT PRIESTHOOD

In order to _become the type of priest that God can use, the believer priest must learn to offer a four-fold sacrifice.

1. His own living body: This is possibly the greatest sacrifice he will be called upon to make, Romans 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

Our bodies in this sense would relate to our whole being, and the body, the vehicle through which it would outflow. Christ offered his own body as a sacrifice for our sins. To offer ours is our reasonable service, Hebrews 10:10, “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

2. Praise to God: Praise is another sacrifice which the believer priest is to make before God, continually as is stated in Hebrews 13:15, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

This same principle of praise is brought out in Ephesians 5:19, “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” This relates to the attitude of the believer.

3. His substance: The word “substance” relates to all material things, that the believer priest is blessed with. We must learn to hold all material things lightly, and understand that our lives do not consist of what we own in the way of material things. We live to serve God, and as long as God supplies our needs which he will, the surplus should go to supply the needs of others, as stated in Romans 12:13, “Distributing to the necessity of saints; given to hospitality.”

4. His service: This relates to all areas of his ministry, Hebrews 13:16, “But to do good and to communicate forget not: for with such sacrifices God is well pleased.” Share all that you have received from God. Minister the things of God to others in all forms of ministry.

5. An Intercessor: The main part of the ministry is that of intercession. The greatest privilege we have is to pray for others.

After we ourselves have found the method of coming into God’s presence for ourselves. Most of us, have a habit of running to one another for counselling, when we should be going to Christ, our High Priest, and He will lead us to the Father.

There are principles we should understand, that as our High priest, Jesus has two offices in heaven. First, He is our mediator between God and man for sinners, 1 Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

As believer priests when we lead souls to Christ we understand that Jesus is the mediator for that sinner who accepts Jesus as saviour.

Then second, Jesus is our own personal advocate with the Father for us as believer priests, 1 John 2:1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

It’s through this ministry that the sinning saint, when he confesses his sins is restored back to fellowship with the Father. The believer priest must understand these principles as he ministers to others. As an intercessor he must pray for all that is stated in 1 Timothy 2:1-2, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

This principle of being a priest before God is interwoven with our ministry, and we have authority from God to perform it. Yet we must understand it does not make us as believers self-sufficient. We are to be subject one to another in ministry.

AUTHORITY OF THE BELIEVER

Book 21

QUESTIONS: LESSON 4

1. What is one of the first principles or jobs of a priest?
2. What was God's plan that Israel should be? Why was it changed?
3. What are all believers in the Church Age?
4. Does anyone have to stand between the believer and God or Christ?
5. What is the chief privilege of the believer priest?
6. Name the four-fold sacrifice a New Testament priest must make if he would be used of God.
7. Explain why we must learn to hold material things lightly.
8. In what ways can the spirit filled believer priest intercede before God?

Book 21: Authority of the Believer
Lesson 5: Victorious Authority
By Dr. Albert Grimes

AUTHORITY IN BINDING AND LOOSING

This principle of authority has been interpreted out of context, and much wrong teaching has gone forth. We are referring to the statement in Matthew 18:18, “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

In dealing with this section we must deal with the section from Matthew 18:15-18, “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother...” The words “tell him his fault” means, go and prove to him how he has erred. Matthew 18:16-18, “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them (It is evident that they with the brother try to prove to the person how he has erred), tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican...” The same principle is brought out in 1 Corinthians 5:9-13, “I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.”

The binding and the loosing then relates to this principle of discipline. Whatsoever you shall bind on earth, relates to the putting out of the church, the person who would not be reconciled.

The word “heathen” relates to the fact that the brother is to be treated as if he were, a Gentile, or non-Jewish, a foreigner or pagan. Jesus here is probably dealing with a synagogue problem. The church as we know it was not even in existence, only predicted in Matthew 16:18.

The word “church” in Matthew 18:17, only relates to a religious congregation, a Jewish synagogue, and not the word church as we know it. However it is used as a principle relating to New Testament disciples.

The final act of binding or loosing relates only to the church in that case. The loosing would then relate to the same principle as is applied in 2 Corinthians 2:6-11. The man of 1 Corinthians 5:5 had now repented, and must be returned back to fellowship. The scripture gives evidence that in matters of discipline that effect the Body of Christ, the Apostle has the same power of binding and loosing as is stated in 1 Timothy 1:20, “Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” They evidently were teaching that the resurrection was past as in 2 Timothy 2:17-18, “And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

This same principle relating to binding and loosing, has been used by many not only to relate to persons, but to the evil spirits, who in most cases are the active agents behind the problems, binding them as individual spirits and stopping their activity in areas, and in people, who are being brought under discipline.

AUTHORITY THAT COMES FROM TWO BELIEVERS AGREEING TOGETHER

Matthew 18:19-20, “Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.”

This kind of authority has been used by unscrupulous money raisers who agree and make pacts with people. We need to understand the principles involved here. The teaching relates to the fact, that the two who were agreeing, are not only agreeing between themselves, but also with the lord, who is said to be in their midst. The word “agreement” or “agree” means symphony, a harmony of agreement.

It is quite evident that what is being agreed upon does not find its source in the two believers alone, but in the Lord who brings an harmonious agreement in the believers, something like a revelation, a Word of Wisdom, that brings about the agreement. Then God brings it to pass.

So in this type of authority, there is the element of being in harmony with the Lord, and also it relates to the principle of being able to receive revelation from the Lord, that would produce this kind of an agreement.

AUTHORITY OVER HARMFUL CREATURES

This kind of authority is also misinterpreted and abused, and some groups use it as a test of faith. Luke 10:19, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

It does not relate to the fact that we kill these things, but in the sense that we understand our authority as Adam understood his authority over God's created creatures.

In the book "Kinship with all Life", by J. Allen Boone, chapter 20, Rattlesnakes, a statement from an old desert prospector, "rattlesnakes take a special delight in sinking their fangs into a white man. They seldom harm an Indian. Everywhere I went there was vicious warfare between white men and the snake. When the average white man and rattlesnake meet, having been taught to regard all snakes as loathsome and deadly enemies, with no rights whatsoever on earth, the man wants to kill every snake he sees. Highly sensitive to this mental attack and keenly aware of its source, the rattlesnake, by rapid thought actions rebels with the same thought pattern. Watching a real American Indian walk into the vicinity of the same rattlesnake you would witness something entirely different. Could you look deep into the thinking and motives of the Indian you would discover the simple secret of it all. The Indian was in silent and friendly communion with the rattler not as a snake that had to be feared and destroyed, but as a much admired and much loved younger brother, who was as entitled to as much life, liberty, happiness, respect, and consideration as he hoped to enjoy himself. And the younger brother had reacted accordingly".

Some believers will never have this kind of authority until they have been able to rid themselves of all their ingrained prejudices and be rededicated in these areas. It is an authority that is based upon love, and not fear, as is stated in Mark 16:18, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them..."

This is not an act by which one proves his faith, but the thought here is "if it is a necessary thing they shall take up serpents". This authority relates to the restored authority that Adam had over all God's created creatures.

AUTHORITY OVER LIFE AND DEATH AND ALL THAT LIFE AND DEATH CAN PRODUCE

Romans 8:37, "Nay, in all these things we are more than conquerors through him that loved us." The words "to conquer" mean to carry on the victory, to come off victorious, to gain a surpassing victory, in other words to have authority. This section of scripture gathers up into itself all the principles of the believer's authority that he will have in this life and in the life to come.

WE HAVE THE AUTHORITY OVER THE HAPPENINGS OF THREE WORLDS

The Material World: Seven things are mentioned and we have authority over them, because not one of them can separate us from God as stated in Romans 8:35, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Death may separate us from everything material, but we have authority over it, for it cannot separate us from God's love. Even life with all its sorrows and joys, with all its failures and triumphs, with everything it includes, the doings of life the sayings of life, the sins of life, we have authority over, for they cannot, separate us from God's love.

The Spirit World: The unseen spirit world which we do not fully understand, yet we have authority over it and all it contains. The principalities and powers, with all their strength, and wonder working power, with all their diabolic deception, we have authority over them, because they cannot break the tie that binds us to the Father's great heart of love.

Thus we have authority over the principalities, powers, and the events of three worlds, the natural, the spiritual and the material and the two realms, visible and invisible. With all they comprehend, persons, or things, these have no effect upon the indissoluble union between the believer and God. If we as believers could only have the faith to believe these profound truths of our authority, what a different experience we would have demonstrating our God given authority in faith and power.

When we think in these areas of truth, do they not complete the whole purpose of God in us? Do we not have now, as we are even in this world a salvation that is absolutely complete? Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Have we not, dwelling in us the Holy Spirit, who is God, with all power, and all knowledge and is everywhere present? Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Do not the scriptures themselves teach of an authority that would correspond and also relate to these truths? Can we be so richly endowed with a complete salvation and such a powerful indwelling of the Holy Spirit and yet be so helpless in regards to our actual Christian living? Perish the thought!

WE HAVE AUTHORITY OVER THE THREE PERIODS OF TIME, THE PAST, PRESENT AND FUTURE

Romans 8:38, "...nor things present, nor things to come". We have authority over everything in the past, and everything that will happen in the present and everything that will happen in the future.

Nothing in heaven, nor in the underworld, nor height, nor depth will have authority over all that can come forth in any of these areas. Nor any created thing as in Romans 8:39, "Nor any other created thing". We have the authority over them all. For no matter what any of these things do to us, even if they bring about our death, we will still have authority over them.

Because there is no power or person on earth or under the earth, or nothing that can separate us from God's love in Christ Jesus. Romans 8:33, "Who shall lay any thing to the charge of God's elect?..."

God is the one who has justified us. I have a new standing that cannot change. To accept what God has done, and said about me, gives me absolute authority over all things that we have studied. "We are more than conquerors".

It was this kind of authority which the early saints possessed, that lead them triumphant into martyrdom, then into the presence of God. They were conquerors over everything that tried to conquer them. They took authority over all that tried to take authority over them.

AUTHORITY OF THE BELIEVER

Book 21

QUESTIONS: LESSON 5

1. How does this binding and loosing relate in regards to discipline?
2. What is the correct explanation of two believers agreeing together?
3. In regards to our authority over harmful creatures upon what is that authority based?
4. Name the three worlds we have authority over.
5. Name the three periods of time we have authority over.
6. Give a brief outline of all the things included in our authority that comes from our complete salvation.