

The Royal Priesthood of the believer is mentioned in Scripture but is ancillary to that of Jesus Christ who is our High Priest according to the order of Melchizedek (Hebrews 7:15–17).

Our association with the royal priesthood is mentioned by Peter in:

1 Peter 2:9a But you are a chosen race, a royal priesthood, a holy nation ...

The chief privilege of a priest is access to God. Under law, only the high priest could enter “the holy place” only once a year (Hebrews 9:7); but when Christ died, the veil, a type of Christ’s human body (Hebrews 10:20), was torn, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holy of holies (Hebrews 10:19–22).¹

The Royal Ambassador. A high-ranking minister of state of royalty sent to another state to represent his sovereign or country. By analogy, we are spiritual aristocracy as members of the royal family of God, and Christ is the King who has sent us into a foreign country, i.e., the devil’s world.

The ambassador does not treat any insult to himself as personal. This is the royal ambassador’s function in both spiritual self-esteem and unconditional love for all mankind. We tolerate others and hold no grudges.

When insulted, treated unfairly, or ridiculed, we have tremendous problem-solving devices to deploy and leave the situation in the Lord’s hands.

Royal ambassadorship is specialized and intensified in the gift of pastor-teacher. All communication gifts (evangelists and pastors-teachers) become critical and specialized functions of ambassadorship because they communicate spiritual truth. Paul addresses this in:

Ephesians 6:19 Pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,

¹ C. I. Scofield, “The New Testament Priesthood, Summary,” in *The Scofield Study Bible* (New York: Oxford University Press, 2005), 1698n2:9(4).



Ephesians 6:20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

Empowered with the immutable Word of God, evangelists and pastors-teachers must communicate with confidence. To do this each man must be occupied with Christ and have spiritual self-esteem because of constant opposition from those who hate the truth.

The evangelist and pastor-teacher must always communicate with confidence no matter what reception members of an audience might offer.

Principle: Once what I teach leaves my mouth, my job is done! What happens next is determined by the Law of Freedom possessed by each person in attendance.

Royal ambassadorship is obviously related to evangelism. This is universally assigned to every believer plus men with the spiritual gift of evangelist. The former witness through verbal communication of the gospel to those in his or her periphery. Men with the spiritual gift of evangelist function one-on-one or to groups.

Gary Watson has a tremendously successful ministry toward those who are incarcerated and that is having significant historical impact in penitentiaries, prisons, and jails.

Gary, too, cuts no slack for those who attend for an hour's escape from their otherwise miserable routine. If a person is obviously not positive and/or disruptive, he ushers them to the door.

I don't have to use that tactic. I can flush a negative person from the room just by teaching a boring Bible class.

The key each of us have on our side is the Greek word, **ἀλήθεια** (*alētheia*): "truth." This is a rare commodity in our society today. Few want to hear the truth but instead prefer to believe the lie.

We also are being observed by angels, both elect and fallen. The elect rejoice over the salvation of one sinner:

Luke 15:10 "I tell you, there is joy in the presence of the angels of God over one sinner who repents.

Fallen angels are deployed to resist the efforts of royal ambassadors:

Ephesians 6:12 Our combat keeps on being not against blood and flesh but against demon generals, commissioned officers, ambassadors of darkness, and spirit forces of evil in the heavenlies. (EXT)

Ambassadors are always being observed by both elect and fallen angels. These observations are mentioned several times in Scripture:

1 Corinthians 4:9 I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

Ephesians 3:10 The manifold wisdom of God might now be made known through the church to the rulers and authorities in the heavenly places.

1 Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

Finally, it is especially interesting that the apostles, followed by prophets, evangelists, pastors-teachers, and believers in general (see Ephesians 4:11–12) were instructing elect angels who knew nothing about the Church Age and its theology:

1 Peter 1:10 Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully.

v. 11 They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and His subsequent glory.

v. 12 They were shown, through revelation, that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven—things angels long to catch a glimpse of. (NET)

6. Church Age believers have the unique mystery doctrines.

The English word mystery is the noun **μυστήριον** (*mustérion*):
“Secret or esoteric knowledge.”

In the writings of Paul, the word *mustérion* is sometimes applied in a peculiar sense to the calling of the Gentiles. In Ephesians 3:3–6, the fact that Gentiles could be fellow-heirs and of the same body and partakers of Christ by the gospel is called “the mystery” and “the mystery of Christ.”²

Paul refers to Church-Age doctrine as a mystery because its revelations were not revealed in the books of the Tanakh and therefore not known to the Jewish people. The New Testament reveals this information that was previously unknown but now revealed.

The major principle associated with the mystery is the imputation of divine power to the believer through the indwelling and filling ministries of the Holy Spirit. Jesus prophesied this in:

Acts 1:5 John baptized with water, but you will be baptized with the Holy Spirit not many days from now.

Acts 1:8 You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

Paul’s writings on this subject are worth noting. In six of His epistles he uses the word seventeen times. Here are three pertinent to the subject of “mystery doctrines”:

1 Corinthians 2:7 But we communicate God’s wisdom in a mystery [(*mustérion*)], the hidden assets which God predestined before the ages for the purpose of our glory. (EXT)

Doctrine is invisible and hidden. Those who inculcate it are invisible heroes. Those without doctrine have wrong priorities due to ignorance of mystery doctrine.

² Spiros Zodhiates, ed., “*mustérion*,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1000.



Knowledge is power. Paul's use of the noun *mustérion* refers to invisible power by the complete knowledge of revealed truth available only to those who study New Testament theology.

Ephesians 3:9 ... to bring to light what is the administration of the mystery which for ages has been hidden in God Who created all things;

v. 10 so that the manifold wisdom of God might now be made known through the church to the rulers and authorities in the heavenly places.

Note that the Holy Spirit reveals doctrines that were unknown to Old Testament Jews but are revealed to the writers of the New Testament. The church is the facility in which these mysteries are communicated and made known.

This mystery is available only to a select group of people: (1) those who have placed their personal faith in Jesus Christ for salvation, (2) have confessed their sins to the Father, (3) are subsequently filled by the Holy Spirit, and (4) are concentrating on the communication of the Word of God by a pastor-teacher in a local church or by electronic contrivance.

Matthew 13:10 The disciples came and said to Him, "Why do You speak to them [large crowds standing on the beach] in parables?"

v. 11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted."

The mystery doctrines of the Church Age are based on the fulfillment of the messianic prophecies of the Tanakh. Isaiah 9:6–7 is prophetic of the virgin birth of Messiah, His ultimate reign in the Millennium on David's throne in perpetuity. This is addressed by Paul in:

1 Timothy 3:16 By consent of all, great is the mystery [Church Age revelation] with reference to godliness [εὐσέβεια (*eusébeia*)]: the One Christ Who became visible by means of the flesh, was vindicated by means of the Holy Spirit, was carefully scrutinized by angels, was proclaimed among the nations, became the object of faith in the world, and was taken up to glory. (EXT)



The noun “godliness” sounds as if it means “god likeness,” however that simplification demands some analysis:

Although *eusébeia* in the New Testament is translated “godliness”, the word “God” is not in it. The word *eusébeia* literally means well-directed reverence, but does not imply an inward, inherent holiness. (p. 683)

When *eusébeia* is applied to the Christian life, it denotes a life that is acceptable to Christ, indicating the proper attitude of the believer toward Christ Who has saved him. It is in this manner that 1 Timothy 4:7 says, “Exercise thyself rather unto godliness.” It does not come automatically but is something into which we must put effort.

In 1 Timothy 3:16, we are told that *eusébeia* is a mystery. This refers to a holy life resulting from God’s incarnation in the person of Jesus Christ when that incarnation and all that it entails is truly believed. This is *eusébeia*, a holiness initiated in the life of the believer by Christ Himself through the Spirit.³ (p. 684)

7. The Indwelling of the Trinity.

Church-Age believers enjoy the unique spiritual life related to the fact that all three persons of the Trinity actually indwell them.

God the Father:

Ephesians 4:6 One God and Father of all who is over all and through all and in all.

The final phrase, “in all,” refers to the indwelling of the Father.

God the Son:

Colossians 1:27 God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The phrase “in you” refers to Matthew 13:11 where the doctrine of the mysteries is introduced by the Lord which includes the indwelling of Jesus Christ:

³ Ibid., “εὐσέβεια,” 683–84.

