

Addendum: Summary of Our *Politeuma* Privileges: Introduction: We Are Royal Aristocrats; Summary: Impact of the *Politeuma*; Utilization: Col 2:6-7; Lk 12:48b

10. Addendum: A Summary of Our *Politeuma* Privileges:

A. Introduction

1. In our study we have identified Church Age believers as persons of privilege: a class of people who are not subject to the usual rules or penalties because of some special circumstances.
2. For Paul and Silas that special circumstance was that they were Roman citizens with *politeuma*: the rights of citizenship.
3. For the believer, the special circumstance is that he is a citizen of heaven with a spiritual *politeuma*.
4. *Politeuma* carries with it certain prerogatives, namely the right to exercise power or privilege to the exclusion of others.
5. Roman citizens had options available to them that the *hoi polloi* did not possess and consequently could not utilize.
6. The believer has the unique prerogative of prayer: rebound, thanksgiving, intercession, and petition which the unbeliever cannot utilize.
7. The Roman citizen's *politeuma* allowed him a position of advantage. The believer enjoys the advantage of being his own royal priest and a member of the royal family of God.
8. The Roman citizen had the power of his *politeuma* to deal with the exigencies of daily life in SPQR. The believer has the enabling power of the Holy Spirit and resident doctrine to deal with whatever circumstance he encounters.
9. The Roman citizen had certain responsibilities to his country. The same is true of the believer. He is a priest and an ambassador, both royal commissions for service to his Lord and Sovereign, Jesus Christ.
10. The Roman citizen was entitled to great respect and honor for his position in the community and his impact on society. The believer however is an invisible hero who seeks no aggrandizement, recognition, or praise.
11. Although such a believer is entitled to respect, honor, and admiration, he only desires that the Word of God be magnified and Jesus Christ glorified.
12. Whereas the Roman citizen was considered to be a patrician, the believer is a royal aristocrat. But whether Roman patrician or heavenly aristocrat, both categories possess the unique privileges of *politeuma*.

B. Summary



1. *Politeuma* is defined as a corporate body of citizens residing in a foreign country but retaining the status, the rights, and the privileges of their home country.
2. In our study, we have established the concept of the Roman *politeuma* and the privileges it includes.
3. The Roman colony at Philippi was considered to be a model example of the life and culture of Rome itself. Its residents were in reality Roman citizens and possessed all the privileges of that citizenship although living in a foreign land.
4. As a Roman citizen with *politeuma*, the Philippians enjoyed all the rights and privileges that even the wealthiest around him did not enjoy.
5. The *politeuma* metaphor enables us to visualize the impact of our spiritual *politeuma*:
 - 1) The “foreign land” in which we live is under the management and control of Lucifer and his demonic armies.
 - 2) Heaven is our home country, the location of our Sovereign and our spiritual citizenship.
 - 3) Our *politeuma* privileges are imputed to us at the moment of salvation.
 4. Consequently, as Octavius proclaimed Philippi to be a Roman colony in Macedonia (following his victory over the Republican army of Brutus and Cassius), so Jesus Christ created the universal church to be a heavenly colony functioning on earth (following His victory over Satan on the cross).
 5. Although we are not citizens of this world we are citizens of the client nation into which we were physically born.
 6. Heaven is our homeland but the United States is the place of our earthly residence.
 7. We were born physically as US citizens. We were born spiritually as citizens of heaven. The responsibilities of both these citizenships must be observed.
 8. Under our heavenly *politeuma* we are responsible to execute the Christian way of life through the utilization of our divine operating assets.
 9. Under our national *politeuma* we are accountable to live our lives as responsible patriots bringing blessing to our client nation through spiritual growth and invisible historical impact.
 10. During the Church Age, client nations exist to provide a haven of refuge for believers prior to their transfer into the eternal environs of the heavenly community.

11. While here, the believer must come to appreciate the reality of his heavenly *politeuma*. This knowledge gives him the confidence and courage to withstand the challenges of living in the hostile environs of Lucifer's *cosmos diabolicus*.

C. Utilization of *Politeuma*:

Colossians 2:6 - Just as you have received Christ Jesus as Lord, continue to walk [retroactive progressive present active imperative of περιπατέω, *peripateō*: continue functioning in wheel-tracks of righteousness] in Him,

v. 7 - having been rooted [ρίζωω, *rhizoō*: the seven salvation ministries of the Holy Spirit], edified [ἐποικοδομέω, *epoikodomeō*: the double-column advance] and stabilized [βεβαιόω, *bebaioō*: the adult spiritual life] in the sphere of doctrine [πίστις, *pistis*: that which is believed] as you were taught [διδάσκω, *didaskō*: culminative aorist: the process of attaining this status], abounding [present active participle of περισσεύω, *perisseuō*] in thanksgiving [εὐχαριστία, *eucharistia*: genuine humility & grace orientation].

1. This passage establishes that the believer who utilizes the provisions of the heavenly *politeuma* is enabled to execute the mandates of the Word of God and live the sophisticated spiritual life.
2. In verse 6, the believer is commanded to continue to pursue truth (*peripateō*: “continue to walk”) utilizing his *politeuma* assets, some of which are mentioned in verse 7.
3. It is possible for the believer to continue in this lifestyle because of the sure foundation of being “in Him,” that is, secured eternally by the seven salvation ministries of the Holy Spirit (*rhizoō*: “having been rooted”).
4. This advance continues by the self-perpetuating process of the double-column advance (*epoikodomeō*: “edified”), the acquisition of truth motivated by reciprocal love for God.
5. This pursuit results in acquiring the lifestyle of the adult spiritual life (*bebaioō*: “stabilized”) which includes spiritual self-esteem, spiritual autonomy, and spiritual maturity.
6. These three verbs in verse 7 are each in the passive voice: each believer receives the action of “having been rooted,” “edified,” and “stabilized.”
7. These things find their source in the “sphere of doctrine” (*pistis*), things “taught” (*didaskō*) by the pastor-teacher of the local church in which he worships.

8. The passive voice in Scripture may often be referred to as the voice of grace since the believer without portfolio receives the grace of God.
9. The believer's recognition of this grace is noted in the present participle of *perisseuō*, whose active voice indicates the believer produces "abounding" gratitude and reciprocal love toward God.
10. The action produced by the verb is "thanksgiving" (*eucharistia*), the believer's grateful response to God for the provision of a process and procedure whereby he might utilize his heavenly *politeuma*.
11. With privilege comes responsibility, a principle expressed by our Lord in:

Luke 12:48b - "From everyone who has been given much, much will be required."

(End 2008 Shreveport Bible Conference: *Politeuma: The Heritage of the Privileged Class*.)