

Doctrine of the Mystery: Imputation of Divine Power; the Two Royal Commissions: Priest & Ambassador; Tolerance Is No Virtue

5. In order to carry out this precisely correct procedure, the believer is imputed this same divine power:
 - 1) One of the mystery doctrines is the delegation of divine power to the believer. The omnipotence of each member of the Trinity is made available to the believer who functions inside this system.

Ephesians 1:18a - I pray that the eyes of your heart may be enlightened, so that you will know ...

v. 19 - what is the surpassing greatness [δύναμις, *dunamis*: omnipotence; intrinsic power] of His power [ἐνέργεια, *energeia*: active or operational power] delegated to us who believe in accordance with the ruling power [κράτος, *kratos*: manifest power, i.e., expressed in Scripture] of His inner power [ἰσχύς, *ischus*: functional power, i.e., resident in the believer's soul]

v. 20 - which He made operational by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places.

- 2) The enabling power of the Holy Spirit becomes our instructor and our mentor inside the divine power system. This is taught in 1 Corinthians 2:4-14.
6. There are two royal commissions imputed to every believer in the Church Age:
 - 1) Priesthood of the believer: A priest must be a human being who is delegated authority to represent man before God.
 - 2) In the Old Testament there was a specialized priesthood staffed by members of the tribe of Levi who were descended from the House of Aaron.
 - 3) In the Church Age every believer is a royal priest who represents himself before God.
 - 4) The basic function of the believer-priest is to regain the filling of the Holy Spirit by submitting his own personal sins to God for forgiveness. This is accomplished through confession alone to God alone. 1 John 1:9.
 - 5) With the restoration of status quo spirituality, the believer is able to take advantage of the power options of the filling of the Holy Spirit and the grace system of learning (1 Corinthians 2:4-14) by which the Spirit teaches the believer the mystery doctrines of the New Testament.
 - 6) Bible study results in spiritual growth and the ever increasing opportunity to move toward the objectives of glorifying Jesus Christ, attaining spiritual maturity, acquiring escrow blessings in time, and having invisible historical impact.

- 7) The royal priest also has the obligation to utilize his privilege of approaching the throne of grace and offer intercessory prayers for others and for his client nation.
- 8) Ambassadorship of the believer: An ambassador is a person who is assigned to a foreign country as a representative of his sovereign. In the spiritual life, believers are citizens of heaven and their Sovereign is Jesus Christ.
- 9) As a royal ambassador the believer is commissioned to be a representative of Jesus Christ on the earth. (2 Corinthians 5:20)
- 10) A royal ambassador does not support himself but is sustained by his Sovereign through logistical grace support. (Matthew 6:25-34)
- 11) As a royal ambassador our primary function is to represent Jesus Christ and in order to do this our top priority must be inculcation of divine policies so that we might efficiently carry out the protocol plan.
- 12) A royal ambassador must be a sophisticated problem solver. He must maintain status quo spirituality by having poise and grace under pressure.
- 13) He must not take insults, unfairness tests, or undeserved suffering personally but leave the prosecution of such matters in the hands of his Sovereign, Jesus Christ, who is Chief Justice of the Supreme Court of Heaven.
- 14) The royal ambassador must use problem-solving devices to resolve exigencies involving others by remaining flexible with regard to nonessential doctrines but inflexible with regard to those which are essential.
- 15) Tolerance of others is part of unconditional love made necessary by discernment of cosmic thinking and behavior. Tolerance never implies approval of sin, human good, or evil.
- 16) By its precise definition, tolerance is not a virtue:

Tolerance: The capacity for or practice of allowing or respecting the nature, beliefs, or behavior of others.

Tolerate: To recognize and respect, as the rights, opinions, or practices of others, whether agreeing with them or not.¹

- 17) It is not a virtue to respect the nature, beliefs, and behavior of others. The Bible requires the believer to reject, not “respect,” the “nature, beliefs, or behavior” of others when they are in conflict with its absolute standards. When these standards are upheld by others, tolerance is unnecessary since there is no conflict.

¹ William Morris, ed., *The American Heritage Dictionary of the English Language* (New York: American Heritage Publishing Co., 1971) 1351.

- 18) The contention that we are to “recognize and respect,” the “rights, opinions, or practices” of others when they violate biblical standards is an invitation to cognitive dissonance and rejection of our own beliefs.
- 19) The believer must distinguish between the doer and the deed. This means he must differentiate between a person and his thoughts, behaviors, and practices. It is rarely our business what other people do. They have free will and may use it for good or evil.
- 20) Our attitude toward others should be “grace orientation” which recognizes the person’s freedom to choose. However, this does not imply that we are to recognize, respect, or approve of what they say and do.
- 21) You are to be grace oriented toward the individual but personally reject the erroneous opinions and beliefs he possesses and the deviant behaviors and practices he performs.