

## Doctrine of Royalty

1. All believers of the Church Age are royal family. Regeneration occurs in every age, but only church age saints are said to be Royal Family.

Jam 2:8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

2. There are no references in the Old Testament to spiritual royalty.

3. Only church age believers get a universal Spirit baptism into the royal family, the body of Christ.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink.

4. The precedent for Christ's Church Age royalty is Melchizedec. He is the pattern of the royal family and is the example today of the uniqueness of Christ and the Church Age.

Gen 14:18 Then Melchizedec king of Salem brought out bread and wine. He was priest of God Most High,

Psa 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedec."

Heb 5:6 And he says in another place, "You are a priest forever, in the order of Melchizedec."

Heb 5:7 During the days of Jesus' life on earth, he offered up prayers, and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

Heb 5:8 Although he was a Son, he learned obedience from what he suffered

Heb 5:9 and, once made perfect, he became the source of eternal salvation for all who obey him

Heb 5:10 and was designated by God to be high priest in the order of Melchizedec.

Heb 6:19 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

Heb 6:20 where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedec.

Heb 7:1 This Melchizedec was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,  
Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness;" then also, "king of Salem" means "king of peace."  
Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.  
Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!  
Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people--that is, their brothers--even though their brothers are descended from Abraham.  
Heb 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.  
Heb 7:7 And without doubt the lesser person is blessed by the greater.

Heb 7:11 If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come--one in the order of Melchizedec, not in the order of Aaron?

Heb 7:12 For when there is a change of the priesthood, there must also be a change of the law.

Heb 7:13 He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar.

Heb 7:14 For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Heb 7:15 And what we have said is even more clear if another priest like Melchizedec appears,

Heb 7:16 one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life.

Heb 7:17 For it is declared: "You are a priest forever, in the order of Melchizedec."

5. Royalty must have a relationship to the King so by means of Spirit baptism we are made positional joint-heirs.

6. The sign of royalty is the unexpected and unprecedented indwelling of God the Holy Spirit.

Eph 4:4 There is one body and one Spirit -- just as you were called to one hope when you were called--

Eph 4:5 one Lord, one faith, one baptism;

Eph 4:6 one God and Father of all, who is over all and through all and in all.

Eph 4:7 But to each one of us grace has been given as Christ apportioned it.

7. In Joh 7:37-39 and Joh 16:13-15 we are told that God the Holy Spirit using Church Age royalty will glorify the Godman Christ.

Joh 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

Joh 16:14 He will bring glory to ME by taking from what is MINE and making it known to you.

Joh 16:15 All that belongs to the Father is MINE. That is why I said the Spirit will take from what is MINE and make it known to you.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in HIM were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

8. The security of royalty is the sealing ministry of God the Holy Spirit as well as certain biblical truths evincing our position in Christ. Recall the eight approaches to eternal security: logical, metamorphic, experiential, family, inheritance, body, sealing, and the tense-voice approach. Let me review the eight approaches to eternal security.

### 8.1 Logical Approach

8.1.1 If God saved us while we were yet sinners what does logic demand now that we are Family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

### 8.2 Metamorphic Approach

8.2.1 God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the hand of God?

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

### 8.3 Experiential Approach

8.3.1 The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. You are His for He bought you on the Cross.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

#### 8.4 Family of God Approach:

8.4.1 If you are born into a family you have the genes of two parents and you cannot undo your genetic makeup.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

#### 8.5 Inheritance Approach

8.5.1 God has guaranteed our inheritance.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

#### 8.6 Body Approach

8.6.1 We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

8.6.2 Now compare Col 1:18 with 1Co 12:21-22

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

#### 8.7 Sealing Approach

8.7.1 The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;  
2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

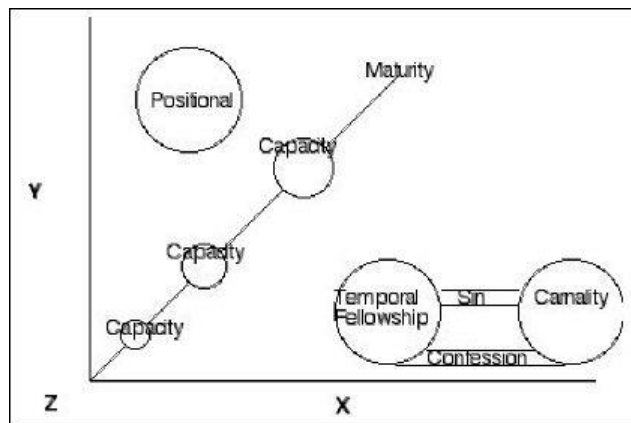
## 8.8 The Tense-Voice Approach

8.8.1 The word SOZO in Eph 2:8 means to be saved from eternal damnation. The verb is in the perfect tense in the meaning "saved in the past with the result you are now saved." The verb is also in the passive voice meaning the subject receives the action of the verb as a benefactor.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. As Royalty we are:

- to move to spiritual maturity where we receive the several real and several potential accouterments of Royalty,
- and to produce divine good in time and thus glorify Christ. Christ is glorified when He can bless our capacity cups with temporal rewards which will ultimately be parlayed into eternal rewards.



10. In the future, church age Royalty will return with Christ at the Second Advent as the Bride of Christ.

11. Until the rapture we are the body of Christ left in time as His ambassadors, betrothed but waiting for His call and our meeting with Him in the air.

12. The church at Sardis evidently had a reputation among the churches in the area and was considered a "spiritual church" and one that had an effective ministry and testimony for God. "I know your deeds; you have a reputation of being alive, but you are dead."

13. In God's view, i.e., divine viewpoint they were alive but actually dead.

14. Given what we know of Sardis being the pattern of the church today, this searching judgment of Christ should be seriously pondered by modern Christian churches today.

15. The church at Sardis and apparently the church today is operationally dead; both are declared to be without divine good, but abounding in human good.

