



Polemic on Preterist Theology: Mystery Doctrines Unique to Church Age Believers: Union with Christ; Politeuma Privileges; Escrow Blessings

- (3) "You can acknowledge the fact that you are a full-fledged child of God living in His eternal kingdom right **now**, and enjoying the benefits of a fully accomplished salvation!"

This seems to be self-refuting. How can sin continue to exist in God's eternal kingdom? And what is a "fully accomplished salvation"?

The statement is fuzzy since it at least leaves the impression of a salvation that occurs over time by means of works. If not what does it mean?

- (4) "Never again will you have to say that you are only a second-class citizen because you weren't born Jewish or live in the modern-day state called 'Israel.'"

Those who ignore dispensational theology inevitably confuse Israel and the Church. The Jews are God's chosen people and will have a superior station in the millennial kingdom as a client nation.

However, this superiority is national and is enjoyed by those Jews who remain in physical bodies during the Millennium.

On the other hand, the Church Age believer is superior spiritually during the dispensation of the Church and has superiority nationally if living in a client nation. This superiority continues into the millennial kingdom as resurrected Church Age believers are a part of the Lord's millennial government.

Davies assumes that Israel's status in the Old Testament is superior. It is not. Church Age believers have privileges that far exceed those of Israel. There are abundant examples in the New Testament but we will only isolate three.

- (1) The baptism of the Holy Spirit that places us in union with Christ whereby we are created a new spiritual species.

2 Corinthians 5:17 - If any man is in Christ [**in union with Christ**] he is a new spiritual species.

This new species means that we have been created spiritual royalty. Since we are baptized into the body of Christ then we are spiritual royalty through our association with the King of kings. We are also royalty since we are also called "sons of God."

1 John 3:1 - See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are.

Since we are royalty and function as priests under our royal High Priest, Jesus Christ, then we are also a royal priesthood:

1 Peter 2:9 - You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession.

- (2) With this royalty comes citizenship in the heavenly community with privileges associated with that citizenship:

Philippians 3:20 - Our citizenship [πολίτευμα, **politeuma**] is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.



The word for “citizenship,” is *politeuma*, a Greek word that carries with it the connotation of privilege, advantages, and status. The Colonel provides an excellent description of this word’s usage in:

Thieme, R. B., Jr. *The Divine Outline of History: Dispensations and the Church*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1999), 84:

The older Greek usage of the word *politeuma* implies privilege and protection for citizens of a powerful state who reside in a distant colony. In 507 B.C., the Athenians defeated the Boeotians and their Chalcidian allies. Athens took possession of the most fertile part of Chalcis \kal' sis\, called the Lelantine plain, where the Chalcidian aristocrats had built their estates. To establish Athenian influence in captured territory, the Athenian ruler Cleisthenes \klis' tha-nēz\ divided this beautiful valley into four thousand parcels called κληροι, *klēroi*, “lots, portions, or shares,” and settled a corresponding number of Athenian citizens there. This was an entirely new concept of colonization. These settlements, or κληρουχία, *klērouchia*, retained all the privileges of Athens although they resided in Chalcis. The body of citizens resident in a foreign country became known as a *politeuma*. Specifically the word came to mean the rights and privileges of their citizenship extended from and protected by their home city-state.

Cleisthenes’ Greek system of colonization, as adopted by the Romans, set up the *politeuma* metaphor in Paul’s epistle to the Philippians. By Paul’s day Philippi was a favorite retirement city for Roman soldiers. Certainly every Christian in Philippi knew the full significance of *politeuma*. They lived with this system of privilege.

Paul’s use of this word immediately created a vivid image in the minds of his hearers—an image of highly coveted position and superior opportunity.

The word for *politeuma* settlements established by Athens is κληρουχία, *klērouchia*, and is defined by:

Liddell, Henry George and Robert Scott. *A Greek-English Lexicon*. 9th ed. (New York: Oxford University Press, 1968), 959-60:

Κληρουχία. One who held an allotment of land, especially an allotment in a foreign country assigned him as a citizen. Holder of an inheritance.

- (3) There are many facets of the Church Age believer’s inheritance including the indwelling and filling ministries of the Holy Spirit, the Top Circle Assets of positional sanctification, and the possession of a spiritual gift. We will note the inheritance of escrow blessings for time and eternity:

Ephesians 1:3 - Worthy of praise and glorification is God [the Grantor], even the Father of our Lord Jesus Christ, who has blessed [εὐλογέω, *eulogeō*: aorist active participle] us [grantees] with every spiritual blessing [Escrow Blessings in two categories] in the heavenly places [the depository] in Christ [the Depository].

v. 4 - since He Himself has elected [ἐκλέγω, *eklegō*: aorist middle indicative] us [grantees] in Him before the beginning of the world that we should be holy and blameless in His presence.

Paul’s disclosure of escrow blessings is derived by a principle of Greek exegesis: the action of the aorist participle—“blessed” (*eulogeō*)—precedes the action of the main verb—“elected” (*eklegō*). The first thing God did was bless us. Election came later. These blessings are in an escrow account in heaven in the care of Jesus Christ as Escrow Officer. He conveys their contents to believers when they fulfill the condition of the escrow agreement.



The condition of the escrow is stated by the writer of Hebrews:

Hebrews 10:35 - Therefore, do not throw away as worthless your confidence [**Bible doctrine circulating in the stream of consciousness**], which [**confidence in doctrine**] keeps having and holding a rich distribution of anticipated blessings [**escrow blessings**].

v. 36 - For you keep on having need of perseverance, so that, when you have accomplished the will of God [**spiritual maturity**], you might carry off for yourselves the promise [**escrow transfer in time and eternity**].